













THE  
BRITISH REVIEW,  
AND  
LONDON CRITICAL JOURNAL.

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“—FIAT JUSTITIA.—”

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VOL. XXIII.

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# BRITISH REVIEW.

## CONTENTS.

### LONDON: CRITICAL JOURNAL.

Vol. XXIII.

— FIRST PART —

PAGE

The Fabian Commission; or the Young Man's Guide and the Old Man's Companion in the Choice of a Career. By the Rev. T. P. Deakin, F.R.S.

Christianity and the Modern View of the Universe. By the Rev. J. H. Newman, D.D.

12. Lectures on Architecture. By James Watson.

13. Memoirs of the Life and Works of an Englishman. By James Watson.

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# CONTENTS

OF

VOL. XXIII.

ART.	PAGE.
I. The Library Companion; or the Young Man's Guide, and the Old Man's Comfort, in the Choice of a Library. By the Rev. T. F. Dibdin, F. R. S. A.S. - - - - -	1
II. Christian Theology; or a Connected View of the Scheme of Christianity. By the Rev. James Esdaile. - - - - -	24
III. 1. Lectures on Architecture. By James Elmes.	
2. Memoirs of the Life and Works of Sir Christopher Wren. By James Elmes. - - - - -	38
IV. Observations on the Religious Peculiarities of the Society of Friends. By Joseph John Gurney.	64
V. Account of the Proceedings at the Carrick and Carlow Bible Society Meetings. - - - - -	124

ART.	PAGE.
VI. Letters and Papers of the late Rev. T. Scott.	144
VII. 1. Travels in South America; containing an account of the Present State of Brazil, Buenos Ayres, and Chile. By Alexander Caldcleugh, Esq.	
2. Notes on Mexico, made in the Autumn of 1822; accompanied by a Historical Sketch of the Revolution, and Translations of Official Reports on the Present State of that Country. By J. R. Poinsett, Esq. Member of the Congress of the United States.	
3. The Modern Traveller; Parts VII. VIII. IX. X. Brazil and Buenos Ayres.	169
VIII. A Hebrew Dictionary and Grammar, without Points; together with a complete list of such Chaldee words as occur in the Old Testament, and a Brief Sketch of Chaldee Grammar; to which is added, a new, correct, and interesting account of Scripture Chronology, &c. &c. By James Andrew, LL.D. F.R.S.	180
IX. Thoughts chiefly designed as a Preparative or Persuasive to Private Devotion. By John Sheppard.	191
X. 1. Christian Fellowship; or the Church Member's Guide. By the Rev. J. A. James.	
2. Reasons for Dissent from the Church of England. By the late Rev. Samuel Lowell.	200
XI. A Brief Narrative of an unsuccessful Attempt to reach Repulse Bay, through Sir Thomas Rowe's Welcome, in H.M.S. Griper. By Captain G. S. Lyon, R.N. With a Chart and Engravings.	229
XII. The Crisis; or an Attempt to show from Prophecy, illustrated by the Signs of the Times, the prospects and the duties of the Church of Christ at the present period: with an inquiry into the probable destiny of England during the predicted desolations of the Papal Kingdoms. By the Rev. Edward Cooper, Rector of Hamstall Ridware, &c.	237



- XIII. A History of the Peninsular War. By Robert Southey, Esq. LL.D. Poet Laureate, Honorary Member of the Spanish Academy, &c. &c. In Three Volumes. Volume I. - - - 260
- XIV. Discourses on Prophecy; in which are considered its Structure, Use, and Inspiration; being the substance of Twelve Sermons, preached in the Chapel of Lincoln's Inn, in the Lecture founded by the Right Reverend William Warburton, Bishop of Gloucester. By John Davison, B. D. - - - 283
- XV. The Life and Writings of Salvator Rosa. By Lady Morgan. - - - 300
- XVI. A Journal of a Ten Month's Residence in New Zealand. By Richard A. Cruise, Esq. Major in the 84th Regt. Foot. 2d Edition. - - - 319
- XVII. An Extensive Inquiry into the Important Questions, What it is to preach Christ; and what is the best Mode of preaching Him? By Richard Lloyd, M. A. Rector of St. Dunstan's in the West, London; and of Midhurst, Sussex. - - - 327
- XVIII. Letters on the State of Ireland, addressed by J. K. L. to a Friend in England. - - - 345
- XIX. Divine Influence; or the Operation of the Holy Spirit traced from the Creation of Man to the Consummation of all things. By the Rev. T. T. Biddulph, A. M. Minister of St. James's Bristol: late of Queen's College, Oxford. - - - 353
- XX. 1. The Origin, Progress, and Existing Circumstances, of the London Society for promoting Christianity amongst the Jews. An Historical Inquiry. By the Rev. H. H. Norris, A.M. Prebendary of Llandaff, &c. - - -
2. A Summary Account of the object, proceedings, and success, of the London Society for promoting Christianity amongst the Jews. By the Rev. C. S. Hawtrej, M.A. Minister of the Episcopal Jews' Chapel, and one of the Secretaries of the Society. - - - 375



ART.	PAGE.
XXI. 1. History of the Expedition to Russia, undertaken by the Emperor Napoleon, in the year 1812. By General Count Philip de Segur.	
2. The Last Days of the Emperor Napoleon. By Doctor F. Antommarchi, his Physician.	- 419
XXII. Republication of Practical and Devotional Treatises; with Introductory Essays by Thomas Chalmers, D.D., Thomas Erskine, Esq., the Rev. Robert Gordon, William Wilberforce, Esq., the Rev. Andrew Thomson, and the Rev. Daniel Wilson.	- 438
XXIII. Travels in the Timanne, and Soolima Countries, in Western Africa. By Major Alexander Gordon Laing.	- 454
XXIV. The Edinburgh Review, No. LXXXII. Article III. On Hazelwood School.	- 475
XXV. The History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M.D.	- 487
XXVI. Sydney Papers, consisting of a Journal of the Earl of Leicester, and original Letters of Algernon Sydney. Edited with notes, &c, by R. W. Blencowe, A.M.	506
XXVII. The Life of Mary Dudley, including an account of her Religious Engagements, and extracts from her Letters. With an Appendix, containing some account of the illness and death of her daughter, Hannah Dudley.	- 513
XXVIII. 1. A Comparative estimate of the Mineral and Mosaical Geologies. By Granville Penn, Esq.	
2. Reliquæ Diluvianæ, or Observations on the Organic Remains contained in Caves, Fissures, and Diluvial Gravel, and on other Geological Phenomena attesting the Action of an Universal Deluge. By the Rev. William Buckland, B.D. F.R.S. F.L.S. Member of the Geological Society of London, &c. &c.	- 548



ART.

PAGE.

XXIX.	Practical and Internal Evidence against Catholicism, with Occasional Strictures on Mr. Butler's Book of the Roman Catholic Church; in Six Letters, addressed to the Impartial among the Roman Catholics of Great Britain and Ireland. By the Rev. Joseph Blanco White, M.A. in the University of Seville, &c. &c.	- - - - - 565
XXX.	The life and Remains of the Rev. Edward Daniel Clarke, LL.D. Professor of Mineralogy in the University of Cambridge. By the Rev. William Otter, M.A.	- - - - -
XXXI.	Letter to the Editor of the British Review, occasioned by his Remarks on "The Crisis," in the number for May, 1825. By the Rev. Edward Cooper, Rector of Hamstall Ridware, and of Yoxall, in the County of Stafford, &c. &c.	- - - - - 610
	Index.	- - - - - 635





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FEBRUARY, 1825.

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*The Library Companion ; or, The Young Man's Guide, and The Old Man's Comfort, in the choice of a Library.* By the Rev. T. F. Dibdin, F.R.S. A.S. London. Harding & Co. 1824. Pp. xxviii. and 912.

“THE present is peculiarly the age of bibliopolistic adventure and enterprize.” Among the various channels which British capital, activity, and ingenuity, have opened for the accumulation and diffusion of wealth, few are more wonderful than those connected with literature, in all its varied departments, considered simply as an article of trade. The means of intellectual improvement are so prodigiously extended and so minutely ramified, as to embrace every class and, comparatively, every individual of the community: and the degree in which this unlimited spread of knowledge augments the resources and grandeur of the country is proportionably great. Profound indeed would be the surprise of bibliopolists of “the olden time,” could they burst the cearments in which they are quietly inhumed; walk into the repositories of their successors, in the mighty mazes of London, and survey the piles of literature with which the shelves of these magnificent establishments are one day groaning, and which are, the next, distributed, as by some magical agency, to the four winds of heaven. The astonishment with which Aladdin beheld the interminable riches of the cave whither the magician had conducted him; the surprise of a Highland crone

upon contrasting her simple distaff with the machinery of a cotton factory, could hardly exceed the overpowering wonder, with which the shades of these worthies would behold the issues and returns of modern publishers and dealers, "in number passing number." Mons. Dupin, whose good sense, comparative candour, and spirit of research are often in ludicrous opposition to the natural vanity of his country and to the fear of offending the Leviathans of its power, might have enlarged on this subject, to the advantage, although possibly to the mortification of those, who read the "*Voyages dans le Grande Bretagne*," on his side of the channel. The Great Nation, pleased as she is with herself, can pretend to no rivalry on this ground. In fact our literary enterprize is unparalleled either in the old or the new world. Other countries may assume the attitude of admiration; but every attempt to overtake must long be made "*haud passibus æquis*." Some curious and interesting statements in the preface to the work now before us, are calculated to impress us with sentiments of uncontrollable wonder at the scale upon which knowledge of every kind is imparted, and at the magnificent item which the processes of its distribution present in the national commerce, prosperity and grandeur.

Among the many remarkable circumstances connected with this universal spread of intellectual commodities, one is peculiarly calculated to arrest and impress the attention of all considerate minds. A total alteration in the character of reading provided for the lower classes of the community, is rapidly taking place, if indeed it be not already effected. Instead of the low, trifling, or licentious works, with which the fertile press formerly teemed, and which principally constituted the poison with which men's minds were corrupted, rather than the food with which they were fed and invigorated; the principles and experiments of mechanical and chymical science, the elements of mathematics and natural philosophy, the works of standard authors in divinity, poetry, and history, are published at prices so reduced, and in forms so commodious, as to render them, to a considerable extent, attainable by the industrious and frugal artisan, in these times of well-remunerated labour. The effects thus silently, but surely, resulting from such facilities for mental improvement in the more humble walks of society, cannot fail to exert a momentous influence upon the character and habits of our population. Within a very few years, knowledge of this kind was a sealed book to the great mass of the community; and was attainable only by those gifted few, whose buoyant and vigorous genius enabled them to burst through all the



restraints of poverty and labour; until they stepped forth from their obscurity, to astonish and instruct mankind. Scarcely any rank of life is now placed below the reach of knowledge, and the influence which it invariably imparts to its possessor. The commercial spirit of rivalry, which has lately been introduced among publishers, cannot fail to cherish any latent spark of genius, with fuel which the love of distinction, or knowledge, or money, may enkindle into a flame. And it is not perhaps too much to expect, from the operation of these causes, large reinforcements to the crowded ranks of practically scientific men, with which the country already abounds; and with whose increase, the continuance of its unequalled career in all the arts that gladden and embellish life is so inseparably identified.

To a near and attentive observer, however, the picture, which at the first glance looked bright, sunny, and beautiful, as a landscape of Both, or Cuyp, will appear to have some shades of dark and gloomy character. It may possibly admit a question, how far the unlocking these avenues to learning, and throwing open its gates so wide that all may enter and wander through its mazes as they list, will advance the religious and moral character of the community, and therefore its *real* prosperity and happiness. The very mention, indeed, of such a doubt, amidst the light and liberality of the nineteenth century, may subject us either to the expressive sneer of contempt, or to the loud and open condemnation of scorn and reproach. Such weapons, however, are like the javelin of Priam, "*imbelle telum sine ictu.*" They who aim, though humbly, to direct the public taste, and to raise or refine the tone of moral feeling through the land, are clad in that impenetrable panoply which virtuous intention always supplies. It is their duty to take heed, lest their eyes be dazzled with visions of good or glory, too frequently as unreal as they are magnificent: or lest they be led astray, by the loud voice of popular hope and anticipation, either to follow, or to lead, in the breathless chase after a perfectibility which may exist only in the ardour of unchastened imagination; while the good old paths of peace and contentedness are left at fearful distance. We have assuredly put in motion a machine of astonishing capability, by the impulse which has already been given to a love of knowledge throughout all ranks of the people; and of which the velocity is continually increasing. What cannot therefore be checked, should be at least directed: and in this duty the soundest judgment, as well as the most vigorous effort, should be used by every friend to public morals, private virtue, and

the general safety. If amidst this rapid and surprising extension of every kind of information, secular and economical, there be not a decided and unwearied effort to extend the knowledge and influence of a religious principle through the land, until by the divine blessing its agency shall be commensurate with every attempt at mental enlargement, it well befits us to inquire, whether the machine thus moved, and of which the enormous power is already felt through every part of the empire, may not produce a reaction and recoil of the most formidable momentum upon the peace and order of society. We are treading upon hazardous ground in making these remarks; and are hinting doubts of the most unwelcome and unpopular character. Feeling, however, that the lever of Archimedes is brought out for use; and persuaded that it needs only a fulcrum to move the world; we are anxious that its centre of motion should be the word of God, and the principles of that sound religion which is to be found, not in the cold maxims of philosophy—not in the airy visions of natural goodness and benevolence—not in the heartless theories of those who deride, as enthusiastic, all the peculiarities of our faith,—but in the pure and perfect gospel of Jesus Christ. We hardly know a greater benefit which a friend of religion and man, whose extensive knowledge is hallowed by that inspiration of the Almighty which giveth wisdom, could bestow upon the world, than a clear, dispassionate, and forcible estimate of the advantages arising from increasing knowledge,—the dangers by which it is accompanied,—and the best human means of extending the one, and counteracting the other. Such a man might not have the praise of brilliant discovery, nor take his envied stand among the greater masters of human intellect; but he would have a peace and consolation which the applause of the world could not give, nor its censure take away. His motto could not be, “*In tenui labor* ;” for his object is of unequalled importance—an importance which may now be overlooked and despised, by the froward, the careless, or the irreligious; but which would have a present reward in the approbation of the wise, and of which the value will be fully understood and appreciated in the ultimate decision of the supreme Judge upon the condition of mankind.

These are, certainly, reflections more serious than the review of a work on bibliography might appear suited to produce: but they are *not remotely* connected with the subject; and are too important in their character to need that much apology should be made for them to those who look beyond means, and contemplate the end. While, however, the almost incon-



ceivable number of cheap and useful books is tending to produce a democratic tendency in literature; as the spread of commerce and wealth among the unprivileged orders tends towards the same result in the state, there are not wanting efforts of a very strenuous and decided character, in order to effect the important revolution of changing the republic of letters into an oligarchy, and locking up those stores of learning which should be the common property, in the cabinets of the wealthy, by affixing a fictitious, arbitrary, and enormous price to works which, except for such a combination, would be more generally attainable. By some indeed it is unequivocally avowed, "that any thing so brilliant, so exquisite, and so unrivalled, as book-rarities of the higher class, must not be expected to be laid open in broad glare to the unhallowed gaze of the multitude," even in the tantalizing form of a catalogue raisonnée. (Preface to Sir Egerton Brydges' *Restituta*, Vol. IV.) We have turned over, with cordial and eager delight, numerous pages of bibliographical lore. To some indeed, it may appear a dull and barren field of employment. To us, it has always been gay with flowers, and filled with fruit well adapted to our taste. We revel in possession of some of these gifted volumes; and linger in memory over the contents of others. The names of Horne, Ames, Dibdin, Herbert, Savage, Brydges, Haslewood, Park, "*cum multis aliis, quæ nunc perscribere longum est*," are "familiar to our ears as household words." Nor can we look upon the *Censura Literaria*, *Typographical Antiquities*, *Restituta*, *British Bibliographer*, *Typographical Antiquities*, *Bibliomania*, *Bibliographical Decameron*, *Bibliotheca Spenceriana*, and though last, not least, upon the opus magnum of Dr. Watts, without feelings of respect and gratitude to those who have thrown so much light upon the earlier and long-neglected treasures of our national literature. They have (to change the metaphor) gone to the fountain, unsealed it for themselves, drunk deeply of its pleasant waters, and opened a channel by which the stream might, in some degree, reach and refresh the public mind.

But after all, they have only allowed us to receive a scanty rill, just sufficient to stimulate our thirst, but very inadequate to allay it, or to confer that vigour and elasticity of mind and imagination, which a free access to the spring could hardly fail of producing. Some of these treasures indeed have been partially distributed by judicious reprints, attended with biographical notices of the writers, whose very memoirs had often almost perished from the earth: and with such explanatory remarks, as bibliographical and black-letter lore can furnish.

Yet these very volumes, so rich in the notices of scarce, early, and valuable writers, are doled out with such a parsimony of impressions, and with so much charlatanerie of coloured paper, broad margins, private presses, delicious vellum, and all the ingeniously gorgeous devices of bibliopolistic mystification, as can serve no other end than to confine their pages more closely and exclusively within the libraries, not always of the studious, but of the opulent. We cordially rejoice indeed, at the numerous instances of men of rank and wealth, the counsellors of the nation, and the directors of its habits, who have good sense, good taste, and good feeling enough to appropriate large revenues to the attainment of these book gems, which will be their ornament, amusement, and solace; when less worthy, though more ordinary sources of expenditure, will yield only a hollow and momentary joy, to be afterwards repaid with the bitterness of self-reproach and regret. Still, out of this very honourable emulation among the highest classes of the state to abound in splendid books, we cannot close our eyes against the fact, that it regards the general interests of learning and knowledge, with an aspect rather prejudicial, than favourable. Authors, and the great body of the reading public, derive no real or material benefit from the excessive prices to which books are thus raised: because the value, whether real, arising from the cost of materials and skill, furnished by the engraver, the printer, and the bookbinder; or imaginary, proceeding from the will of the bookseller, is wholly independent of him who composed the work. The accompaniments of magnificent publications are undoubtedly highly honourable to the fine arts, which have attained such excellence in England: and that would be a mean and miserable policy which would banish or restrict them. We are only anxious that *some* copies might be attainable by scholars who might benefit by the work in its unembellished and humbler form.

It would be very easy to trace a close, intimate, and perhaps necessary connexion, between every new work on bibliography, and a material advance upon the prime articles of all forthcoming catalogues from the stores of our most eminent booksellers. Competition is unquestionably promoted; but it is almost purely a competition of traffic, without material tendency to diffuse knowledge; nay, rather, with an increasing tendency to confine it within more narrow limits. It is vain to assert, as a triumphant reply to the objection, that the number of orders for rare and valuable books is greatly multiplied. The question still remains to be answered, whether, if the best books were printed and bound upon a



scale of moderate expence, the number of copies sold would not materially increase. We cordially acquiesce in a deep feeling of respect for the conduct of publishers in general. Contrasted with their habits and modes of dealing a century ago, it appears most honourable to them, and most useful to the public. Our sentiments on this point are in strict accord with those of Dr. Johnson; and we are fully persuaded, that an author's best patron is a liberal and enlightened bookseller. We have noticed some customs of trade, which might be "more honoured in the breach than the observance;" not with any wish to diminish the well-earned profits of publishers, but because the prevailing system appears materially to cripple the spread of knowledge among a large class of men,—whose education and habits have led them to study; who are zealous for the interests of literature; but whose "*res angustæ domi*" effectually prevents them from the accumulation of stores which would be within their reach, if they were given to the world in a manner less costly, and upon terms less arbitrary. Why is not some publisher and editor found who will come forward, and give us access to those stores which the enlarged study of bibliography has discovered, in plain unobtrusive forms, and upon terms of easy attainment. A copious and judicious selection of British Poets, with all the delightful additions which now might be made to it, would be an era in the history of our literature; and the parties undertaking it would remove a reproach which has long gathered over the character of England, that of being less mindful than they ought of the poetical renown, for which she is without a rival among the nations of the earth. Such men would be indeed the benefactors of their times; and would establish an imperishable claim to the gratitude—not perhaps of the thorough-paced bibliomaniac—but of a very large and influential class of the community—even of those men who form the base and shaft of the literary column, if they attain not the ornament and elevation of its Corinthian capital. And why should the most rabid bibliomaniac hesitate to open his stores for a purpose so truly generous? The Transfiguration of Raphael would lose nothing of its value, were copies multiplied by the hand of Haydon, or transferred to paper in numberless impressions from the burin of Finden, or upon the steel plates of Heath. Nor would the possessor of the Pigot Diamond (as it has been well observed) value his jewel less, if it had been modelled in glass, and sold by every lapidary in London. If the stores thus collected in the recesses of the curious were precious as the Sybil's books, they should perhaps, on that very account, be

multiplied, and the prototypes would lose nothing of the high esteem in which they ought to be held. The magnificent collections abounding throughout the country have conferred a benefit hardly to be appreciated, by rescuing from utter destruction many unique works, of which the loss could never be supplied. That kindness however being done, another of equal importance would be communicated, by imparting them to the common need.

These remarks have been suggested, and as we think naturally, by Mr. Dibdin's new publication, "The Library Companion;" a publication which we venture to predict, will have more influence than any of its predecessors, in advancing the price of books of comparative rarity or more than ordinary splendour. Bibliography is perhaps more indebted to this gentleman than to any of its living cultivators. His labours have served to introduce a new and splendid era in book-decoration: and his works, considering their elaborate character, and the enormous extent of reading which they involve, are produced with a rapidity truly astonishing. Such is the exuberance of his stores, such the extent and variety of his attainments, such the accurate method of his arrangement, and such the facility of communicating that knowledge of which he is so unrivalled a master, that we stand amazed at the beautiful and voluminous results of his labour. The pencil of Mr. Lewis has shed an almost magical effect upon the graphic illustrations of Mr. Dibdin's pages. His drawings are distinguished by an accuracy, truth, and spirit highly admirable; and which irresistibly assure us that the mind and hand by which they were imagined and traced, possess requisites for the highest excellence in this enchanting walk of art. The burin of the engraver has not been wanting; and it is impossible to turn over the leaves of the Bibliographical Tour, without sentiments of very high respect for the combination of excellencies which they so largely exhibit. The volume before us is of more humble pretensions, and aspires to no pre-eminence as a work of art, beyond the praise of good though certainly not of correct printing. The notes indeed, contain more typographical errors than are usually met with in works of this class and character, and than we should probably have expected from one whom custom must have trained to detect an error, however minute, with no common quickness of observation.

Greatly as England at this day abounds with men deeply versed in bibliographical science, and initiated into the dim and awful mysteries of Roxburghe lore, Mr. Dibdin is con-



fessedly the Hierophant of the sect; and to him, in an especial manner, did the reading and collecting public (for they are by no means convertible terms) naturally look for some vade mecum to the best editions of the best authors in various departments of literature and science, foreign and domestic. His acquaintance with the treasures of learning, whether the more usual or recondite, has been gathered, not merely from the perusal of booksellers' catalogues, or extracts or anas, but from a long, ardent, enthusiastic inspection of the best libraries, at home, and on the continent of Europe. He has revelled in the wonderful collections of Spencer, Cavendish, and Heber; men whose zeal in the cause of Bibliography is only equalled by the unstinted liberality with which their almost unimaginable store of literary wealth is laid open to the use of inquiring scholars.

Their volumes, open as their heart,  
Delight, amusement, science, art,  
To every ear and eye, impart;  
Yet who, of all who thus employ,  
Can like the owners' selves enjoy?

Few of the valuable editions of the best, or even the worst authors, whether rari, rariores, rarissimi, or unique, have failed to pass through the hands of this most accomplished book-antiquary. He always speaks with the fervour, not of a man relating what he has heard, but, of one who gives his account of volumes, '*oculis subjecta fidelibus*,' in an extent of numbers, and with a minute accuracy of examination which challenge unqualified wonder. A great master of moral philosophy once observed, that the human stomach had a surprising power of endurance. He is said to have been a personal and practical illustration of his own remark. It is at least equally astonishing how much literary food, and that of the most discordant character, these Helluones librorum can retain and digest. Mr. Dibdin is unquestionably at the head of this distinguished body, of which it is quite difficult to say whether we most admire the *quantity* they consume, and the extent of their assimilating powers, or the squeamishness of appetite that must be whetted, with morocco leather of every hue, with semi-fawn or orange calf, with black-letter vellum gems of Caxton or de Worde, with rich gilt borders, and edges, and tooling of every variety, and with all the other arcana of bibliopegestic craft from the hands of that most cunning artist, C. Lewis. All recent attempts to give collectors a guide to the best books, and the best editions, from Mr. Kett's very imperfect "Elements of General Knowledge," to the present time, had only served

to shew the necessity of the task undertaken by Mr. Dibdin; and to the fulfilment of which, it must have been a mere affectation of modesty to have professed himself unequal. We rejoiced therefore in the announcement of his work; waited as patiently as we might for its appearance; and received it from our bookseller with a feeling of pleasure familiar to Mr. Dibdin upon the possession of some bijou which he had long rather wished, than expected, to find and transfer to his own shelves. We had little doubt but that a great desideratum in literature had now been supplied; and that the learned and indefatigable author, like the profound and eloquent Barrow, had exhausted, (if exhaustion were not impossible) the subject on which he had written. We have read the volume curiously, like men who sip their wine, and hold it in the light to judge of its colour and flavour, before they drink the glass. We have also examined it, carefully as befits the importance and difficulty of the subject; and the result of our acquaintance with it, which we offer with sincere respect for Mr. Dibdin, is a mingled feeling of pleasure and disappointment. The main divisions of the work, with their subordinate ramifications, exhibit a masterly simplicity of classification. The text, and notes, (which a little reminded us of a celebrated comparison made by a certain northern review, between Dr. Parr's wig, and Spital sermon,) exhibit a very luminous and minute view of standard works, in the different walks of learning: and the whole collectively exhibit a mass of information more vast and varied, than perhaps has ever been laid before the public on this very interesting subject. It is worthy of the reputation which Mr. Dibdin has already earned, and will add another leaf to the antiquarian laurels, another ray to the splendid and glittering nimbus by which his head has been long adorned. Very fairly may he address his readers, in the language of that master-bard, with whose verse he is not less intimately acquainted, than with the editions in which it has delighted the world,

Vive, vale. Si quid novisti rectius istis,  
Candidus imperti; si non his utere mecum.

This challenge he may safely make. He may confidently throw down his gauntlet in the wide arena of book mystery, without fear that any champion will be found hardy enough to step forth, and take it up, to his defiance. In this walk, he is the very Jupiter of the literary Olympus

Unde nil majus generatur ipso,  
Nec viget quicquam simile aut secundum.



Whence then, it will be asked, can any feeling of disappointment arise upon the perusal of such a work? Whence can proceed any diminution of that gratitude which its author seems justly to claim? May he not address us once more in the language of Horace, and say,

————— Quod petis, hic est,  
Est Ulubris, animus si te non deficit æquus.

We will hazard a few remarks upon the manner in which Mr. Dibdin has accomplished his purpose; and commit them to his own candour, not less than to that of the many individuals by whom his work will be read and studied: in full persuasion, that they will be made in a spirit which he will not condemn; even though his judgment should dissent from the propriety of their application.

The volume is arranged under the following principal heads,—Divinity, History, Voyages and Travels, Biography, Philology and Belles Lettres, and Poetry including the Drama. It will be easily imagined, that the subdivisions of this classification, (which could hardly be more brief and simple) are extremely numerous. They are sometimes perhaps separated from each other "*exiguïs finibus*:" but it is extremely difficult to draw any determinate line in such cases. These minor divisions will almost necessarily run into each other like shades of the same colour. A very complete synoptical table of subjects and authors is prefixed to the work: and the whole is closed by a copious index of books, persons, and things. If the entire execution had been answerable to the model upon which the learned author wrought, "it had been vain to blame, and useless to praise him." We have rambled with him through the almost interminable mazes of notes and sub-notes, replete with every variety of literary gossip, as well as recondite research; and our journey has been, "*nec solum non molesta, sed etiam jucunda; neque nobis hunc errorem quo delectamur extorqueri volumus.*" Viewing the book however, as meant for general advantage, we are compelled to descend from the bibliographical hobby, on which we have often ambled with so much delight; and to say, that a brief catalogue raisonnée of the best authors and most choice editions in each department of knowledge, with the probable prices of each, would have been more extensively useful. Such a book might indeed have been made, comprehending perhaps a very brief estimate of each writer, something in the manner of that most attractive author, Grainger; and the most solid and serviceable information would thus have been conveyed without the infliction of a book too extensive and lengthy.

In such a work the demands of the inveterate Bibliomaniac ought less to have been consulted, than the advantage of those very numerous readers who are debarred from the purchase of rarer gems, but would gladly know where the best *attainable* editions of the authors they admire may be found, and upon what terms. The notes too, we must add, however great the mass of information contained in them, are not unfrequently desultory and unsatisfactory.

From the vast accumulation of Mr. Dibdin's stores, we can easily imagine the ease with which he could have poured a flood of anecdote upon his readers. But however reasonably expected, and delightful in the Bibliographical Decameron, Tour, or Typographical Antiquities, this would serve only to enlarge such a book as the present, and distract the attention of its readers. We can well understand the difficulty of withstanding the temptation to insert them; a difficulty occasionally insuperable, and which evidently strives for mastery with the author's sense of duty, in almost every part and page of his highly desultory, and yet highly instructive work. A literary anecdote is to him like a quibble to Shakespeare; "its fascinations are irresistible. He follows it at all adventures; it frequently leads him out of the way; and *sometimes* engulphs him in the mire. It is the golden apple for which he will always turn aside from his career, or stoop from his elevation." These little episodes are not sparingly scattered through the book: and we shall present our readers with one or two specimens.—

"There is one point of view in which the advantage of a work of this nature may be noticed, however slightly; especially as, in the present instance, it may be illustrated by an example of no mean authority. From the several departments of a volume of *THIS* kind, the reader may *select* what will be useful for the several objects of his pursuit: what is fitting for his town, and what for his country residence: what should be the light troops, as it were, to attend him on a journey: and what the heavier or *household* troops, to remain at head quarters. I have alluded to 'an example of no mean authority,' as confirmative of the advantage of such a plan. That example is his *late Majesty* George III. who could not only boast of the finest private library (of his own collecting) in Europe, but who was himself no inconsiderable bibliographer. In the year 1795, when his Majesty was about to visit Weymouth—and wished to have what he called 'a closet library,' for a watering place—he wrote to his bookseller for the following works. The list was written by him from memory; and I will fairly put it to the well-read bibliographer and philologist, whether it be capable of much improvement? It is as follows—copied from the original document in the *King's own hand writing*:



The Holy Bible, 2 vols. 8vo. Cambridge.

New Whole Duty of Man, 8vo.

The Annual Register, 25 vols. 8vo.

The History of England, by Rapin, 21 vols. 8vo. 1757.

Elémens de l'Histoire de France, par Millot, 3 vols. 12mo. 1770.

Siecle de Louis XIV. par Voltaire, 12mo.

————— XV. par Voltaire, 12mo.

Commentaries on the Laws of England, by William Blackstone, 4 vols. 8vo. newest edition.

The Justice of Peace, and Parish Officer, by R. Burn, 4 vols. 8vo.

An Abridgement of Samuel Johnson's Dictionary, 2 vols. 8vo.

Dictionnaire François et Anglois, par M. A. Boyer, 8vo.

The Works of the English Poets, by Sam. Johnson, 68 vols. 12mo.

A Collection of Poems, by Dodsley, Pearch, and Mendez, 11 v. 12mo.

A Select Collection of Poems, by J. Nichols, 8 vols. 12mo.

Shakespeare's Plays, by Steevens.

Œuvres de Destouches, 5 vols. 12mo.

The Works of Sir William Temple, 4 vols. 8vo.

The Miscellaneous Works of Addison, 4 vols. 8vo.

The Works of Jonathan Swift, 24 vols. 12mo." (Preface, pp.vii. viii.)

"For a century (from 1500 to 1600) there was nothing in Italy—at Venice, at Florence, at Milan, or at Rome—like the wealth of the Fuggers, at Augsburg. The cause of their wealth arose from the possession of the quicksilver mines of Almaden, in Spain, the produce of which was necessary in order to work the mines of Potosi. They became so rich, in consequence, that it was thought they possessed the philosopher's stone. Rabelais says, that, after the Fuggers, at Augsburg, Philip Strozzi was the richest merchant in Christendom. An anecdote is recorded of their wealth, that, on Charles the Fifth's passing through Augsburg, on his expedition against Tunis, he found a faggot of cinnamon placed (by their order) in his chimney, which was lighted by the promissory note of Charles, to repay them a large sum of money which he had borrowed of them. There was a neatness, a delicacy, a magnificence, in this mode of proceeding which could not be surpassed. Some blundering bibliographers (says the *Biog. Univ.* vol. xvi. p. 154.) have classed the *Fuggerarum Imagines* among botanical works, under the '*Resemblance of FERNS.*'" p.495.

"Mezerai died in 1683, in his 73d year. Never was a man more singular, or fuller of bizarrerie, than this extraordinary man. His countenance, figure, and dress, were almost equally repulsive. He was once stopped as a vagabond, by the overseers of the parish, and commanded to follow them. So far from being displeased at this adventure, it amused him, and he entered into the joke exceedingly. 'Gentleman (said he) I cannot well accompany you on foot, but, as soon as they have put a wheel to my carriage, I'll accompany you wherever you please.' One of his oddities was, to work by candle-light, even in the middle of the day, and in the midst of the summer; and he always attended his visitors to the street door, on parting—holding the lighted candle in his hand. Strolling through the small

village of Chapelle, in the way to St. Denis, along with some of his friends, they all stopped at a public-house, of which the master's name was Le Faucheur. Mezerai saw in this man what none of his friends could perceive, and took a violent fancy to him. He used to go and spend whole days with him: and, in his future habits of study, it was observable that a well-replenished bottle, as well as a lighted candle, was by the side of him. He concluded his intimacy with his bacchanalian friend, by making him his residuary legatee, to the great mortification of his relations. Mezerai was extremely susceptible of cold. His friend Patru met him one morning, when it was freezing very hard, and asked him, 'how he found himself?' 'I must run away from you immediately, (replied the historian,) for I am at L.'

"This enigmatical reply was explained to Patru. Mezerai kept behind his arm chair, immediately on the setting in of winter, a dozen pair of stockings, ticketted from A to M. On getting out of bed he always consulted his barometer—and according to the greater or less degree of cold, put on so many more, or fewer, pair of stockings. Thus, he had on *eleven* pair when he met his friend Patru." (Pp. 291, 292.)

"There can scarcely be a reader in England, Scotland, or Ireland, but what through the medium of Reviews and Magazines, has had *some* acquaintance with the MEMOIRS of the amiable and accomplished EVELYN: apparently, the ornament of every circle, and the object of general applause, during the latter part of the seventeenth century. He was at *least* the Sir Joseph Banks of his times. I have before \* had occasion to notice his intimacy with the leading families of rank, which appears little, if at all, to have spoilt his natural frankness of manner, and sincerity of character—but for these 'MEMOIRS' which have lately furnished such a source of amusement, and such a general theme of praise, singular to remark, posterity is indebted for them to an accident—the relation of which will afford one of the most AMUSING ANECDOTES of literary history. It is here given on authority which cannot be questioned.

"At the beginning of April, 1813, Mr. William Upcott (author of the most valuable bibliographical work extant on *British Topography*) went to Wotton, in Surrey, the residence of the EVELYN FAMILY, for the first time, accompanied by Mr. Bray, the highly-respected author of the *History of Surrey*, and acknowledged editor of John Evelyn's Memoirs, for the purpose of arranging and making a catalogue of the library, which had been thrown into much confusion by its removal for safety, in consequence of accidental fire in an outbuilding. Early in the following year (1814) the task was completed. Sitting one evening after dinner with Lady Evelyn and her intimate friend Mrs. Molineux, Mr. Upcott's attention was attracted to a tippet, being made of feathers, on which Lady Evelyn was employed. 'We have all of us our hobbies, I perceive, my Lady,' said Mr. Upcott—'Very true,' rejoined her ladyship. 'And pray what may *yours* be?' 'Mine, Madam, from a very early age, began by collecting *provincial cop-*

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\* *Ædes Athorpiæ*. (Vol. I. p. xlv.)



*per tokens*—and ‘latterly, the *handwriting* (or autographs of men who have distinguished themselves in every walk of life—‘*Handwritings!*’ answered Lady E. with much surprise; ‘what do you mean by *handwritings*? surely you don’t mean OLD LETTERS?’ at the same time opening the drawer of her work-table, and taking out a small parcel of papers, some of which had been just used by Mrs. Molineux, as patterns for articles of dress. The sight of this packet (though of no literary importance, yet containing letters written by eminent characters of the seventeenth century, more particularly one from the celebrated *Sarah, Duchess of Marlborough*,) afforded the greatest pleasure to Mr. U. who took occasion to express his exceeding delight in looking them over. ‘Oh,’ added Lady Evelyn, ‘if you care for papers like *these*, you shall have plenty; for SYLVA EVELYN (the familiar appellation applied to John Evelyn by his descendants) and those who succeeded him, preserved all their letters. Then, ringing for her confidential attendant, ‘Here,’ said her Ladyship, ‘Mr. Upcott tells me that he is fond of collecting old letters:—take the key of the *Ebony Cabinet* in the Billiard Room, procure a basket, and bring down some of the bundles.’ Mr. Upcott accompanied the attendant, and having brought a quantity of these letters into the dining room, passed one of the most agreeable evenings imaginable, in examining the contents of each packet: with the assurance, from Lady Evelyn, that he was welcome to lay aside any that might add to his own collection. The following evening, the delicious *Ebony Cabinet* was visited a second time, when Evelyn’s ‘*Kalendarium*,’ as he entitled it, or diary, a small 4to volume, without covers, very closely written with his own hand, presented itself.” (Pp. 550, 551, 552, 553.)

The first of these anecdotes is so illustrative of the character of George III. as a well-informed English gentleman—a praise long and malignantly denied him, but now awarded him by the honest and well-won suffrages of all intelligent men,—that we could not resist the desire to insert it.

We cannot sympathise with Mr. Dibdin in his anticipation of the objection that may be made, from the apparent vanity of frequent references to his own publications. Independently of his unanswerable position, that an author has a right to make use of his own property as he thinks proper—a position, by the by, which has been occasionally pushed to an extremity, we know that “one who has devoted so many years to the study, and published so many works on the subject of Bibliography, would find it barely possible to avoid noticing rare, curious, and valuable books which had not been already described by him with more or less minuteness in previous labours.” Few indeed are the instances where he had it in his power to direct the reader to a *more* copious or accurate detail than his own: and the more expensive works which he has published may safely be quoted; because “The Library Companion” will fall into the hands of hundreds

who may have no access to his other works : and those who possess them will rejoice to be referred again and again to pages which always invite examination from their mechanical excellence and intellectual superiority. "Indocti discant, ament meminisse periti."

If we were disposed to find fault with Mr. Dibdin's style, its epigrammatic character would afford us no rare opportunities of being cynical. He is too fond of straining after prettinesses, and sharp modes of conveying his meaning. It does not content him to be dignified and lucid ; he must be brilliant and sparkling. There is a constant effort to be witty, and often to be droll. The light and airy postures, however, which he so frequently assumes, are neither in character with the subject, nor apparently with his own peculiar habit of thought. He is not formed to be thus vivacious ; and we know few instances in which an author has made more decided efforts to be jocose and merry with so little success as our author in this, and his preceding publications. The whole book, and indeed all that he has written, bear strong marks of great conversational powers, and of a capacity for successful inroad into the regions of social merriment of a highly intellectual order : but it evaporates upon paper, and too frequently leaves a residuum more dull than could be desired. If we were called upon to particularize, we would notice, as an instance, Mr. D's. pleasantry upon *Old Tom Fuller*. Old Tom Fuller ! Surely there is a sacredness about the piety, the talents, the learning, the simplicity of long numbered with the mighty dead, of one whose works are still the delight of every liberal student ; and whose very quaintness helps to give a magic effect to the wit and humour of his page. Fuller had laboured and suffered for the truth ; he was the steady zealous champion of the Church of England ; a man of almost unrivalled memory ; and "who has left enough to convince us, that he would have been admitted as a legitimate wit in any age : a man who had all the rich imagery of Bishop Hall, but with more familiarity and less elegance." Such men challenge the unqualified respect and veneration of all times and all countries, and all writers ; they are "inter delicias humani generis : " and when we see them exhibited as the buffoons, rather than as the instructors, of modern days and authors ; the smile which such a display was meant to evoke, is overshadowed by a feeling of regret for the injury thus committed, and of pain for him whose love of point could condescend to such an act of forgetfulness or inconsideration.

We are, however, obliged to make a more serious charge than the preceding against Mr. Dibdin ; which, if established,



must very materially detract from his qualifications to compile "A Library Companion." We think him by no means *an impartial writer*; and we proceed to give evidence in support of an opinion expressed with much unwillingness. Divinity, including the almost endless subjects of biblical labour, prayer books, old English divines, sermons, ecclesiastical history, and manuals of devotion, is comprized in 122 pages; while poetry and the drama occupy 212. When the relative importance of the two subjects is taken in connexion with the space occupied by each, we shall readily imagine, that they are hardly treated as might have been expected. But this is not all. Mr. Dibdin's paramount dread of the "sour and crabbed spirit of puritanism," and his instinctive abhorrence of Calvinism and enthusiasm, have led him to make many omissions of those divines who are generally considered to speak the sentiments of above two thousand ministers within the pale of the established church, yielding to none in high veneration for her doctrine and discipline, nor in the fervour of their aspirations that she may long continue a name and a praise in the earth. It will scarcely be imagined that while the biblical labours of Doctors D'Oyley and Mant are prominently brought forward, as capable of

"satisfying abundantly both the anxious and enlightened reader;" (P. 36.)

and while the bible of Bp. Wilson is highly commended, the commentary of Scott, in six volumes quarto, is passed over entirely, sub silentio. The work might have challenged Mr. Dibdin's notice and admiration, if only as incomparably the most remarkable specimen of stereotype printing that has been executed in England. It has, however, merits of a higher class: and its sale has been unprecedentedly great. Nearly 40,000 copies have been dispersed throughout America; and in England 5000 have been struck off and sold, since the plates of the present edition were completed in 1822. Scott has now assumed his place as an able and judicious expounder of the word of God: and while he stood in need of no recommendation, even from Mr. Dibdin's pen, he seemed entitled to regard from the extent of his popularity. Such writers confer distinction upon the pages where they are noticed, while they can derive none from any commendation however flattering. Scott will continue to diffuse that best knowledge which maketh wise unto salvation, and will be honoured as the lasting benefactor of thousands, when all the glittering volumes to which bibliography has given birth, shall be remembered no more. Again, among the ecclesiastical historians, we look in vain for the respected name of the pious and learned

Milner—a man who, feeling that his master's church was not of this world, left the secular path in which other writers had trodden, and gave a history of the spiritual character of that church through all various ages of its existence, down to the commencement of the reformation. At this period the subject was taken up by the late gifted Dean of Carlisle, who has placed the character of Luther in a point of view more calculated to do him honourable justice, than any former writer. We cordially unite with many of the sentiments and principles, so forcibly expressed by the immortal Warburton in his "Alliance between Church and State;" but we cannot be induced to overlook the merit and excellency of an author, who thought he should render a service to the interests of sacred literature, (and who has indeed been its benefactor,) by estimating the prosperity or decay of the Christian Church, simply by the extent or diminution of real piety among its confessors, governors, and members. An author on bibliography, who comes forward to assist us in the choice of a library, should cater for all appetites, and consult all inclinations, not immoral, whatever may be the peculiar bias of his own. He should surely take as his motto, "*Tros Tyriusve mihi nullo discrimine agetur.*" From this rule, as we have seen, Mr. Dibdin has widely departed: and the undue partiality has afforded us equal surprise and regret.

Mr. Dibdin has occasionally, although perhaps as sparingly as could be expected, indulged himself in quotations from authors whose works are noticed in his pages. To such extracts he must have been continually tempted; but they serve little other purpose than to tantalize the reader; and rarely give him any useful insight into the character of the volume whence they are taken. Those upon which Mr. Dibdin has ventured, might have been spared, without any detriment to his work—and with the manifest advantage of brevity. We shall, however, objectors as we are, be pardoned for availing ourselves of one of these excerpts. It is from the martyr Barnes, and will be found in his "Articles condemned for Heresie." The concluding sentence, as Mr. Dibdin, with true protestant feeling, observes, "is glorious."

"The Bishop of London, that was then called TUNSTALL, after my departure out of prison, said unto a substantial man, that I was not dead (for I dare say his conscience did not reckon me such an heretic that I would have killed myself, as the voice went; but yet would he have done it gladly of his charity) but I was (said he) in Amsterdam; where I had never been in my life (as God knoweth, nor yet in the country this 10 years)—and certain men did there speak with me (said he)—and he fained certain words that they should say



to me, and I to them; and added thereunto, that my Lord Cardinal [Wolsey] would have me again, or it should cost him a great sum of money—how much I do not clearly remember, I have marvel that my Lord is not ashamed, thus shamefully, and thus lordly, to lye, although he might do it by authority. And when my Lord Cardinal and he would spend so much money to have me again, I have great marvel of it. What can they make of me? I am a simple poor wretch, and worth no man's money in the world (saving theirs)—not the tenth penny that they will give for me. And to burn me, or to destroy me, cannot so greatly profit them, for when I am dead, the sun and the moon, the stars and the elements, water and fire, yea, and also stones, shall defend this cause against them, rather than **THE VERITY SHOULD PERISH!**" (p. 215.)

In this place we must also venture to extract the somewhat lengthy note upon mistakes in printing bibles, in which the name of Old Tom Fuller is so unhappily introduced. The evil is by no means cured: and amidst the thousands and tens of thousands of bibles that issue from the privileged presses of the land, it is wonderful that so many errors should still be allowed to deform the pages of the word of God. They are venial it is true, but they ought not to exist at all. The great advantage of that monopoly in printing the bible and prayer book, which we judge to be wisely given, is the power of preventing the occurrence of such errors, and the defence of Christians against the alteration of that volume which contains the charter of their hopes, and the law of their duties. In the same proportion in which mistakes are admitted and overlooked, that salutary restriction loses its effect, and lays a tax upon the community without repaying it an equivalent.

"In the old and not incurious library at Worthingham in Suffolk, (see p. 8. ante,) there is a very fine ruled copy, approaching to large paper, of Hayes's Bible, published at Cambridge in 1674, 2 vols. folio. On the fly leaf of it, is the following memorandum: 'N. B.—*This Bible belonged to K. Charles II. and [was] given by him to Duke Lauderdale and sold by Auction with the rest of his Books.*' In a comparatively modern hand, below, is written in pencil—

Hark ye, my Friends, that on this Bible look,

Marvel not at the fairness of the Book;

No soil of fingers, nor such ugly things,

Expect to find, Sirs;—for *it was the King's.*

Old Tom Fuller, who published his 'Mixt Contemplations on these times,' about the same year in which Field's great Bible appeared, thus notices the errors of many preceding impressions (above alluded to in the text) under the quaint title of

*'Fie for shame.'*

Considering with myself the causes of the growth and increase of impiety and profaneness in our land, amongst others this seemeth to me not the least, viz. the late many *false* and *erroneous* impressions

of the Bible. Now know, what is but *carelessness* in other books, is *impiety* in setting forth of the BIBLE. As Noah in all *unclean creatures* preserved but *two of a kind*, so among some *hundreds* in several editions we will insist only on two instances. In the Bible printed at *London* 1653, we read 1 Cor. vi. 9. 'Know ye not that the unrighteous shall inherit the kingdom of God?' for '*not inherit.*'

"Now when a Reverend Doctor in Divinity did mildly reprove some *libertines* for their licentious life, they did produce this text from the authority of this corrupt edition, in justification of their vicious and inordinate conversations.

"The next instance shall be in the Bible printed at *London* in quarto, (forbearing the name of the printer, because not done wilfully by him) in the singing Psalms, Psalm lxxvii. 2.

'That all the Earth may know

The way to worldly wealth,'—for '*godly* wealth.'

It is too probable, that too many have perused and practised this *erroneous impression*, namely such, who by plundering, oppression, cozening, force, and fraud, have in our age suddenly advanced [to] vast estate."

"Berriman, in his '*Critical Dissertation*,' upon 1 Timothy iii. 16, 1741, 8vo. pp. 52, 53: also notices several glaring and unpardonable blunders in the impressions of the Bible during the XVIIth century: of which the chief are these. In a Bible printed in the reign of Charles I. the word *not* was left out in the seventh commandment. Selden, in his *Table Talk*, art. Bible, sect. xi. says 'a thousand copies' were printed with the omission of the '*not.*' And Heylin, in his *life of Laud*, Book III. p. 228, fixes it in the year 1632. 'His Majesty (Charles I.) being made acquainted with it, by the Bishop of London, order was given for calling the printers into the High Commission, where, upon evidence of the fact, the whole impression was called in, and the printers deeply fined, as they justly merited.' In this same reign, an edition of the Bible was printed in which the text ran (Psalm xiv. 1.) 'The fool hath said in his heart *THERE IS A GOD.*' Mr. Nye (in his defence of the canon of the New Testament) tells us, that, in consequence 'the printers were fined 3,000*l.* and all the copies were suppressed by the King's order.' If the fact be thus, the punishment seems to have been frightfully disproportionate: for the error might have been committed, through inadvertency, by the most respectable printers. The wonder is, even in this our day, not that errors very frequently occur (which they *do*) but that *more* errors are not discernible, considering the millions of Bibles which perhaps half a dozen years bring forth. It were well, however, if a little more attention were sometimes paid to the texts of our PRAYER BOOKS. The most careful clergyman may commit more than one error in the course of his perusal of some impressions; among which it pains a dutiful son of Alma Mater, to declare, that in an Oxford edition of the Liturgy, of 1813, 4to. the second line 'O Lamb of God that taketh away the sins of the *world*,' is printed (at the end) 'the sins of the *Lord*:' a very gross, and scarcely venial fault." (Pp. 33—35.)



If we were asked to point out the parts of the book from which we have derived the most pleasure and advantage, we should fix upon the heads of 'History, Voyages, and Travels.' They are full, copious, and valuable. Bibliomania has not so frequently misled the author from his straight forward path; nor has he followed the exuberance of his own inclinations, so as to carry his readers and himself very far from the even tenor of their way. Instances of a contrary tendency however exist even here; witness the very lengthy notice of the collections by Theodore de Bry and Sons, upon which the author luxuriates with no common delight; whets our appetite by every possible kind of excitement, through a succession of pages, and tells us at the same time, that a perfect copy is unattainable; and indeed neither visible nor tangible, save by the privileged eyes and hands of those few, those happy few, who have access to the library of The Right Hon. Thomas Grenville.

From the head, 'Philology and Belles Lettres,' we extract the following history of the Olivet Cicero, printed and published by the University of Oxford: principally because it tallies in a considerable degree with the fate of a large impression of the Lexicon of Suidas, put forth in the sister university; and of which so many copies were sold at a most inadequate price about twenty-four years ago.

"The OLIVET CICERO was reprinted at Oxford, in 1783, in ten quarto volumes; and the story attached to this reprint is whimsical enough. Though each volume contained 'Various Readings' from twenty-nine MSS. collated by Hearne, from several libraries in the University of Oxford, and from two MSS. in the library of York Cathedral recently collated—and though the tenth volume contained the useful 'Clavis Ernestiana,' and the whole had been long pronounced to be a handsome and useful edition—yet, strange to tell, nobody bought the book! Hundreds of copies covered, and nearly weighed down the shelves of the warehouse of the Clarendon Press; when at length, the signal was given that these books might be purchased at *thirty shillings* a copy: confining the purchase, as much as possible, to Members of the University of Oxford. Within "a little month," every copy put on wings and flew away. And now it is doubtful whether 5£ 5s. can procure one. But Mr. Parker, the leading bibliopole of Oxford, is as merciful as he is liberal." (P. 579.)

There appears to be a small mistake in the note relating to Baxter, at p. 50. He is represented, as "having had the honour to preach (*when young*) before Charles II. in the first year of his reign." Baxter was born November 12, 1615, and consequently in 1661, (the 1st of Charles 2d.) must have been forty-six years of age. Another slight error occurs at p. 63. in the note,

"If I were called upon," says Mr. Dibdin, "to mention six of the greatest works of our divines, each contained in one octavo volume, I should unhesitatingly pronounce the following, Butler's Analogy, Douglas's Criterion, Lowth's Prelections, Watson's Apology for the Bible, Paley's Natural Theology,\* and Prettyman's Refutation of Calvinism. I entreat the young collector, especially if he be destined for holy orders, to lose no opportunity of making himself thoroughly acquainted with the contents of these books. They are as snow white speckless and brilliant diamonds in the episcopal mitre."

Five of these learned and able men have worn the mitre: but it was never dignified by shading the brows of Paley.

Something like an Hibernicism appears to have escaped Mr. Dibdin in the following exclamation, at a sub-note, (p. 681.) referring to "the Balletys and Dyties salacious advised by Master Skelton, Laureat." "With what a *via lactea* of black-letter stars," exclaims our enraptured author, "is this gem incorporated!" A milky way of black letter stars is somewhat startling and incongruous. Perhaps, however, it was meant to be understood as a felicitous image—if so, we candidly confess, either that the idea is too nebulous to be fully apprehended; or that we are labouring under a degree of amblyopia, too severe to distinguish its lustre.

It will be perceived that no mention has been made of physical or mathematical works. The whole range of science and philosophy has been hitherto untrodden; and we rejoice to find that this omission, if it may be so called, is about to be supplied by a forthcoming volume. A new edition of the present work will doubtless be soon required: and some alterations must then be adopted, by which the supplements will be embodied under proper heads: and other improvements made which will easily suggest themselves to the consideration of the author.

May we be permitted, without offence, to ask, and with the most sincere admiration for the unequalled talents of Mr. Dibdin as a bibliographer, whether the quantum of time and labour bestowed upon the works by which he has established his high reputation; the constancy with which he must attend all the principal book-auctions, where he is much better known than even his predecessor, or rather, until a few years

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\* If Paley's name be inserted in the select list, we think his fame will more safely rest upon the *Horæ Paulinæ*, than the *Natural Theology*. In the latter work he had been anticipated by Derham. In the former he is almost original: and this little volume is unrivalled as a body of evidence the most triumphant drawn from sources apparently the most trivial, and, *a priori* the most unpromising. Paley himself is said to have owned the *Natural Theology* to be a compilation; and, the state and application of the argument excepted, it derives its principal excellence from the lucid manner in which he has exhibited the knowledge supplied by others.



ago, his contemporary, "the milk white Gosset;" and the traffic in books which he seems to have kept up on a large scale, be exactly those employments in which the life of a minister of the gospel should be chiefly passed? We fear that such a question will at once rank us among

"The bigots of the iron time,  
Who call his harmless craft a crime."

But we know that a clergyman's ordination engagements require him to make all secular pursuits subordinate to the great work of preaching the gospel. We know also that St. Paul, upon whose authority, under the great Head of the church, that solemn service was compiled, has said in his address to Timothy, *Εν τέτοις ἰσθι*—'give thyself wholly to them.' The pursuit in which he has been long and ardently engaged, is one of a most engaging character. It is on that very account the more dangerous. It brings men into society and familiarity with the wealthy, the noble, and the wise. But if it take a minister of religion from the duties of his solemn office, or lead him in any degree to compromise them, he will find it difficult to answer the question which was once put to Elijah in Horeb, when he ought to have been engaged in reproving Ahab, "What doest thou here?"—or another equally poignant, "With whom hast thou left those few sheep in the wilderness?" We are very far from insinuating that Mr. Dibdin is at all negligent of his high obligations as a minister: but he is in a situation of some danger: And in times like the present, when the Ark of the Church which he loves is so rudely assailed, a clergyman of that church will surely be most near his post of duty while he is most immediately engaged in the solemnities of his calling; or while he at least makes every other employment subserve those hallowed interests which should be the paramount objects of his regard, "in season and out of season."

ART. II.—*Christian Theology ; or a connected View of the Scheme of Christianity*, in which the Facts and Statements of Scripture are examined, and the Doctrines and Inferences deducible from them illustrated and enforced. By the Rev. James Esdaile, Minister of the East Church Parish of Perth. Edinburgh : Waugh and Innes. 8vo. 1823. Pp. xii. and 461.

EVERY decade of the last three centuries has produced its own "Christian Theology," "Connected Views," and "Schemes," and "Systems," and "Elements," and "Principles," and "Bodies of Divinity," have been so multiplied, that we can scarcely take up a new book, with the old and familiar title, without a degree of reluctance. We peruse, and reperuse, and linger some moments over the title page before we venture into the volume. We venerate and love the sacred edifice of Christianity, and echo back one of its oracular voices : "One thing have I desired of the LORD, that will I seek after ; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple." But when a new guide presents himself before us, with pretensions to information and talent superior to the many who have preceded him, and promising to point out to us beauties and harmonious proportions previously either unobserved or neglected, we for a time hesitate upon the threshold, and doubt whether or not we shall commit ourselves to his guidance. For there are not wanting those, whose dull and monotonous manner make the spectator yawn, even when surrounded by all the grand sublimity which overawes, and all the exquisite beauty which enchants the soul. We have not this charge to bring against Mr. Esdaile. His style, with some few exceptions, is chaste ; and his method of exhibiting the most prominent and commanding particulars of his subject, is concise without being obscure, and lucid without being jejune and formal. We have read his performance with pleasure, if not with entire satisfaction. He thus simply and modestly avows his design in adding another to the many similar works already extant.

"My object in undertaking this work was, to render Theology accessible to the general reader ; and to present it to every inquiring mind, as a liberal and interesting, as well as a most important subject of investigation. They who are aware of the difficulty of making deep things clear, and intricate things plain, and disagreeable things interesting, will readily excuse occasional failures, if they can excuse the presumption of attempting such an enterprise.



"Though the work was written chiefly for the use of those who desire, or who need information, I am, nevertheless, not without hopes that it may furnish an interesting analysis of the divine economy, in the work of our redemption, even to those who do not need to be convinced of the truth of Christianity." (Preface, p. vii.)

Not attempting an analysis of this clear, and well arranged "Connected view of the scheme of Christianity," we shall rather lay before our readers such materials as may qualify them to form a judgment of its merits. In a work of this description we rather deprecate than desire novelty. If we meet with truth faithfully detailed, appropriately illustrated, and cogently defended, we are content. Our contentment advances into complacent satisfaction, when the detail of christian verities is luminous as well as faithful; when the illustrations rise above the level of trite common-place; and when the defence is maintained by arguments judiciously selected, forcibly stated, and urged in a temper of mind formed upon the hallowed model of that gospel, whose essence is love. Not that we advocate a tame and timid policy in contending for the faith once delivered unto the saints. A champion of that faith should encounter the sturdiest Goliath of the defying host on the vantage ground of revealed truth, and in the full confidence of ultimate victory. Infidels have secretly thanked the apologists and defenders of the christian system for descending to the level arena of sceptical argument, where human reason, without any competent assessor, is umpire of the conflict. We would ever have that ground maintained, which is taken by the Author whose work we are about to review.

"Religion is usually divided into Natural and Revealed; but it is easier to make the division than to fix the boundaries of each. The distinction, indeed, does not appear to be at all necessary; for it is obvious that the religion of nature, as it has been called, has no doctrines peculiar to itself, and none that it can challenge, as its own undisputed property. The existence of a God, and of a future state, providence, prayer, and public worship, are supposed to belong to the province of Natural Religion, because they can be established by reason, and because they have found a place where no revelation was known to exist. But all these articles of faith and of practice, lie at the very foundation of Revealed Religion; whose object is to explain them, in all their bearings and tendencies on the characters and hopes of men; whilst, in the course of this process, it brings to light many important facts and doctrines, which had eluded all the scrutinies of human reason.

"Revealed Religion, then, embraces all that is claimed for Natural Religion, and a great deal more; and whilst we are at no loss to point out doctrines peculiar to Revelation, we cannot point out a single

doctrine, which we can pronounce to be peculiar to Natural Religion." (Pp. 7, 8.)

Still, however, truth requires no asperity for its defence. Urbanity and persuasiveness are compatible with firmness and intrepidity, in maintaining a cause, on the issue of which man's everlasting weal or woe is suspended. On the defective powers of human reason, Mr. Esdaile observes,

"Although, then, I do not deny that the natural reason of man affords some light, yet it is evidently insufficient either for direction or consolation. It presents objects through an obscure medium, which so completely distorts and alters their real proportions, that, in many instances, it is little better than absolute darkness. Besides, whatever we may advance or admit as to the capacity of human reason for religious discoveries, rests entirely on theory and assumption; for in no one instance can we affirm that it has made a single discovery of this nature. All the religious systems in the heathen world, were evidently traditional; they are all connected with each other by some striking features of superstition, which are inventions and not discoveries, the figments of human fancy and not the offspring of reason; and whenever the heathens make any approach towards a rational creed, it will probably be nearer the truth to ascribe their knowledge to some borrowed light, derived from tradition or revelation, than to regard it as the result of their own investigations." (Pp. 11, 12.)

"The only inventions of human reason in matters of religion have been, to obscure what was plain, to mystify what was simple, and to degrade what was sublime, by unavailing attempts at explanation and refinement.

"It is not an easy matter, then, to define the limits of reason in religion. What it can do we can only conjecture, having no certainty that there is one article of the religious creeds which have been current among men that can be set down as the result of an unassisted reason. Were I inclined to preserve the distinction between Natural and Revealed Religion, I would not limit the former by attempting to draw a strict line of demarcation between it and the doctrines of Revelation: but I would consider, as within its province, all those doctrines which, whether they have been the result of reason or not, are, at least, cognizable by it, and capable of being established by its deductions, though they may not have been discovered by its researches. This is extending the boundaries of Natural Religion, without encroaching on Revelation: it is only giving reason the advantage of all the light which Revelation has imparted, and considering as within its legitimate province, those mature results which correspond with its dictates, though they may have originated in Revelation. Of this kind are the doctrines respecting God, providence, a future state, &c. which have been set in the clearest light by Revelation; yet our improved knowledge on these subjects is so perfectly conformable to the dictates of natural reason, that we can scarcely persuade ourselves but that reason, by its own efforts, might have reached them.

"The doctrines peculiar to revelation are of a different description,



and easily distinguishable from those mentioned above. The trinity, incarnation, atonement by Christ, resurrection of the body, &c. are doctrines not discoverable by reason. But we are not, on this account, to suppose, that they are not proper subjects of reasoning. They may be established by argument, by ascertaining the genuineness and authenticity of the records in which they are contained, and the value of the testimony on which they rest: and by considering, at the same time, the reflex light which they cast on the government of God, and on the character and condition of men. We are farther to consider, that, though the doctrines peculiar to Revelation could not be discovered by human reason, nor, even after they are known, can they be comprehended by the human faculties, yet in no instance do they contradict the dictates of enlightened reason: they are above it, but not contrary to it. It would be absolutely impossible to believe a revelation which contradicts any ascertained principle of pure reason. This may be considered as an axiom in theology: for a revelation must come from the same Being who has formed the mind of man, and the constitution of nature; and we cannot conceive that the word of God can ever contradict his works, or that he should command us to believe any doctrine which the reason he has given us compels us to reject. But, in admitting this axiom, we must be extremely careful to free reason from the influence of the passions, and from the power of those prejudices which tend to bias its decisions; otherwise we will measure doctrines and facts, not by the standard of reason, but by the strength of our inclinations and feelings. Revelation has certainly nothing to fear from the strictest scrutiny, provided it be fairly conducted; but it has no chance before a prejudiced judge, against perjured witnesses, and a corrupted jury." (Pp. 14—16.)

Our quotations on this introductory topic are already sufficiently long; but we cannot withhold our author's concluding remark on the distinction made between natural and revealed religion.

"There are, no doubt, some grounds for the distinction, if not in reality, at least in our conceptions, and in our manner of viewing the subject. But, I know not where the line is to be drawn: I am inclined to think, that if it is not an imaginary, it is at least a moveable boundary, which will gradually disappear as we advance in knowledge; and when, at last, 'we shall know even as we are known,' the most mysterious parts of the Christian revelation will be found to be as essentially connected with the nature and government of God, as his providence, or any of his most obvious attributes. It is no mark of wisdom to affect to despise the resources of human reason, and still less to slight the light of revelation, which alone can conduct our reason to just and profitable conclusions. Reason is the compass by which we steer our course, revelation is the polar star by which we correct its variations." (Pp. 18, 19.)

We were sorry to meet with any thing like vacillation respecting the origin and design of that vast scheme of propitiatory sacrifice, which on the testimony of all history,

sacred and profane, pervaded nearly the whole world, antecedently to the advent of Christ, and which, lamentable as were its abuses among the heathen, actually converted the earth into one stupendous altar, whereon beneath the temple of the surrounding heavens, mankind as with one voice and act avowed their sense of guilt, and their tenacious remembrance of the divine appointment of atonement for sin by guiltless blood. We do not say, that Mr. Esdaile has really conceded this point to those, who seem resolved never to yield to the accumulated evidence both divine and human which we possess, that "without shedding of blood, there is no remission:" but we conceive, that he would have done better for the cause of truth and for the instruction of his readers, had he withheld every thing in the shape of a hypothetical proposition on the subject. What tyro upon our classical forms would not expect a stroke of the ferula, or of another more formidable instrument, were he to construe, upon Socinian principles, the "*Ενθαδε μιν ταυροισι και αρνεοις ιλασνται*" of Homer, and the "*Prudens placavi sanguine Divos*" of Horace? And, since a propitiatory efficacy was generally and universally ascribed by the heathen to their sacrificial institutions, then, if the axiom stands, that the cause must be adequate to the effect, the notion of a propitiatory atonement must have originated in a direct revelation from heaven. The stream was polluted in its onward course, but its fountain-head was divine.

The Holy Scriptures present a marked difference in themselves from all other professed depositories of religious doctrines. We have before us a mine, in which incalculable and inexhaustible wealth is deposited, but not so arranged as to spare the miner his toil and scrutiny. The sacred writers, although their premises are undeniable, and their conclusions legitimate, seldom appear in the character of argumentative and methodical reasoners. There is system, and there is harmony, in the word of God: but that system is not regularly defined, and that harmony is the harmony of nature, not of art.

"This (observes Mr. Esdaile) is exactly what might have been expected from teachers acting under a divine commission, and armed with undeniable facts to enforce their admonitions.

"But though there is no regular treatise in the Scriptures on any one branch of religious doctrine, yet all the materials of a regular system are there. The word of God contains the doctrines of religion in the same way as the system of nature contains the elements of physical science. In both cases, the doctrines are deduced from facts, which are not presented to us in any regular order, and which must be separated and classified before we can arrive at first principles, or attain to the certainty of knowledge; and in both cases, a consistent



system can only be made out by induction and investigation. The very circumstance of no detailed system being given, renders it necessary to form one: for although a portion of religious and physical knowledge, sufficient for the common purposes of life, may be obtained by traditional information, and men may work conveniently enough by rules without possessing much general knowledge: yet they who would teach with profit must generalize; and they who would explain the ways of God must arrange the materials which are so amply furnished, but which are presented apparently without order or plan.

"I would, therefore, consider all objections to systems of divinity to be about as unreasonable as it would be to object to the philosophy of Newton, for having elucidated the laws of nature and arranged the phenomena of the heavens." (Pp. 20—22.)

Now we are no enemies to "systems of divinity," as they are called, provided that their constructors retain and manifest the modesty and humility which become fallible men in all, their endeavours to arrange and systematize what God has left, at least in appearance, undefined. Some things are even now passing under our own eyes and in our own church, which emphatically warn us of the peril of placing divine revelation on the Procrustes' bed of human wisdom. We cannot say that the view of "Christian Theology" before us is wholly free from some of the objections, which, however unreasonable the author may deem them, are often with too fair a shew of justice brought against such systems. The humble, but independent inquirer after truth may derive from them important assistance; yet, after all his attempts at generalization and arrangement, he will sit down with the sentiment of the Patriarch on his mind: "Lo, these are parts of his ways: but how little a portion is heard of him."

Mr. Esdaile's classification and statement of the evidences demonstrative of the claims of Christianity, as containing things worthy of all acceptation, do credit to his abilities as a writer. If we find little originality, we meet with qualities of higher intrinsic worth, though of less external brilliancy. Of this, his application of Leslie's fourfold argument to prove the divine legation of Moses, and concerning which argument Dr. Middleton declared that he had been trying twenty years to find a flaw in it, but without success, affords a fair specimen. He evinces indeed throughout his volume a manly vigour of argument, highly becoming a reasoner who enjoys plenary assurance that he occupies ground not to be shaken; and who wisely deems it unnecessary, for the support of truth, that he should descend to break a lance with every petty assailant.

"The difficulties, then, which attend our conceptions of God, are

of evident advantage; as they tend to increase our veneration of the divine majesty; for it is not the intricacy, but the immensity of the subject which overwhelms us; we are not perplexed by obscurity, but, 'dazzled by excess of light;' and however far we proceed, we still see something vast and infinite before us. I do not reckon it necessary to enter into any formal refutation of the disgusting absurdities of atheism, which are almost universally rejected by the common sense, and the common feelings of mankind; insomuch, that I believe it would be easier to convince the world that Homer's Iliad arose out of a fortuitous concourse of the letters of the alphabet, than that intelligence and design have been excluded from the formation of the universe. For here, the materials required not merely to be arranged, but to be created, and there neither was matter, nor motion, nor life, till the *fiat* of the Almighty gave them existence." (Pp. 55, 56.)

We have ever been accustomed to assign to the fall of man the full amount of penal consequences attributed to it in the word of God, and cognizable in the actual state of things: and contemplating these in connexion with the innumerable and self-evident proofs of divine care, benevolence, and love abounding upon and beneath the surface of a world, which, in righteous judgment, "the LORD hath cursed," we discover more conspicuous evidences of goodness and mercy, in the combination of alleviating comfort with penal woe in this province of the moral government of God, than we can conceive to be displayed in the whole remainder of conscious or intelligent existence. Admirable is the goodness, which at once imparts to the flitting insect the exulting gladness of its ephemeral being, and pours into the capacious spirit of "the rapt seraph that adores and burns" the full tide of celestial bliss: but it is only in the scheme of redemption that God says to every child of man, "I will make ALL my goodness to pass before thee."

The general manner in which the author has executed this part of his undertaking, is highly commendatory of the volume at a season, when, to use the nervous language of a living writer, "it is evident that there exists such an active hostility against our common faith, as may well excite the counteraction of every man, who feels anxious as to the state of society into which his children are to grow up. From the pestiferous blasphemy of vulgar infidelity, up to the schools of science, and the library of female elegance, the mischief is at work. It adapts itself to all ranks. It has broad and rash assertions for the uneducated, theories of materialism for the scientific, flights of poetical sentiment for the fair, which, like Satan in Paradise,

Squat, like a toad, close at the ear of Eve.

It supplies pungent paragraphs to the weekly ebullitions of



anarchy,—it vapours in monthly criticisms,—and flashes amidst the quarterly coruscations of the Northern Lights. It affects antiquarian consequence, or grubs in the rubbish of chronology ; or burrows among the rocks and fossils of the geologist ; or stabs the immortality of the soul with the dissecting knife ; or degrades the office of a poet, once consecrated to delight and to improve mankind, into the function of a fallen spirit, privileged by the pride of rank and talents, to burn, sink, and destroy all the hopes of the humble,—all the affiance of the contrite,—all that can support integrity in life, or smooth our passage to the final hour.”

In his fourth chapter, on the doctrine of the Trinity, having expressed his doubts whether any traces of this sublime mystery are really visible in the mythological systems of ancient or modern heathens, Mr. Esdaile gives the history of the doctrine of the Christian Trinity, and states the arguments from scripture, by which it is supported. He introduces this history by remarking, that

“ There is one thing connected with this subject which cannot but strike every person as remarkable ; the Trinity is no where announced, in the New Testament, as a new doctrine ; neither is it any where formally taught : it is taken for granted, or stated as a matter of course, and referred to rather as a thing that was well known, than as a doctrine which had been unheard of before.” (p. 91.)

By an induction of particulars from the Old Testament scriptures, and from the works of ancient, but uninspired Jewish writers, especially Enoch, he justly concludes, that the Jewish people in the time of Christ regarded the doctrine as no novelty.

“ They would not have been offended at the doctrine, that ‘ The Word was made flesh and dwelt among us,’ had not Jesus of Nazareth, of whom this was predicated, appeared in a character and in circumstances so very different from what they expected. This is apparent from the gospel history. When our Lord was accused before the Jewish council, the High Priest said to him, ‘ I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.’ From this it is evident that they expected the manifestation of ‘ The Christ, the Son of God.’ Our Lord answered the question indirectly by saying, ‘ Hereafter ye shall see the Son of man sitting on the right-hand of power, and coming in the clouds of heaven.’ This is an evident allusion to Dan. vii. 13, 14. where it is said, ‘ And behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and there was given him dominion, and glory, and a kingdom,’ &c. On hearing our Lord apply these words to himself, ‘ the High-priest rent his clothes, saying, He hath spoken blasphemy, what farther need have we of witnesses ?’ This incident proves two things ; first, that the Jews considered the passage in Daniel, which our Lord applied to himself, as applicable to the Messiah ; and

secondly, that, though he is there called 'the Son of man,' they nevertheless admitted that he was to be, in reality, 'the Son of God,' and to have a kingdom which should never be destroyed. This was the character which they recognized as belonging to the Messiah: and our Lord was judged guilty of blasphemy because he asserted that the words of the prophet were fulfilled in him." (Pp. 94—96.)

Is there not a discrepancy between the sentiment given at the commencement of the volume and that which is expressed in the fifth chapter? We quote the discordant passages:

"I do not, however affirm, that the mind, enlightened by general knowledge, would not arrive, even without the aid of revelation or tradition, at some idea of a first cause, or presiding principle. It seems next to impossible for a mind which has formed a notion of power and causation, (and these, surely, are among the first and strongest impressions which the mind receives, and are perfectly plain to all but those who attempt to account for them,) not to conceive of a power superior to that of man, as necessary for the production and arrangement of the visible phenomena of nature. The mind indeed is marvellously backward to form right conceptions on this subject; for though the invisible things of God are clearly seen, being understood by the things that are made, yet men, '*men changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*' But the question is not, whether men could acquire *right* conceptions of God, but whether they could acquire, by unaided reason, any conception of him at all; and I cannot but think that a mind, though ever so little improved in general knowledge, must entertain some idea of a first cause, on contemplating the visible universe." (Pp. 9—10.)

"We see nothing now at all analogous to creation. We see plants and animals endowed with a power of reproduction, which they derived from the Creator when he called them into existence, and which they continue to possess only in conformity to his will. But of creation, properly so called, we see no instance, whether we consider it as implying a production of organic substances out of nothing, or the formation of animated beings out of pre-existent materials. I do not see, then, how men could have formed any idea of creation: it is a matter of testimony; it is the result of faith, and not of reasoning, and hence it is that the apostle says, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.'" (P. 108.)

In another page the author, after avowing his scepticism as to the heathen philosophers entertaining any notions of the Deity, bordering upon a Trinity in union, nevertheless affirms that

"all the heathen cosmogonies, or accounts of creation, were written in imitation of the Jewish records."

This latter position we readily admit. Even a superficial



acquaintance with classic lore evinces that some of the fairest flowers of heathen poesy were culled from a hill more hallowed than Parnassus or Helicon, and that the historic muse caught all the rays of truth that fell upon her eye in early times, from the beaming countenance of the Hebrew sage. It is equally evident to us, that the Tritheistic figments of Plato and Pythagoras and the Hindoo Shasters, were the offspring of that propensity to pervert, rather than obey truth, which seems to enter into the very essence of fallen humanity: and if the historian and the poet visited the hill of Sion and the waters of Siloa, it is more than probable that the moral philosopher resorted to the same sacred regions.

On the moral degeneracy of mankind, and the transmission of a corrupt nature from the primogenitors of our race, we meet with much conclusive and some questionable reasoning. Of the latter description we reckon his apologetical claim upon divine mercy.

“ Indeed, I think the credit of human nature is more consulted by the doctrine of inherent, transmitted corruption, than by that which maintains that we come into the world pure and untainted. It seems less dishonourable to us that our sins and imperfections, or, at least, the seeds of them, should descend to us by natural inheritance, than that they should be entirely of our own acquiring. We seem to be fitter objects of the divine compassion from our being, in some degree, ‘made subject to vanity not willingly;’ and we may with more confidence, implore the divine protection, since we are the heirs of mortality and corruption. Our sinful condition by nature seems almost to give us a right to expect the Divine interference in our behalf. Sure I am, that the man who sees the full extent of his misery, and is convinced of the utter alienation of the natural heart from God, will not view the plan of deliverance through Christ with incredulous wonder. He will perceive that it is not more than the exigencies of the case required, or than might be expected from the overflowing mercy of God; though altogether unmerited on the part of man, whose claims can be founded only on his own helplessness, and whose plea can be addressed only to the free mercy and grace of God.” (Pp. 134, 135.)

Nor can we very well understand in what aspect the dispensation of the gospel can be contemplated, so that

“ It will no longer appear wonderful that God should interfere for the deliverance of creatures capable of such high attainments, but obviously sunk in ignorance and sin.” (P. 136.)

Truth gains no proselytes worth acquiring by mitigating the splendour of its intrinsic glory to suit the vitiated sight of scepticism and infidelity. Mysteries, which attract the admiring gaze of angelic minds, may, without impairing their

credibility, excite the adoring astonishment of beings, whose every faculty is enfeebled by the fall. The question must ever be reverting to a mind truly impressed and enlightened by sound doctrine, "Lord, what is man, that thou art mindful of him?"

To many of our readers Mr. Esdaile will appear to reason very inconclusively, when he argues against the doctrine of Adam's guilt being imputed to all of his descendants; for they will continue to read that doctrine in the inspired declaration, that "death passed upon all men, for that, or *in whom*, all have sinned,"—a declaration, as they conceive, attested by every infant's grave. They will give him credit for a more satisfactory train of reasoning, on the divine nature of Christ; and will with pleasure follow him through the conclusion of his sixth chapter, especially in his remark that

"Instead, then, of having any doubt whether we ought to yield religious homage to the 'Son of man,' we ought to conclude that there is no other way of worshipping God with acceptance but through him. There is a vast emphasis of meaning in our Lord's words, when he says, 'I am the way, the truth, and the life; no man cometh unto the Father but by me.' These words not only imply that Christ is the way by which men come to the enjoyment of God in his heavenly kingdom, but that there is no other way in which we can form any accurate conception of him, or yield to him a rational service. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' This is the nearest approach to an open vision of the Almighty that ever has been, or can be made by mankind in the present world. We cannot behold him in his glory, for no man can see his face and live. But we see his glory shining with a mild radiance, and a qualified lustre, in the person of his Son, not so intense as to prevent us from approaching him, or deter us from imitating him; but drawing us to God by the most powerful attractions, and teaching us to aspire to the imitation and the enjoyment of the Father of our spirits. We are thus brought near to God by the incarnation of his Son, who assumed our nature that we might rise to the resemblance of his; and that, by imitating his example, and imbibing his spirit, we might at last vindicate our claim to the glorious title of sons of God." (Pp. 183, 184.)

Gratified as we have been by the general tenor of his remarks on the evidence deducible from prophecy, on one or two points, we should be disposed to join issue with him, and to dispute the ground he takes. He seems most unwarrantably to consider the accordance of secondary trains of events with the language of prophecy and its immediate fulfilment, as the result rather of some fortuitous coincidence, than as constituting part of an harmonious scheme, in which one prophetic oracle may apply to two or more future events, as



in the economy of providence one cause originates several consecutive and correspondent effects. We must read both the historical and prophetic books of the Scriptures through a new medium, before we can fully accede to the soundness of some of our author's conclusions in his seventh chapter : conclusions which he himself overturns in the subsequent chapter, when he admits that he is inclined to join those, who contend that our Lord's prediction concerning the destruction of Jerusalem applies also to the second coming of Christ and to the end of the world.

Our limits will not permit us to follow our author through his adduction of *internal* evidence to the support of a system of truths and morals, whose evident tendency to advance the happiness of man closely harmonizes with the manifest scheme acted upon by HIM, whose name is LOVE ; nor can we go into the merits of his conclusive arguments, to prove, that " the limited notices of the atonement, which occur in our Lord's discourses, not only agree with the circumstances in which he was placed, but give us an interesting view of the fidelity of his biographers." The writer ably vindicates the goodness of the moral governor of the universe, in prescribing a perfect law to his creatures, in requiring unreserved obedience, and in confirming it by penal sanctions, because to have done less would have been an act of cruelty to man, since it must have had a necessary tendency to make him miserable.

In his twelfth chapter, where he treats " of the means by which the benefits procured by Christ are communicated to men," we conceive that Mr. Esdaile overshoots his mark, when he presumes that his " statement of particulars will explain all the peculiarities of the apostle Paul's doctrine respecting the pre-eminence and sole efficacy of faith in Christ."

Nor can we assent to the construction he puts upon the decretal epistle of the first Christian council, held at Jerusalem, sent to the Gentile churches,

" that they might conform, if they chose, to the Jewish law, but they were not to be forced to do so."

The grand point at issue was, the necessity of circumcision, which some Jewish teachers had urged upon them. The Apostolic Council, while they evinced the most amiable candour and forbearance towards the prejudices of their Jewish brethren, *unanimously* denounced the *principle* of such a requisition to be subversive of the souls of the Gentile converts, and gave a public and unequivocal epitome of their own creed, when, after confessing, that the Jewish cere-

monial was a burden which neither they nor their fathers had been able to bear, they declared—"We believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they."

The thirteenth chapter is devoted to the doctrine of the Influence of the Holy Spirit in the production of faith and its rich variety of spiritual and moral fruits.

"This doctrine of spiritual influence may, indeed, be called a mystery; yet it is the least mysterious of all mysteries; it lies at the very foundation of all religious worship, and without it we can have no accurate conceptions of the nature and government of God. We worship him as a spirit: it is only a spiritual service that we can offer to him; it is only a spiritual intercourse that we can hold with him; it is only a spiritual interference, on his part, that we can expect. It is as an invisible spirit that we address him in our prayers; in the full assurance that the aspirations of our hearts are perfectly known to him whose spirit pervades the universe; and it is by the invisible agency of his spirit, overruling all events within the compass of creation, that we expect our prayers to be answered. Spiritual agency, then is implied in every prayer; and spiritual intercourse, in every act of worship; and they who deny them must, in order to be consistent, hold prayer to be an unmeaning form and every species of religious homage an idle ceremony." (Pp. 379, 380.)

On the long and too eagerly litigated subject, Predestination, Mr. Esdaile has expressed his sentiments in a manner becoming a student of that holy volume, which is the sole unerring standard of all doctrinal and moral verity. He has evidently listened to and pondered the divine oracles on this mysterious theme, with a mind prostrate before the teachings of a wisdom, whose length and breadth, whose height and depth even angelic intelligences cannot measure. We rejoice to see our divines sitting in the same school as the holy Leighton, and collecting their stores of sacred lore, not at the feet of metaphysical science and abstract reasoning, but, where saints and angels love to sit in lofty admiration and docile simplicity, at the footstool of him, whose revelations impart the twilight of knowledge to his church on earth, and its noon-tide brightness to his elect and redeemed in heaven. "*At verò in Cœli scrinia, atque adyta velle irrumpere, et arcana illa imperii divini, ad ingenioli nostri modulum, ac methodos exigere, O quantæ est perviciaciæ, imò insaniciæ! Equidem admirabundum me hæcere fateor, quoties viros doctos et theologos de ordine decretorum Dei temerè garrientes audio, vel lego.—De Deo et arcanis ejus cauti ac tremuli cogitate ac loquimini, disputate autem parcissimè. Et quicumque perdere te nolles, cave cum ipso disputes. Si quid peccas, te incusa;*



si quid boni feceris, aut a malo resipueris, εὐχαριστικὸν Deo canas. Hæc sunt quæ vos moneo, in quibus et ipse acquiesco, et quo multum jactatus velut in portum me recepi." \*

We seldom have occasion to complain of this writer's phraseology. Now and then, however, we observe a careless flippancy of expression scarcely pardonable. We quote only one instance, occurring at the commencement of the fourteenth chapter.

"——— the honours of the soul are immortal ; and he who is *fortunate* enough to acquire them would not exchange them for the empire of the world."

The terms "fortunate" and "unfortunate," particularly when they are found in a work of this description, are offensive to a serious and devout mind, accustomed, as is such a mind, to trace up the cause of Christian excellence to a higher source than what is sometimes called a *fortunate* combination of circumstances, and to seek the origin of human delinquency and abuse of mercy at a depth much lower than *misfortune*.

We pass over the chapter on the resurrection, the judgment, and the future state of rewards and punishments. The concluding chapter is occupied with a review of the whole, some very candid and liberal statements respecting modes of divine worship, and a few hints on the most profitable method of studying theology. On the practical duties resulting from the reception of the gospel, we meet with but few remarks. We are given to understand that Mr. Esdaile has another work in contemplation, on Christian Ethics ; and if he brings to his subject a mind thoroughly imbued with that high moral sense, which is generated in the soul by the Spirit of truth, and which is fostered by the sacred recollections of Bethlehem, Gethsemane, and Calvary, we shall welcome the fresh production of his pen, and gladly assign him a place among those Christian moralists, who have happily learned and taught obedience to the law upon the principles of the Gospel.

\* Leighton.

## III.—ARCHITECTURAL HISTORY.

1. *Lectures on Architecture*, comprising the History of the Art from the earliest times to the present day : By James Elmes, Architect. Second Edition. Priestley and Weale. 1823. 8vo. pp. 432.
2. *Memoirs of the Life and Works of Sir Christopher Wren*, with a brief View of the Progress of Architecture in England, from the beginning of the reign of Charles the First, to the end of the Seventeenth Century : and an Appendix of authentic documents. By JAMES ELMES, M.R. I. A. Architect. Priestley and Weale, 1823. 4to. pp. xxxvi.—532.—148.

It must be confessed that architectural information has been, till of late, at a low ebb among our countrymen. To the neglect which the art has experienced, there have been indeed honorable exceptions ; but even among those who form the exceptions, the ardour of application has often been referable to professional demands, rather than persevering genius. We have been sufficiently alive to the glories of martial achievement, or the profits of extended commerce ; but, to the elegancies and distinctions of art, we have been cold and indifferent. The bosoms of our fathers have glowed at the recital of the exploits of a Themistocles ; but they have wanted a chord to respond to the praises of a Phidias. They have been wildered in the economical mazes of Adam Smith ; but they have suffered the memory of Sir Christopher Wren to lie in inglorious slumber. At length a new page is opening in our history ; patronage of Art begins to be fashionable, and the elements of Taste, to be deemed worthy of popular cultivation.

“The last reign, including the period of the regency, was the first to appropriate a large sum of the public money exclusively to the arts, in the purchase of the Townley, the Elgin, and the Phigaleian marbles ; and the government of our present king deserves to be recorded as the first in English history to announce, in parliament, an intended public patronage of the arts, which conduce so much to the fame of a great and mighty nation. ‘As far as his majesty,’ said the ostensible minister of the crown, in the House of Commons, on the first meeting of parliament in the new reign, ‘had already presided over the councils of the nation, the result had been glorious. He trusted and was persuaded that his majesty would have the gratification of adding a new page of lustre to the English history : and that, as there was nothing



of glory left to achieve, his majesty would snatch the only remaining laurel, by cultivating the arts of peace.' " (Lectures, Pp. 9, 10.)

On the subject of patronage the lecturer observes, in another part of his work—

"I cannot refrain from again calling public attention to the importance of cultivating a pure taste in architecture, and of encouraging none but legitimate professors, who scorn to soil their hands with the anomalous and disgraceful practice of being builders and architects of the same concern. The present time, as I ventured to hint in my last Lecture, is most auspicious to the Arts, and our good or ill name to posterity now almost hangs upon a thread.

"I hope to be allowed a few more words, before closing, on some immediate causes of the present depressed state of architecture. Among the foremost of the list, is the want of a critical acquaintance with its excellencies and defects, in those whose situations enable them to be employers and patrons. This results partly from the difficulties professors themselves raise about the art, which should be publicly taught, as in Dean Aldrich's days, to the young nobility and gentry in both our Universities.

"But I place, without fear of contradiction, as a more immediate and fatal cause, the indiscriminate patronage and employment, by the public, of persons totally ignorant of every branch of education requisite to a knowledge of design. It would be easy to shew that this preparative education is necessary, but I apprehend it will readily be granted that much more than the acquirements and capacity of a mechanic, however intelligent, is requisite to the formation of an able architect. It is a well-known fact, that William of Wickham, Inigo Jones, Sir Christopher Wren, Sir John Vanburgh, Lord Burlington, and James Wyatt, were men of excellent education, and well versed in all the elements of fine art, literature, and science. Can magnificence, elegance, or good taste, be expected from men of inferior qualities? Do we gather grapes from thorns, or figs of thistles?" (Lectures, Pp. 128—130.)

Making allowance for the strong manner in which a professional man is likely to express himself on a topic, so nearly affecting his situation and interests as an *inefficient* or *misdirected patronage*, we cannot but subscribe to the general tenor of his observations. This defect of patronage, however, has arisen from an actual want of taste in the higher classes of our countrymen. It is true, that foreign travel has long made part of a genteel education, and our young nobles and gentlemen have personally visited the remains of Grecian and Roman structure; but the effect, as to the excitement of love of art, or discriminating perception of the sublime and beautiful in the works of genius, has been very partial. There may be much in the hint, thrown out by our author, of a deficiency in the system of academical education. If the minds of our students had been drawn to the conside-

ration of the principles of the fine arts, at a time when their affections were warmed and their admiration raised at the heroic deeds of ancient warriors or the lofty productions of ancient writers, it might have fostered the future Pericles, and cherished the embryo Augustus. Still it is probable that a very limited barrier would have been opposed to the powerful effects of national character and political circumstance.

But our lecturer takes up the same theme again in his third address, not however without a sort of apology.

"I must, ere I conclude, like Hamlet still harping upon the daughter of Polonius, still harp upon the necessity of public patronage, to enable our great and glorious country to elevate itself to a level with the Greeks in art. Such a judicious, liberal, and efficient patronage, as 'comes down as the rain, and distils as the dew, as the small rain upon the tender herb, and the showers upon the grass.' A patronage which a great government and an enlightened nation alone can give, and which is to the arts, what the Nile is to Egypt, the prolific source of all excellence." (Lectures, p. 174.)

Here, gentle reader, you have an enamoured prince, the dew of heaven, and a majestic river, brought before your view in such rapid succession, as just to allow you time to perceive that they form a string of comparisons about patronage! A dramatic allusion, a scriptural quotation, and a geographical simile, huddled together in exquisite confusion! This might be very amusing to the junior part of the dilettanti of the Surrey or Russel Institutions; but really we could not pledge ourselves to *patronize* Mr. Elmes, unless he intend to build in chaster style than that in which he writes. Not to say, that we think the reference to Deut. xxxii. 2. as well as that to Matt. vii. 16, in the foregoing extract, to be in bad taste, and somewhat irreverent.

Our author then alludes to the language of Mr. Bromley, who some years ago reproached his countrymen, and certainly not without reason, for too confined liberality towards the professors of the fine arts. That gentleman observed that there is a great difference between the state of patronage in the modern world, and that which carried the arts to their high celebrity in ancient Greece. On the other hand, such reasoners as the critic Vasari maintain, that there is a great deal of fallacy in the argument which attributes so much impulsive power to patronage, and ask "Can patrons create artists?"—They then remind us of the fact, that some of the greatest works have been produced in obscurity, and while their authors were suffering under the oppressions of poverty. This, however, proves little more, than that genius is sufficiently energetic to break through all impediments. It may



be retorted, "If they do all this *without* your patronage, what would they not do *with* it?" It is often seen, too, that in minds capable of the highest exertions in art, but which unhappily want moral ballast, that very stimulus is required to make them work, if we may be allowed so to speak, which is afforded by the purse of a liberal friend. It would be painful to enumerate instances—let one suffice. The well-known painter, Morland, in his own line inimitable, was the subject of such vicious improvidence, as to be in continual embarrassment and pecuniary difficulties. But the very consciousness that he could command a good price for a picture from two or three generous patrons, used to rouse him at intervals from his idle and dissolute habits; and to this we owe some of his most spirited productions.

But society must have arrived at a determinate point of refinement, and that refinement must exist under particular circumstances, before patronage can be undertaken on an extensive scale. Till this is the case, there will be many candidates for the same rewards, who must be content to remain unnoticed; and art itself must proportionably suffer, not only for want of means of exercise, but also from an absence of that spirit of emulation, which, whenever it does not degenerate into faction or mannerism, is one of the chief promoters of excellence and distinction. This we take to be a true and unprejudiced view of the question of patronage, about which so much has been said; and if there be any justice in our observations, they apply more to the architect than to any other professor; for a man may write a poem in a garret, or paint a picture in a cellar, but he cannot build a palace without an employer.

When Sir Joshua Reynolds delivered his first discourse at the Royal Academy, he congratulated the members on the advantages which would flow from such an institution, and rejoiced in the disposition manifested by many leading characters to become amateurs and patrons of the fine arts, under the example of a popular monarch; and at the same time observed, "It is indeed difficult to give any other reason why an empire like that of Britain should so long have wanted an ornament so suitable to its greatness, than that slow progression of things, which naturally makes elegance and refinement the last effect of opulence and power." The ardent anticipations of the President, however, have been more realized in the improvement of artists themselves, than in the number or enthusiasm of their patrons. As far as the government has been concerned, an apology for limited patronage has been usually found in the contrariety of its avocations,

and the imperative calls for other appropriation of the national resources. But Mr. Burke went perhaps a little too far in asserting, that it was quite hopeless that much attention should be paid by administration to the fine arts; inasmuch as our statesmen, either from their education, or from their various occupations, could not be skilled in matters of that kind. For statesmen may be munificent patrons, without being exquisite critics; and there is a call on those who can influence the character of nations, to promote the general cause of morality and intellectual refinement by encouraging pursuits which tend to cultivate the pleasures of the mind, rather than those of sense.

Meantime, the plan of delivering lectures on the art itself, if taken up by judicious hands, is evidently calculated to remove a great portion of the ignorance that exists, and to awaken such inquiry into its principles as may lead to important results. Mr. Elmes has very properly confined himself to an historical view of the subject in his first course, as a natural introduction to the detail of criticism which we presume is to follow; or to speak in his own way, as a wise master-builder, he has been careful to lay a foundation suited to his intended superstructure. It has been his aim to render his addresses as popular as the technical nature of his theme would admit, preparatory to more practical investigation.

He commences by an "historical sketch of the Art among the ancient Jews, Assyrians, Chaldeans, Egyptians, and Phœnicians; more particularly considered in Egypt, with illustrative examples and description of its style and modes of construction." There is a good deal of common-place matter of general history in the primary lecture, offering nothing particularly worthy our notice as elucidatory of the principles of the art in these its earliest ages, till we come to the consideration of Egyptian masonry, a curious and marvellous subject, and which has derived peculiar interest from the discoveries of modern travellers.

"The art of building with such immense blocks of stone as we find in the Egyptian buildings must have cost their first architects much thought and study. These immense masses of such hard and ponderous materials, and the astonishing size of their columns, give their buildings an appearance of grandeur and simplicity, that even at first sight inspires ideas of wonder and delight.

"But, upon inspection, a want of symmetry of proportion, and of elegance is apparent. The ornaments are often misplaced, ill-applied, crowded and executed in a dry and hard style. The architecture of Egypt sprung rapidly to a certain degree of perfection, beyond which it never improved, because the political institutions of the country, and the attachment of the people to their ancient customs and man-



ners were averse from alteration or improvement. Neither were they likely to derive their architectural knowledge from other nations, when, according to Diodorus and Strabo, one of their first maxims was, never to leave their own country; and one of their first political institutions, to exclude all strangers from it: and least of all was it likely they should borrow from India, when the Indians left their own country as little as the Egyptians.

“Before coming to the details of the Egyptian buildings, I will analyze and describe the character of their architecture. The characteristics or elementary principles of Egyptian architecture are walls of a great thickness; roofs generally of a single block of stone, which reached from one wall to another; a multiplicity of columns, some of which are square, some octangular, some with sixteen faces, and more round upon their plan. The proportions as well as the decorations of the columns vary in almost every example, and rarely approach the regularity and dignity of an order. They seldom had bases, and when they had, they mostly consisted of mere plinths, or a few simple water caves, enveloping a small portion of the bottom of the shaft. Their capitals varied considerably, sometimes being only a simple die or abacus, either plain or covered with hieroglyphics. Sometimes they are ornamented with foliage; in some they resemble a vase; in others a bell reversed. Their most usual ornaments are palm leaves, and those which are the most decorated may be reckoned among the least ancient. In this style of architecture there is no frieze, nor properly speaking any architrave or cornice, and their substitutes are either; for something resembling them may be traced in the epistylia or beams of stone which reach from column to column.

“Another characteristic of the Egyptian style is a peculiar narrowness of intercolumniation, being often not more than three feet and a half. The *want of the principle of the arch*, which is mostly supplied by epistylia, or stone beams, or lintels, is also another and peculiar characteristic of this original style. Dr. Pococke thinks that the ancient Egyptians were not entirely ignorant of the construction of the arch, but does not give satisfactory proofs of his conviction: and the president Goguet, in his learned dissertation on the origin of laws, arts, and sciences, assumes, from their not using it in their temples, that they did not understand it. The proofs which the author gives in his third volume of monuments, drawn from Egypt, that the Egyptians were ignorant of the art of making vaults or arches, might as well be drawn to establish their *contempt* of this mode of construction, and their preference for the colossal masses they used to cover their apertures, and which reach from column to colume, and from wall to wall. The subject must remain conjectural; yet the nearest approaches that I am at present aware of, to this scientific element of modern architecture, are exhibited in the entrance of the great pyramid at Memphis. It is but justice however to M. Goguet, to say that these discoveries are since the period of his writing.

“Signor Belzoni, our most recent traveller in Egypt, who has seen more of what may be termed inedited Egyptian buildings, and whose

works I have only seen since writing the above, agrees with my preconceived opinion of their *complete knowledge of the arch*, and appears to have produced ample proofs of this curious fact. He found Egyptian arches at Thebes, and one at Gournon, under the rocks that separate this place from the valley Beban el Malook." (Pp. 42—45.)

Yet the author tells us farther on :

"The immense size of many of the coverings of apertures, and whole roofs of temples formed of one entire stone, still extant in Egypt, would stagger belief, if the truth were not so well authenticated. One important fact is hereby proved; namely, that the *principle of the arch was then unknown*, or they certainly would not have transported the roof of the temple of Latona at Butis, from the island of Philoe, as Herodotus testifies, a distance of nearly two hundred leagues. It was the most enormous block of stone ever moved by human power, and contained above one hundred and forty four thousand cubic feet, weighing above twenty millions of pounds avoirdupois." (Pp. 275, 276.)

He states in the fourth Lecture :

"The Etruscan buildings in which arches are found are among the *most ancient* examples of their architecture; and several of them, but especially their subterraneous reservoirs, prove that their architects were *well acquainted* with the construction of the arch." (P. 228.)

Yet he adds a few pages after :

"The Etruscans have left some specimens of very ancient methods of construction; and to them has been attributed the invention of building with small pieces of stone joined together by calcareous cements, because in their country are found the earliest examples of this method of construction. But it is to the Romans that the greatest praise is due for construction in this way; for to them must be attributed at least the *earliest use*, if not the *invention of the arch* and the cupola, together with the building of walls and arches of small stones and bricks cemented together, of bridges, of aqueducts, and of sewers." (P. 281.)

The first requisite in a Lecturer, is perspicuity of statement. He is presumed to have scientific information, and critical ability, by his very occupation of the seat of public instruction. But it is a prime professional excellence to be at once so correct and lucid, as to be intelligible to the tyro, and acceptable to the adept. We fear, however, that to the fault of verbiage which is so common with Mr. Elmes, we must add those of obscurity and contradiction. What were his audience to think of such *pro* and *con* declarations? How edifying must it have been to learn from the chair of authority, first, that the Egyptians wanted the principle of the arch—secondly, that their knowledge of it was complete—thirdly, that its principle was unknown to them—fourthly, that the most ancient Etruscans were well acquainted with its construction—and fifthly, that to the Romans must be attributed its earliest



use, if not its invention ! Instead of all this vacillation—instead of informing us, that he had seen Mr. Belzoni's work after he had prepared his address, which, by the way, is no reason why he should not have qualified his expressions—how much more consistent would it have been, to have fairly stated that the real origin of the arch was still a desideratum ; and that those best qualified to judge, considered the ancient architects of Misraim as unacquainted with its construction. If however, the lecturer proceeded to notice the discoveries of any recent travellers as tending to the opposite conclusion, he was bound to shew what was the nature of these communications which would justify a change of opinion. The question is, has there been found in ancient Egyptian masonry, that distinct and important member the arch, composed of regular radiated voussoirs, with the key-stone ? Were the brick archings and vaultings seen in the entrance-passages to the tombs of the Thebaid, the remains of aboriginal workmanship, or the production of Greeks or Saracens ? The investigation must be conducted with a jealous feeling that Pococke, and other oriental travellers, may have been much deceived by appearances. The assumption of Goguet, though a man confessedly of more erudition than science, seems entitled to more respect than it meets from our author. He had good grounds for supposing this people ignorant of the arch, from its absence in their temples ; but he could have none for supposing that they would have despised it, if known, from their predilection for the colossal and stupendous. An acquaintance with its geometric principle would rather have led such architects to outspan one another. The figure itself is agreeable. The savage sees and admires it in the bow of heaven, and the lunar crescent. The idea is connected with his earliest associations, and would be apparent in his rudest constructions. Even the poor Esquimaux hollows the parallel blocks of ice, with which he builds his arctic tenement, into arches and cupolas ; and the dwellings of the ancient Britons, composed of stakes and wattling, or uncemented ashlar, were either cylinders, with domed roofs and arched entrances, or of shapes, not unlike great tea-canisters in grocer's shops, an opening being left in the top for emission of smoke, as appears from the curious engraving of Gaulish houses, which they resembled, in Montf. Suppl. 3. v. 2. c. 8.—There is no reason therefore, *a priori*, why we should not discover correspondent appearances on the banks of the Nile, as far as the figure of the arch is concerned ; while we trust we shall stand excused with Mr. Elmes for withholding too ready an assent to the conclusion which he

seems inclined to draw, that the ancient Egyptians were, after all that has been supposed to the contrary, acquainted with this scientific element in architecture.

Upon some other points, however, we are rather more disposed than Mr. E. to allow them experimental acquirement or traditionary information. He frequently expresses admiration, at the huge masses which they contrived to lift up, transport, &c. This is certainly remarkable; but our astonishment may be carried to excess, and border on the amazement which led our good forefathers to attribute such doings to genii and demons. The great pyramid, prior certainly to the time of Abraham, argues, in its construction, considerable acquaintance with mechanics, as its exhibition of a correct meridian shews at the same time advancement in the science of astronomy. Pliny tells us, that the obelisks were brought to Thebes from the quarries, by means of a canal; that the workmen rested them across the stream upon the opposite banks, and then placed vessels loaded with bricks under them, which, being lightened of their freight, rose and lifted them up. Large stones were moved by affixing strong iron axles in each end, and inserting them in broad wheels. Massy beams were raised upon high columns, by putting two cross pieces under their centres, mutually contiguous, and then suspending baskets of sand to one end, till they tilted up the other, under which they placed a support, proceeding to do the same at the opposite extremity, and so in succession, till they had attained the desired elevation. Sometimes a capstan was erected, round which a strong cable was wound, which was fastened to the block, and the capstan was turned with long horizontal levers. There are other particulars to be gathered from ancient writers, which cannot escape the notice of careful readers, affording strong presumption that much knowledge of the principles of mechanics formed part of the "wisdom of the Egyptians."

We cannot agree with our author in his account of Jewish architecture. He tells us, that

"the temples which the Israelites had seen in Egypt, dedicated to the Egyptian idols, led them to consecrate a temple, where they might assemble in public worship of the true God. As it was necessary, from their mode of life during their sojournment in the wilderness, that it should be portable, they constructed it in the form of a spacious tent. In the plan and general appearance of this temporary building, known by the name of the Tabernacle, they took, it has been conjectured, the form of the Egyptian temples for their guide; but in the details and ornaments, they adopted a peculiar and national style."



What then are we to understand by certain passages in an old authority, which we suppose Mr. Elmes reverences as well as ourselves? "Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus xxv. 8, 9.—"Moses was admonished of God, when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Hebrews viii. 5. In the dealing of Providence, it was so ordered that the Egyptians should furnish the Israelites with materials for the construction of their place of worship; but so far are we from believing that the latter took the form of the temples of their idolatrous tyrants for their guide, that we conceive they were directed by Jehovah to use a construction altogether dissimilar, and with a designed and marked difference of feature. But our author proceeds:

"The Jews used this moveable temple for a length of time after the conquest of Palestine; but under the reign of Solomon, they constructed a permanent temple at Jerusalem.—In the principal front was the *ulam*, probably a grand portico, such as they had formerly seen in several Egyptian temples, the construction of which may serve to explain this of Solomon. The temples of the ancients were generally without windows; but that of Jerusalem appears to have had them, and of the same form as those observed in the ruins of the great temple of Thebes. The timbers of the ceiling were of cedar, and it appears that the roof was flat like the Egyptian temples.—Before the *ulam* were two columns of brass—these were no doubt intended as a decoration to the whole, like the obelisks which were placed before the Egyptian temples." (Pp. 116—118.)

Our author, indeed, confesses that the accounts of this building are not sufficiently clear to enable us to form a precise idea of it. He will allow us nevertheless to say, that such an idea as we *can* form, is very different from his own. That the word מִזְבֵּחַ may take the sense of *porticus*, has the sanction of Kimshi. It does not always, however, mean this, but sometimes an arch or a vault; and neither Kimshi, Maimonides, nor Josephus, have thrown sufficient light on the original description in the Bible, to justify us in supposing it bore any resemblance to an Egyptian portico. "The spreading of the porch," says Lightfoot, "in length was an hundred cubits, and in height an hundred and twenty cubits higher than the height of the temple: and this porch, which was a cross building to the temple itself, and so high above it, may not improperly be conceived to be that place whither Satan brought our Saviour in his temptation, when he is said

to have brought him εἰς πτερύγιον ἱερῶς, properly, to the wing of the temple." He adds, that there were "steps, that rose up out of the court into this entrance, which were twelve in number, every step half a cubit rising, six cubits in the whole rise; and so much was the floor of the porch higher than the floor of the court." As to its design, we are told, 1 Chron. xxviii. 11. "David gave to Solomon his son the *pattern* of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and the pattern of all that he had *by the Spirit*." With respect to the locality of the two pillars, Lightfoot observes again: "The place where these pillars stood is somewhat uncertain: the text indeed saith, they stood before the house, 2 Chron. iii. 15, and before the temple, ver. 17: but yet it is to seek, whether within the porch at the entering in, or without the porch, or within the porch at the temple-door, which last is the opinion of Rabbi Sol. upon the text cited." Works, vol. I. p. 1076, fol. edit.

We are the more tenacious on this question of resemblance, found by our Lecturer, because we think professional men should be cautious of raising hypotheses which are not reconcileable with the sense of scripture. It is well known that the temple built by Onias, in the district of Heliopolis, furnished a strong contrast to the surrounding religious structures; and the difference arose from its similarity to the fabric on mount Zion. This fancy of tracing a resemblance between the temple of God and those of idols, originated with Spencer. "I am sensible," says Shuckford, "that Dr. Spencer has endeavoured to prove, that both the Jewish tabernacle and temples were erected in imitation of the places of worship made use of by the heathen nations; but whoever shall take the pains to consider what this learned writer has offered upon this subject, will be surprised that he could be satisfied with such slender proofs in favour of his opinion." In fact, the writer just quoted, in common with some others, considers the tabernacle of Israel as the first structure for religious worship ever erected. The able architect Wilkins, is of opinion, that the temple of Jerusalem, of a fine oblong square shape, might have furnished the proportions of sacred architecture to Greece and Italy, to become, in the course of ages, classic models for Christian churches; a probability which would lead us to much interesting speculation.

We incline, with our author, to bring the Grecian orders from the banks of the Nile. The Egyptians themselves indeed knew nothing of these orders; but in their columnar



architecture there seem to have been the elements of Grecian ornament and distinction. Denon traced, as he imagined, the origin of the Ionic volute, the caulicoles of the Corinthian capital, and the guttæ of the Doric entablature; and at Philæ, he observed the lotus, in the capitals of the columns, gracefully interlaced with Ionic and Composite volutes.

"A colony at first always imitates its mother country, and afterwards as surely does all in its power to render its origin forgotten. When I refer to the present examples, surely the Egyptian origin of the Corinthian capital cannot be denied. Their elements are incontestibly the same, namely, a vase surrounded by flowers, and covered with an abacus: the story of the Corinthian girl was probably invented by a Grecian poet, and related as genuine, by Vitruvius.

"In corroboration of the Egyptian origin of the Greek order, I take leave to bring forward as an additional authority, the learned M. Quatremere de Quincy, the present secretary to the French Academy, who supposes that even the Ionic also was borrowed from the Egyptians, and is a beautiful adaptation of their capitals of the head of Isis. As the learned Frenchman's hypothesis possesses considerable ingenuity, I will endeavour to explain and illustrate it. The ears of the Egyptian capital, he metamorphoses into the Grecian volutes; the braids of hair on the forehead, into the helixes or threads of the capital; the throat, into the colorino or necking; and so on.

"Following up this hypothesis, the Doric may also be said to have been drawn from the rude types or prefigurations of the Egyptians, which contain all the elements of the beautiful examples of the Greeks. Belzoni says, that the Isis of the Egyptians is the same personage with the Io of the Greeks; therefore capitals designed after the head of this goddess are Isis-like, Io-like, or Ionic." P. 172.

The seventh Lecture, making allowance for some etymological affectation, is interesting and instructive. It treats on the Origin and History of Architecture in Great Britain and Ireland, on Gothic structures, and on the introduction of Italian Architecture into England, with the torpid state of the art under the first and second, and its revival under the third George. We are pleased with the little which Mr. E. has said on the subject of *Gothic building*; and we think he could not do better, in a second course of Lectures, than to make it his principal theme. No division of his art would afford greater scope for gratifying illustration, and popular remark. To Englishmen it is peculiarly interesting; and while the attention of our population is called to the enactments of its Legislature concerning "New Churches," it will derive additional interest from its relation to our ecclesiastical history.

To the improvement which the art will experience from

multiplying specimens of Grecian fabrics we are fully sensible; and we certainly must congratulate our countrymen on the good taste which is rearing copies of ancient models, distinguished for purity and elegance, instead of certain absurd and unclassical edifices, which we could name, and which have made some of our churches look like any thing rather than places appropriated to the celebration of Christian worship. But there is something in an ecclesiastical edifice of Gothic construction, which raises emotions in the breast of the spectator—sentimental indeed, rather than spiritual—but which can never be excited by the counterpart of a pagan temple. “One must have taste,” says Horace Walpole, “to be sensible of the beauties of Grecian architecture; one only wants passions to feel Gothic.” Our cathedrals and abbeys are venerable piles, testifying to the art and industry of what are called *the dark ages*. Their erection was matter of great public concern. Their artificers were encouraged by pontiffs, sovereigns, prelates, and nobles. Their forms and ornaments were determined by the symbolic taste of the Societies of Free and Accepted Masons. And who can so far forget their historical connexions—who can so completely divest them of their collegiate and ecclesiastic associations—or so unworthily estimate the effect produced by their long-drawn aisles, their clustered shafts, their fretted roofs, their elaborate traceries, their sculptured shrines, their storied windows—as not to confess that they possess a charm unknown to Grecian or Roman composition? Milton was too candid not to acknowledge its influence; he felt a solemnity of mind as he walked their hallowed precincts, and merged the austerity of the puritan in the sensation of the poet. The pride of science may stigmatize these fabrics as the relics of barbarism, and pronounce them destitute of taste, of order, of uniformity; but we cannot subordinate our feelings to the tyranny of abstract reasoning. We may argue on comparative fitness of construction; but we cannot steel ourselves against the impression produced by that combination of pleasing forms, to which the affections have yielded a willing homage, ere the judgment has been directed by established rules of art. Thus stands the case between the two great styles. We must not however be understood as conceding too much on the part of mediæval builders, to such as are ready to censure their want of mathematical knowledge or philosophic penetration. They have had powerful defenders even in these respects. “To those usually called Gothic architects,” says Sir William Chambers, “we are indebted for the first considerable improvements in construction;



there is a lightness in their works, an art and boldness of execution, to which the ancients never arrived, and which the moderns comprehend and imitate with difficulty."

"England is the classic soil for this style of architecture, as ancient Greece is for that of the orders, and here the student must come to measure and to study it. York Minster, is the Parthenon of Gothic architecture, Westminster Abbey the Theseum, and the chapel of Henry the Seventh the monument of Lysicrates. Among the finest specimens is the venerable abbey church of St. Alban's in Hertfordshire, which is also one of the most valuable documents in the archæological history of the country, as it embraces most of the successive styles in great variety from the Saxon to the pointed style.

"Gothic architecture disdains the trammels and the systems of the schools; nevertheless it has its own laws, its genera and their species, although they have not yet been arranged in a grammatical form. Batty Langley endeavoured, it is true, to reduce it to a system, and to engraft on it the five orders of the Palladian school, instead of a more natural and philosophical arrangement; but this effort was altogether nugatory." (Pp. 373, 374.)

The classic style was introduced into England by Inigo Jones, and Sir Christopher Wren. Of the latter, notice is taken by our author several times in the course of his lectures; but he forbore entering more fully into his merits, as, with a respect for this great master of his art which does him credit, he was engaged in preparing a separate account of his Life and Works. Mr. Elmes felt a sort of professional indignation at the neglect with which the memory of this wonderful architect had been treated, and resolved to supply, according to his ability, what appeared to him a desideratum in the literature of his country. In no province of letters does caprice in the selection of subjects appear more frequently than in that of Biography. Our presses abound with narratives of characters, who, to say the least, can but interest in a partial direction, or a limited circle; while the memorials of extraordinary men, the great master-spirits of their day, are suffered to decay in inglorious oblivion, or afford topics of occasional reference in our common historical dictionaries, where they lie almost undistinguished among a heap of trivial and comparatively uninteresting matter. In the preface to his "Memoirs," Mr. E. observes, that Wren "experienced the ingratitude of cotemporaries, and the apathy of successors, in a more extraordinary degree than perhaps ever befel a man of equal talents, or equal public utility, and of equal celebrity." This perhaps may be going rather too far. We feel however with the author, that the general ignorance which has prevailed concerning a man, whose name has been on the lips of every one, and who has reared for himself so many monu-

ments of superior skill and industry, is discreditable to the country of which he is such a remarkable ornament.

“ With Pope, Addison, Swift, Atterbury, Arbuthnot, and Gay, for witnesses of his full-blown fame, not a solitary distich could either afford him at his unnoticed death; though the German Kneller has been more immortalized by the pen of Pope than by his own pencil. But the man from whose comprehensive mind arose the majestic cathedral of St. Paul, and the fifty parochial churches of London—the royal and magnificent hospital of Greenwich—the no less appropriate and useful one at Chelsea—the most splendid ornaments of our metropolis—the most useful structures of our two universities,—he, who was at once our greatest architect, mathematician, and philosopher; the most learned man of his day, who may be most justly named the British Archimedes, was old, was the victim of political intrigue, and had no longer the countenance of royalty, which had smiled upon him for nearly three quarters of a century. He and native talent were out of fashion; and when ingratitude and the injustice of intriguing foreigners robbed him of his rights, his honours, and his well-earned rewards, the wits, the poets of the day, suffered this unequalled man to sink into the silent grave unnoticed but by his beloved son, Christopher, who erected the small mural monument in the crypt of St. Paul’s, and began his work illustrative of his honoured ancestors.”\* (Pp. vii, viii.)

A sketch of the life of Sir Christopher, may serve to introduce some remarks on the criticisms offered by his biographer, and the merits of his composition.

He was born at East Knoyle, in Wiltshire, the rectory of his father, Dr. Christopher Wren, afterwards dean of Windsor, on the 20th of October 1632. On the paternal side he was of Danish origin, but his mother was daughter and heiress of Robert Cox, of Fonthill, Esquire. His uncle Matthew, was Bishop of Ely, at a time when to be connected with the hierarchy was a distinction more than commonly perilous, for he was impeached by the Commons in 1641, and imprisoned in the Tower nearly twenty years.

“ Of his firmness in adversity the following anecdote of him and his illustrious nephew is a lively and illustrative proof. Some time before the decease of Oliver Cromwell, Mr. Christopher Wren, the bishop’s nephew, (afterwards Sir Christopher) became acquainted with Mr. Claypole, who married Oliver’s favourite daughter. Claypole being a lover of the mathematics, had conceived a great esteem for young Wren, and took all occasion to cultivate his friendship, and to court his conversation, particularly by frequent invitations to his house and table. It happened at one of these invitations that Cromwell came into the room as they sat at dinner, and without any ceremony, as was his usual way in his own family, he took his place. After a

\* *Parentalia* : or Memoir of the Family of the Wrens. Folio. London. 1750.



little time, fixing his eyes on Mr. Wren, he said, 'Your uncle has been long confined in the Tower.' 'He has so, Sir,' replied Wren; 'but he bears his afflictions with great patience and resignation.'

"Cromwell. 'He may come out if he will.'

"Wren. 'Will your highness permit me to tell him this from your own mouth?'

"Cromwell. 'Yes, you may.'

"As soon as Wren could retire with propriety, he hastened with no little joy to the Tower, and informed his uncle of all the particulars of this interview with Cromwell. After which the bishop replied, with warm indignation, that it was not the first time he had received the like intimation from that miscreant; but he disdained the terms proposed for his enlargement, which were a mean acknowledgment of his favour, and an abject submission to his detestable tyranny; that he was determined to tarry the Lord's leisure, and owe his deliverance, which was not far off, to him only." (Life, p. 6.)

In his fourteenth year, Wren was admitted gentleman commoner of Wadham College, Oxford. Dr. Wilkins, the warden, introduced him as a prodigy to Prince Charles, Elector Palatine, to whom he presented some mechanical instruments of his own invention. In the foregoing year he had planned and executed an astronomical instrument, and pneumatic machine. The letter which he addressed to the Prince on sending him the former, and the Latin verses which accompanied the present of the "*Panorganum Astronomicum*" to his father, testify to the genius and talent of this astonishing youth. As he advanced in life, he displayed power in mathematical investigation, practical mechanism, historical research, classic lore, anatomical science, natural philosophy, and imitative art. At once versatile and energetic, acute and laborious, he could pass from one study to the other with a readiness, only to be equalled by the diligence with which he sought to surmount the difficulties which presented themselves in either. His mind seemed to rise to the occasion, and to glory as it were in the trial of its strength. His motto might have been,

"Non juvat ex humili lecta corona jugo."

Before he was fifteen, he had a patent granted him for seventeen years, for a diplographic instrument, or machine for writing with two pens; and soon after invented a weather-clock, and an instrument to write with in the dark, composed a treatise on spherical trigonometry, and an essay on the reformation of the fables of the signs of the zodiac in Latin hexameters. At eighteen, he proceeded B. A. and discovered the art of drawing enlarged views of subjects as they appear through a microscope. His next productions were a tract

on the theory of the planet Saturn, and an algebraic paper on the Julian period, which was published in the *Prolegomena* to the fifth edition of *Helvici Theatrum Historicum et Chronologicum*. In 1653 he was elected fellow of All-souls, and took his master's degree. The following extract from Evelyn's "Diary" at this period is interesting :

"1654, July 11, was the Latin Sermon, which I could not be at, though invited, being taken up at All Souls, where we had music, voices, and theorbes, performed by some ingenious scholars. After dinner I visited that *miracle of a youth*, Mr. Christopher Wren, nephew to the Bishop of Ely."

During his residence at the University, he was distinguished for his anatomical science, and made some curious experiments in the injection of liquors into the veins of animals. In 1657, he "left the studious privacy of the college for the bustling action of the metropolis," and was chosen to succeed Mr. Rooke as Professor of Astronomy at Gresham College.

"His inaugural oration, delivered in Latin from the astronomy chair, to perhaps as learned an audience as was ever assembled, and which is preserved in Ward's *Lives of the Gresham Professors*, is an elegant and elaborately finished piece of latinity. He addresses himself with respectful awe to his great and eminent auditory, so different both in audience and lecturers, to the Gresham lectures of this day. He finds among them the learned, the polite, the noble of his time. He was succeeding an able and favourite professor. He was young, inexperienced, and unused to a metropolitan society, whom he knew and felt to be more of the quality of judges than auditors or students, and therefore modestly apologised for his juvenile blushes and failings, which at his age might appear as if prematurely covetous of fame. Entering into his theme, he boldly censured the Dutch writers, whose swelling title pages announced to whom their works were useful; and declined giving any encomium on astronomy, as being as useless as to commend the strength of Hercules, or the brightness of the Sun. He entered deeply, and as it appears, satisfactorily to his enlightened and inquiring auditory, into all the necessary investigations of his subject." (P. 54.)

His lectures were attended by many scientific characters, who formed themselves into a club, containing the elements of what afterward became the Royal Society. On the death of Oliver Cromwell, the club was forced to disperse, as their place of meeting became a quarter for soldiers; and the professor returned to Oxford, where he studied chemistry under Peter Sthael of Strasburg, who was brought to Oxford by Robert Boyle. He came up to London to read some lectures on the nature and properties of light and refraction. A few days before the restoration of Charles II., he was admitted Savilian professor at the university, on the resignation of



Dr. Seth Ward. The Royal Society was now formed, of which he was one of the first and most respected members ; and proved his claim to that distinction by a work on solar eclipses, and a series of papers on the subject of finding the longitude. He next completed for the king a lunar globe, which Bishop Sprat describes as " representing not only the spots and various degrees of whiteness upon the surface, but the hills, eminences, and cavities moulded in solid work. The globe, thus fashioned into a true model of the moon, as you turn it to the light represents all the monthly phases, with a variety of appearances that happen from the shadows of the mountains and the vallies."

Indefatigable in philosophic experiment, he furnished continual matter for record on the books of the New Society ; and it is observable, how many modern discoveries appear to have been anticipated by his energetic mind. In 1662, he presented to the Society " some cuts done by himself in a new way of etching ; whereby, he said, he could almost as soon do a subject on a plate of brass or copper as another could draw it on a crayon with paper." Known to be skilful in architecture, he was appointed, in the first year of the Restoration, assistant surveyor-general of the works to Sir John Denham ; and in this character was ordered to survey St. Paul's, and prepare designs for the repair of that fabric. Inigo Jones had recently repaired the old choir, and cased much of the building with Portland stone, had rebuilt the north and south fronts, and raised his Corinthian portico at the west end. One cannot but regret the architectural labour which must have been thrown away on this metropolitan temple. It is well known that an old plumber confessed on his death-bed, that he had left a pan full of coals in the steeple, when he left his work to go to dinner, and that the wood having caught fire, the ancient steeple and upper roof of the church and aisles were consumed in four hours. This accident occurred in 1561, and was attributed, at the time, to a stroke of lightning. Through the liberality of Queen Elizabeth, and joint subscriptions of the clergy and citizens, the roofs were soon reconstructed and covered with lead, but the steeple was not rebuilt. The edifice was further repaired under James I. and Charles I. ; and then followed the more extensive labour of Jones, which made a strange medley of the whole. The original nave was supported by clustered pillars and round arches, in a mixed Saxon and Norman style. The galleries and windows of the transepts were also finished with rounded arches. The chapter-house, on the south-side, was an elaborate and beautiful Gothic structure,

and this remained in pristine grandeur, while the church itself was disfigured by balls, cherubim, scrolls, and obelisks, with Roman windows, and the Grecian portico already mentioned, designed as an ambulatory for those noisy persons who had been accustomed to walk in the church, in hot or cold weather, to the great disturbance of the service performing in the choir. It may easily be conceived how much the good taste of Wren must have been offended with this heterogenous pile, and how little gratifying must have been the office of continuing its repair.

While engaged in examining and reporting on the state of the dilapidated cathedral, he designed a new theatre for Oxford, and a chapel for Pembroke College, Cambridge, to be reared at the sole expense of his uncle, the bishop. These studies, however, could not divert him from his beloved philosophy, and anatomical engagements with Dr. Thomas Willis, for whom he executed some drawings illustrative of the brain, which were much esteemed for their accuracy.

“In the course of this year (1665) Wren left England, with an intention of visiting the classic soils of France and Italy, to complete his studies as an architect. He was at this time considerably employed; his mathematical and constructive knowledge was undoubted: but, as a fine art, architecture had not been cultivated in England, except by Wren’s great predecessor, Inigo Jones. In this department of his art he felt his deficiencies; and he determined to read his Vitruvius amidst the ruins of the glorious edifices, on which this master of our art had founded his precepts.” (Pp. 170, 171.)

Of this same excursion Walpole observes, somewhat sneeringly, after noticing his succession to Sir John Denham, in 1668: “Three years before that he had visited France—and unfortunately went no farther. The great number of drawings he made there, from their buildings, had but too visible influence on some of his own—but it was lucky for Sir Christopher, that Louis XIV. had erected palaces only, no churches. St. Paul’s escaped, but Hampton Court was sacrificed to the god of false taste.” He adds, however, in a note, “I have been assured, by a descendant of Sir Christopher, that he gave another design for Hampton Court, in *a better taste*, which Queen Mary wished to have had executed, but was over-ruled.” *Anecdotes of Painting*, vol. iii. p. 96.

It appears, from some observations of our author, (pp. 445, 6.) that such is most likely to be the fact; and it is due to the memory of Wren that it should be so understood. Mary had considerable taste in architecture, as well as in other arts, but her royal consort had much less, though he felt a great esteem for Sir Christopher. The Queen died after two



suites of the royal apartments were finished, and Wren did little afterwards towards the completion of the work.

The cause of his early return from the continent is not explained. The multiplicity of his engagements was probably the reason; as we find him returning with ardour to his usual philosophical and architectural studies. In the midst of the intricacies which were involved in the designs for the reparation of the cathedral, happened that memorable event, the fire of London! And it was the doom of this venerable edifice to experience a second conflagration yet more destructive than the first. The Royal Society were naturally employed in proposing plans for the rebuilding of the city; and Evelyn, Hooke, and Wren, submitted models for approbation to the court and corporation. The immensity of business which now devolved on the latter, both in his capacity of surveyor-general and city-architect, would have overpowered an ordinary mind; but "he prepared for his gigantic task with ardour and assiduity."

"His plan, which has been engraved, and is well known, was so arranged that the chief streets crossed each other in right lines, with smaller streets between them: the churches, public buildings, and markets, were so disposed as not to interfere with the streets; and four piazzas were designed at proper distances, into which several of the streets met." (P. 221.)

The author gives us, in the 13th paper of the Appendix, a detailed account of this beautiful plan, with a neatly executed engraving by Lowry; and then adds:

"The practicability of this whole scheme, without loss to any man, or infringement of any property, was at that time demonstrated, and all material objections fully weighed and answered; the only and, as it happened, insurmountable difficulty remaining, was the obstinate averseness of great part of the citizens to alter their old properties, and to recede from building their houses on the old ground and foundations; as also the distrust in many, and unwillingness to give up their properties, though for a time only, into the hands of public trustees, or commissioners, till they might be dispensed to them again with more advantage to themselves than otherwise was possible to be effected: for such a method was proposed, that by an equal distribution of ground into buildings, leaving our churchyards, gardens, &c. (which were to be removed out of town), there would have been sufficient room both for the augmentation of the streets, disposition of the churches, halls, and all public buildings, and to have given every proprietor full satisfaction; and although few proprietors should happen to have been seated again directly upon the very same ground they had possessed before the fire, yet no man would have been thrust any considerable distance from it, but placed at least as conveniently, and sometimes more so, to their own trades than before.

By these means, the opportunity, in a great degree, was lost, of making the new city the most magnificent as well as commodious for health and trade of any upon earth; and the surveyor being thus confined and cramped in his designs, it required no small labour and skill to model the city in the manner it has since appeared."

A despotic government would have forced these civic recusants into compliance; but while one is tempted to regret in the abstract, that a plan which united elegance and convenience to such a degree, that the British metropolis would have been unrivalled in beauty as well as magnificence, was frustrated; and to censure those individual instances of churlishness, covetousness, or selfishness, which doubtless increased the sum of opposition; yet in the opposition itself was mixed that element of the English character, which is connected with the popular part of the national constitution. A remembrance of this connexion serves to reconcile the modern tradesman, jealous of his rights, to the perverseness of his ancestor, as he sits down by his domestic hearth, after an unavoidable circuit through crooked streets and winding alleys, or a visit to two districts in opposite points of the compass, to produce a result which would have been effected by a single journey, on the regulations of Sir Christopher Wren.

The theatre at Oxford was opened with great ceremony, July 9, 1669, on which occasion, Archbishop Sheldon presented the architect with a golden cup. The Royal Exchange, which had been rebuilt from his design, and under his superintendence, was fit for business on the following September; about which time Temple Bar was commenced; which was succeeded by the great Doric fluted column, on Fish Street Hill, called "The Monument," and destined to be the subject of much political remark, into which we cannot enter. It was seven years in building, owing to the difficulty of procuring the best Portland stone, and other hindrances of a local nature. Having been reared in commemoration of the fire, and attributing that catastrophe to papists, it has been wittily described as recording an event which will never be forgotten, and perpetuating a falsehood which will never be believed. It is the noblest modern column in the world, and will bear a comparison with any pillar of antiquity; greatly exceeding in height those of the Emperors Trajan and Antoninus at Rome, or that of Theodosius at Constantinople. Wren wished to have a brazen statue of Charles II. fifteen feet high, placed on the top, which would have suited the grandeur of the pillar, and been a suitable object. In default of which he recommended a ball of copper, nine feet diameter. The committee of management



however overruled both proposals, and substituted a flaming vase, which is both inelegant in itself, and has a bad effect at a distance. Wren composed a beautiful and comprehensive inscription to be cut on its pedestal; and Adam Littleton, author of the well known Latin dictionary, another, which was more affected and pedantic; but they were rejected for one of more common-place character.

In 1671, he began his singular and incomparable production, the spire of St. Mary-le-Bow, in Cheapside; which is thus characterized by our author:—

“This beautiful steeple, like all of Wren’s, commences from the ground; unlike many of his tasteless successors, who place them on the apex of a weak pediment. It stands at the north-west angle of the church, and rises nearly plain to a height above the houses. The doors, on the external sides, are enclosed in rusticated niches: the dressings of the door-ways are of the Palladian Doric, embellished with cherubim and festoons. The clock projects into the street, on the north side, and is a handsome as well as a highly useful embellishment to the tower; which is surmounted by a block cornice and well-proportioned ballustrade. Each angle is relieved by a pyramidal group of bold scrolls, supporting a vase; between which rises a lofty circular stylobate, or continued pedestal, which supports a beautiful circular temple of the Corinthian order; the cell of which supports the upper part of the spire, while it beautifully relieves the columns of the peristyle, as an ever varying back-ground. This temple is likewise surmounted by a balustrade, from whence spring a series of beautifully proportioned and elegantly carved flying buttresses, of a highly original shape and construction. These elevate and magically support another temple, of a simpler species of the Corinthian order, forming four porticoes of two columns each, the entablature breaking fancifully over them. The whole is surmounted by a very elegant obelisk or spire, supporting a colossal vane, in the semblance of a dragon, of copper gilt, and with a red cross under each wing, the emblem of the city.” (Pp. 297, 298.)

We subscribe to all that Mr. Elmes can say by way of eulogy on its beauty and scientific construction, but we would give a different reading concerning the clock, and call it “a highly useful disfigurement;” and as to the “fiery flying serpent,” which he denominates a “beautiful vane,” in a sentence immediately succeeding the above quotation, our associations with regard to dragons, *et genus hoc omne*, are of such a nature, that we should think this monster would have better adorned a Chinese pagoda, than a Christian temple; not to add, that its size is disproportionate to the light and taper spire, on which it seems in the midst of its flight to have pitched in profane impertinence. Ward, in his London spy, has a sarcasm on this ornament, alluding to the disputes about

Sacheverell: "But pray, said I, what is the meaning of this terrible monster upon the top, instead of a fane or weather-cock? Why that, says my friend, is a brazen dragon, exalted as an emblem of the church persecution!" Our author has given us, however, in a note, an entertaining anecdote concerning it.

"This immense vane was lowered from its place, under the direction of Mr. A. Elmes, of College-hill, on Michaelmas day, 1820: an adventurous young Irishman, of the name of Michael Burke, descended on its back from its situation, 225 feet from the ground, pushing it from the scaffolds and cornices with his feet, in the presence of thousands of spectators. When it was before lowered by Sir William Staines, the worthy baronet, then a young stone-mason, was mounted on its back, on a low four-wheeled carriage in Cheapside, and drawn to the city stone-yard by his men."

St. Stephen's Walbrook, is considered by many to be Wren's master-piece, and superior to any edifice of the kind in Italy for proportionate design and elegant construction. Mr. Elmes observes—

"The beauty of the interior of this church arises from its lightness and elegance. On entering from the street, by about a dozen or more of steps, through a vestibule of dubious obscurity, on opening the handsome folding wainscot doors, a halo of dazzling light flashes at once upon the eye; and a lovely band of Corinthian columns, of beauteous proportions, appear in magic mazes before you. The expansive cupola, and supporting arches, expand their airy shapes like gossamer; and the sweetly proportioned embellished architrave cornice, of original lightness and application, completes the charm. On a second look, the columns slide into complete order, like a band of young and elegant dancers, at the close of a quadrille. Then the pedestals, concealed by the elaborate pewings, which are sculptured into the form of a solid stylobate, opening up the nave, under the cupola, to the great recess which contains the altar, and West's fine historical picture of the stoning of St. Stephen, lift up the entire column to the level of the eye: their brown and brawny solids supporting the delicate white forms of the entire order. The composition of the order, the arrangement of the parts, the effect of the whole, exhibit the originality of Wren's mind in a captivating point of view; and its excellencies, like Aaron's rod, swallow up the trivial faults of the detail. He who doubts the excellencies of Wren, as an architect of the first order, should deeply study this jewel of the art—find fault, if he can; but first qualify himself, by trying to surpass it." (P. 315.)

We are sorry that we cannot pass over this piece of criticism without protesting against the false taste in which it is composed. Where could our author have learned such a *petit-maitre* and fantastical style of description? Not to say how badly the optical effect of the light from the lantern is represented by "a halo of dazzling light flashing at once upon



the eye ;” who could have thought of the arches, “expanding their airy shapes *like gossamer?*” or the columns resembling a set of young ladies and gentlemen falling into their places “*at the close of a quadrille?*” But moreover, “*the brown and brawny solids* of the pedestals support the *delicate white forms* of the entire order,” as you see Satyrs lifting Nymphs in an Italian painting ! And after all, comes Aaron’s rod, to swallow up all faults !

We turn for relief to another page of the narrative, containing some interesting matter.

1673. “It has been seen that the surveyor-general made no communication to the Royal Society this year ; and only attended once (in December) after being elected on the council. His increased occupations demanded all his leisure ; and speculative philosophy was obliged to give way to executive operations. In addition to this necessary, and no doubt painful secession from the friends of his youth and mature manhood, he resigned on April 9, his Savillian professor’s chair, in the University of Oxford, which he had held with honour to himself, and with satisfaction to the great officers of the University, and his numerous pupils.

“St. Paul’s was now the great object of attention to the whole nation, from the king downwards. The intention of repairing the old edifice was abandoned ? and the architect was desired to make designs for an entirely new edifice, worthy the honour of the country, and calculated to rival every edifice of its kind in Europe.

“Wren therefore prepared various designs, for the inspection of the king, and the commissioners for the rebuilding. One being selected, his majesty ordered a model in wood, on a large scale, to be made ; which is now in a neglected and dilapidated state, in an apartment over the morning prayer chapel at St. Paul’s. To give an idea of this plan, which is said, and with great probability, to have been a favourite with its architect, I have given a plate, taken from actual measurement last summer. It is said to have been rejected on account of its differing so much from the generally received notions of cathedral churches ; having no aisles, with naves, which were required in the ceremonies of the church of Rome, by whose adherents they were built. Spence in his anecdotes says, on the authority of Mr. Harding, that the side oratories were added by the influence of the Duke of York and his party, who wished to have them ready for his intended revival of the popish service. He adds, that ‘it narrowed the building, and broke in very much upon the beauty of the design. Sir Christopher insisted so strongly on the prejudice they would be of, that he actually shed tears in speaking of it ; but it was all in vain. The Duke absolutely insisted on their being inserted, and he was obliged to comply.’” (P. 319.)

In removing the old fabric, Sir Christopher used gunpowder in judicious quantities to expedite his operations ; but

being called into the country on his duty to the king, he left the management of a mine to another person, who neglected some necessary precautions, and in the explosion a fragment of stone was shot into a private house, which alarmed the neighbourhood, and he was forced to resort afterwards to the slower process of the battering ram. The first stone of the new cathedral was laid on June 21, 1675.

We must not omit to notice the erection of St. James's Church, Piccadilly, in 1683, which the architect thought one of the best contrived of his sacred buildings. The author has given us a section of this edifice, from a drawing by Mr. Cockerell, by which it appears that the construction of the roof is singularly ingenious and economical both of room and of materials. This church is remarkably well adapted for the purposes of seeing and hearing the officiating ministers, and is much esteemed by professional men. A neat section and elevation of the theatre of the College of Physicians is also furnished by Mr. Cockerell. Of this building our author observes—

“It is a perfect study of acoustical and optical architecture: the roof and form of the section being so well adapted for the distribution of sound, and the elevation and arrangement of the seats, with the president's chair in the centre, and the separate stairs for the fellows and students so well designed. This admirable structure being shortly to be pulled down, it is worth the inspection of the scientific architect, before it is destroyed.” (P. 451.)

Sir Christopher did not, however, quite neglect his philosophical and anatomical studies, while so deeply engaged in architectural pursuits. He was elected President of the Royal Society, but found the office incompatible with his other engagements, and resumed his seat in the council. In 1689 he was returned burgess for New Windsor in the parliament that sat after the abdication of King James, but was removed by petition on account of an informality in the election. He was, however, re-elected, and the house negating their former resolution, he continued the sitting member. In 1700 the same honour was conferred on him by the borough of Weymouth. The author has not given us much information of Wren's religious and moral character. It is known, however, that he was devout in his habits, decorous in his manners, and placid in his temper. Our readers will be gratified to learn, that when St. Paul's was building, he put up a printed notice, that every workman who was heard to swear should be dismissed, and every master, who did not reprove his labourers for such a custom, should be reprimanded. It pleased God



to spare his life till the completion of his great work, and on the second of December, 1696, the choir of the new cathedral was opened for divine service, on the thanksgiving day for the peace of Ryswick, when an appropriate prayer was used, which might serve as a model for these occasional additions to the worship of our church. At the age of ninety-one, as he was taking his accustomed nap after dinner, on the 25th of February, 1723, he serenely breathed his last, being found by his servant dead in his chair.

We are obliged to Mr. Elmes for this biography of our great countryman, and for taking away our reproach of the want of a specific narrative of the man, of whom Walpole neatly observes, "A variety of knowledge proclaims the universality, a multiplicity of works the abundance, St. Paul's the greatness of Sir Christopher's genius." We must however add, that our expectation has been much disappointed, both in the matter and manner of his work. The Life should have been composed in three parts—private, professional, and philosophical; and for this more extended labour the writer was well provided with documents collected during fifteen years, which a little industry would have enabled him to put together into a more pleasing form. As it is, the attention of the reader is continually drawn from the rearing of a palace to the construction of a mathematical instrument, or from the discussion of a question of taste, to an appeal about a common sewer. There is a heaviness also which pervades the composition, and is seldom relieved by more spirited writing: the author is not happy in his comparisons, and has lost many fair opportunities of remarking on the distinctive character of Wren's genius, and of a professional taste that was formed without a visit to Greece or Italy. The work is moreover so carelessly written, that we have the same verbs or nouns repeated five or six times in almost as many sentences. One of its greatest merits is the parallelism sustained between the actions of its subject, and the events of his day, together with the valuable information respecting other eminent characters, both in the text and the notes. It is embellished with a good engraving of the architect, by Scriven, from the portrait by Kneller. But we cannot take leave of the work without observing, that another monument should be reared to his memory; and that we agree with his biographer in the sentiment, that "the debt due from his country will never be paid, till parliament vote a sum of public money to erect a statue to the man who so enriched it by his works."

ART. IV.—*Observations on the Religious Peculiarities of the Society of Friends.* By Joseph John Gurney. Second Edition. 8vo. pp. 368. London: Arch, Cornhill. 1824.

IN entering upon the examination of the present work, we wish at once to remove any uncertainty, as to our opinion of its contents. In common with the Christian world, we respect the society of which Mr. Gurney is a member: and perhaps many, who are unacquainted with their peculiar tenets, may think that the differences between them and the general church, may in part arise from our not understanding them, and from their not understanding us. Such views, however, the work before us is calculated entirely to set aside. Its tone is mild, but in its matter it is substantially opposed to our views. Its sentiments, we conceive, are such, that any one who is sound in the faith, as it is held by the universal Church of Christ, must reject them at once. And if there be any disposition to listen to them with favour, it can only be on the part of those, who are very unsettled in some of the leading points of doctrine and practice, which are generally received amongst us. The present, then, we conceive to be an occasion, where the language of compromise,—the language of liberality as it is commonly called,—would be totally misplaced. The work of Mr. Gurney puts us on our defence. His primary object, very probably, has been, only to set forth and advocate his own principles. But in doing this, he, very temperately but very explicitly, suaviter in modo, but fortiter in re, assails many of the leading truths which most Christians hold in common: and therefore on no other footing than as an opponent can we now consent to meet him. In saying that we respect the community to which he belongs, we are only expressing a feeling, general among Christians of every denomination. In saying that there is a tone in many parts of his work, which we cannot but commend, we shall have the consent of all who have perused it. But we could not say that we approve, or even view with indifference, the peculiar system of doctrine and practice which his work maintains, without compromising principles that to us appear essential.

A cursory reader will be struck, perhaps, in the first place, with the attempts, far too frequently occurring in the present work, to improve the received version of the Scriptures. Wherever we meet with many of these attempts, we regard



it as an unfavourable sign : not that we are the enemies of free discussion, or imagine that our authorized version partakes of the infallibility of the original ; but because we have so generally found a disposition to tamper with it, connected with false or anomalous views of religious truth. The reader will also feel surprised, perhaps, when he learns who is one of Mr. Gurney's most approved commentators : " Rosenmüller, one of the most able and impartial of modern biblical critics ! " p. 111.—Our author's views on the subject of the moral law, also, have somewhat of a portentous character.—And we mention the subject now, before we proceed with details, because his sentiments on this subject lie scattered through his work. The general notion of Christians is, that the law was given by Moses, in all its perfection, purity, and spirituality ; and sanctioned, confirmed, and illustrated, but by no means altered, improved, or added to, the supposition being contrary to its very nature,—by Jesus Christ. It is no objection to this view of the moral law, that the civil law of the Israelites permitted some things which were contrary to its spirit, such as divorce upon trifling pretences ; and that our Saviour, in conformity with the moral law, afterwards withdrew this permission. The Mosaic regulation, upon the subject of divorce, was altogether a judicial regulation. The moral law was immutable ; and was " given by Moses," once for all. That particular faith, of which the object is the person, performances, and sufferings of Jesus Christ, does not make void the moral law, but establishes it as a rule of life. And Christ came not to amend, but to fulfil and maintain it.

Such, we conceive, is the view of the general Church upon this subject ; but such is not the view of Mr. Gurney. His idea is, that a perfect law was first *given* by Christ. He conceives that Christ "*promulgated* a perfect code of practical morality." p. 353. And accordingly he speaks of " the moral law, *as revealed under the Christian dispensation.*" p. 293. This second law, it appears, was something purer than any that had been given before. Hence we are told of " the purer morality of that system of religion, of which the law, with all its accompaniments, was only the introduction." p. 272. And accordingly, the former law was something inferior. As to John the Baptist, " His moral system was that of the law." p. 272. We might add, And so was Christ's : and the perfect righteousness of Christ, in which penitent believers hope, and in which they stand invested before God, consists in Christ's having fully performed the law.—The views of Mr. Gurney are particularly developed

by him, with reference to the principle of retaliation. "The law of Moses sanctioned the principle of retaliation, Exod. xxi. 23—25 ; Numb. xxxi. 17—21." p. 253. This opinion, however, will not be found to be borne out by the passages referred to. "And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." This however is retribution, not retaliation. It does not say, Thou shalt *take* life for life, eye for eye, &c. but, "Thou shalt *give*." This then is a judicial regulation. It was the judge that was to give, or assign, the due measure of punishment, in the course of public justice. We acknowledge no sanction, then, of the law of retaliation here.—The other passage relates to the destruction of the Midianites, which was enjoined in consequence of their having tempted the Israelites to commit sin. Here again we have a case, not of retaliation but of retribution. Retaliation would have been, to tempt the Midianites to commit sin. As to what Mr. Gurney afterwards advances, namely, that "the principle of the law of Moses was love to friends and hatred of enemies," (Page 253,) he appears to ground this opinion on a supposition that, by the words, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy," our Saviour meant to intimate, that this had been said in conformity with the law. But the point is one which we are by no means prepared to grant. It has been well suggested, that the scribes finding in the law, the words, "thou shalt love thy neighbour," added probably, "and hate thine enemy," as a gloss of their own. We know that they did not find this precept in the Pentateuch. Our own conjecture, however, is, that the saying had its origin in the words of Joab to David, "Thou hast shamed, this day, the faces of all thy servants, . . . in that thou lovest thine enemies, and hatest thy friends," 2 Sam. xix. 5, 6. Joab having reproved David in these terms, and David having acted upon the reproof, the Jews might naturally convert the reproof into a precept ; and say commonly among themselves, "Thou shalt love thy neighbour, and hate thine enemy." But it by no means follows, that the latter part of this precept was in accordance with the moral law.

We have entered into these particulars, not as contending for a point which the majority of our readers will feel any difficulty in admitting, but in order to shew, in the outset, that the principles maintained in the present work, are not distinguished from those of the general Church merely by slight shades of difference, but by a broad line. This, how-



ever, will be even more clearly seen, as we proceed to offer a few remarks, in order, upon some of the various topics contained in the work. We wish to do this in the spirit of Christian charity; but not in the spirit of concession or compromise, which, we are convinced, the case forbids.

Before proceeding to state the peculiar footing of the Society of Friends, with reference to other communions, Mr. Gurney treats in his first chapter, "on the grounds of religious union which subsist among mankind in general, and more especially among true Christians." Even in this preliminary discussion, some peculiar opinions are advanced. The following positions are considered in order.

"God is the Creator and merciful Father of us all. Christ died for us all. A measure of the influence of the Holy Spirit enlightens, and, if obeyed, would save us all." (P. 2.)

And in the discussion of these topics, the author goes so far as to infer,

"that the outward knowledge of Christ is not absolutely indispensable to salvation, and that persons who are *altogether destitute* of that knowledge, may be saved from sin and from the penalties which are attached to it, through the secret operations of divine grace." (P. 7.)

This is by far too precipitate an inference, upon a difficult question, in which we have, personally, no concern. Scripture, on the contrary, makes known to us no way of salvation, except by the name of "Jesus of Nazareth, the son of Joseph:" and not only no way except by his name, but no way, except by "his name, through faith in his name;—yea, the faith which is by him." St. Paul, accordingly, so far from holding out to us a hope of so indefinite a kind, says "*Whosoever shall call on the name of the Lord shall be saved:*" and adds; "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"—shewing us that the whole detail and process of evangelization is necessary; or how shall men call on the name of the Lord and be saved? With regard to the opinion, that a measure of the influence of the Spirit is bestowed upon *all men*, by which they are enlightened, and by which they may be saved, it is completely set aside by the character of those separatists whom St. Jude describes, as "sensual, having *not* the Spirit:" nor did our Saviour afford it greater support, when he said to the Jews, "I know you, that ye have not the love of God in you." Nay, so far from its being true, that the world in general partake of the influence of the Spirit, we learn from our Saviour's words, that this *cannot* be. "I will pray the

Father, and he shall give you another Comforter, . . . even the Spirit of Truth, whom the world CANNOT receive." Surely, then, Mr. Gurney has not taken the necessary time to consider, when he says,

"I consider there is nothing in the way to prevent our coming to a sound conclusion, that . . . all men have received a measure of that spiritual influence, through which alone they can permanently enjoy the mercy of God, or participate in the benefits of the death of Christ." (P. 15.)

Surely, we say, it is rather a hasty conclusion, that all men have received that, which, our Lord himself tells us, the world cannot receive.

We might ask indeed, if this declaration from our Lord himself did not set the question at rest, how it comes to pass, that, among so many who have received this inward communication, there are so few who receive the outward communication of the gospel of Christ, when it is preached to them. Well indeed was it observed by the ancient Simeon, that the child Jesus was come into the world, "that the thoughts of many hearts might be revealed." The preaching of Jesus Christ, too plainly reveals what is in the hearts of men. That preaching is met, on their parts, not by a cordial welcome, as it would be if they had already the inward influence of the Holy Spirit, for, as Christ himself says, "My sheep hear my voice:" but by indifference, aversion, and disgust; tokens, too plain to be misunderstood, of a far different spirit. "The natural man receiveth not the things of the Spirit of God." And that circumstance of itself is proof sufficient of his not having the Spirit: for those things, as the apostle goes on to say, "are spiritually discerned." Those who have the Spirit will not reject, then, as many do; they will *receive* the things of the Spirit.

There are some expressions in this first chapter, which, as well as the opinions advanced in it, bear marks of haste. Thus, at page 7, it is stated, that

"Between the effects of Adam's sin and those of the obedience of Christ, there is, in various respects, a perfect coincidence."!

The author means, probably, a perfect contrast: the effects of the two being in some measure antithetic, or relatively opposite. Referring to the same subject, he goes on to say, "It appears to have been provided by the mercy and *equity* of God, that, in both the *extent* and *manner* of their operation, the analogy should be preserved between the disease and the remedy."

We can discern, indeed, the *mercy* of God, in providing a remedy for the disease. But, we conceive, there was no claim on his *equity*. The author is speaking, probably, with refer-



ence to that equality, which he supposes. But his mode of expressing himself, unless properly understood, might lead to very serious error.

In the second chapter, the author treats of "Religious peculiarities"; with "general observations on those of the Society of Friends." In the course of this chapter, an idea is suggested, which often appears in the present work; namely, that there may be some *benefit* in the existing differences of the religious world.

"It can scarcely be denied, (says Mr. Gurney,) that in that variety of administration, through which the saving principles of religion are for the present permitted to pass, there is much of a real adaptation to a corresponding variety of mental condition." (P. 30.)

We are aware that the same idea is carried by others to far greater length. But our own conviction of the importance of religious unity is so strong, that we find it difficult to regard any existing differences of opinion, however they may be overruled for good, as good in themselves. Some persons, it appears, view the peculiarities of the Society to which Mr. Gurney belongs, with a favourable eye, though they do not adopt them. This is a strange inconsistency at best.

"There are, I believe, few persons accustomed to a comprehensive view of the whole militant church, and of the course which true religion is taking among mankind, who will be disposed to deny that the situation occupied in the body by the society of Friends, is one of considerable importance to the cause of righteousness. My own observation has indeed led me to form the conclusion, that there are some spiritually-minded persons, not immediately connected with Friends, who go still farther, and who even *rejoice* in the consideration, that, among the various classes of the Christian church, there is numbered one fraternity who bear a plain and decisive testimony against warfare in all its forms—against oaths under any pretext—and against all hiring or paying of the ministers of the gospel: a fraternity whose practice and history afford a sufficient evidence that God *may* be acceptably and profitably worshipped, without the intervention of a single typical ceremony, and without the necessary or constant aid of any human ministry. However such persons may differ from us in the precise view of these very subjects, they appear to be aware that the tendency of our peculiarities is good, and they will allow that Christianity in its progress through the world may derive no trifling advantage from the circumstance, that these religious principles are, by *some* at least among the followers of Jesus, plainly and resolutely upheld." (Pp. 33, 34.)

We can only say, such persons must be very lame reasoners.

Chapter the third relates to "the perceptible influence and guidance of the Spirit of Truth." On this subject Mr. Gurney offers the following statement.

"Some persons conceive that the Spirit of God does not influence the heart of man *directly*, but only through the means of certain appointed instruments; such as the Holy Scriptures, and the word preached. Many others, who allow the direct and independent influences of the Spirit, and deem them absolutely essential to the formation of the christian character, refuse to admit that they are perceptible to the mind, but consider them to be hidden in their action and revealed only in their fruits. Now with Friends (and I believe with very many persons not so denominated) it is a leading principle in religion—a principle on which they deem it to be in a particular manner their duty to insist—that the operations of the Holy Spirit in the soul are not only immediate and direct, but perceptible; and that we are all furnished with an inward Guide or Monitor who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue and happiness, because he leads us into a real conformity with the will of God." (P. 37.)

His community, then, it appears, regard the influences of the Spirit, first, as "immediate and direct," secondly, as "perceptible." On each of these topics we shall offer a few remarks.

In maintaining that the influences of the Spirit are immediate or direct, it is meant, as we understand our author, that they are not communicated to us through the means of appointed instruments, as the preached and written word. They are, as he fully explains himself, in *accordance* with the word of God; but they come to us in a manner entirely independent of that channel. Now we cannot, on the contrary, but regard the word of God, as the usual instrument of the Spirit's communications. Accordingly, we are taught by the apostle, to take "the sword of the Spirit, which is the word of God." (Eph. vi. 17.) The same thing is intimated in the Apocalypse, where the word of the Lord is represented as a sword that proceeded out of his mouth. The word of Christ, also, is represented as the grand instrument in the sanctification of his Church, in the Epistle to the Ephesians; where we are told that Christ "loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water *by the word*." (v. 25, 26.)—When Christ promised the Holy Ghost to his disciples, as a Comforter who should "guide them into all truth;" it is clear from the very passages which Mr. Gurney quotes, (page 41,) that this guidance was mainly to be effected through the instrumentality of the word. "He shall teach you all things, and bring all things to your remembrance, *whatsoever I have said unto you*." John xiv. 26. Nay, the idea of any independent teaching on the part of the Holy Spirit, is entirely *set aside* by our Saviour's



words, in one of the very passages which Mr. Gurney quotes. "He shall not speak of himself; but *whatsoever he shall hear*, that shall he speak." John xvi. 13. What teaching, then, can the Holy Spirit have for us, except the word of God? To this quarter, and to this alone, are we to look for light. For "the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." 1 Pet. i. 25.

Accordingly, how was it that our Lord taught his disciples, after his resurrection? "Then opened he their understanding, that they might understand the *scriptures*," Luke xxiv. 45. How does the sacred writer describe their ignorance, previous to this instruction? "As yet they knew not the *scripture*," John xx. 9. In other places, when spiritual blessings are spoken of, we find, on examination, it was through the scriptures that those spiritual blessings were to be conveyed. Thus the apostle prays, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost," Rom. xv. 13. Here, then, blessings are invoked, "through the power of the Holy Ghost." But was the operation of the Holy Ghost, by which these blessings should be conveyed, to be independent of the scriptures? No: for, a few verses before, the apostle says, "Whatsoever things were written aforetime were written for our learning; that we, *through patience and comfort of the scriptures*, might have hope," ver. 4. Hope is spoken of in both these passages. In the former, hope is sought for, "*through the power of the Holy Ghost*." In the latter, we are taught to look for hope, "*through patience and comfort of the scriptures*." Thus, we trace a connexion between the two.

And the usual mode of the Spirit's teaching, we believe, is still the same. It is, as a well-known writer has expressed it, 'the light of the Spirit of God, shining on the word of God:' the Holy Ghost teaching the people of God, not only according to, but by the scriptures. "The Sower soweth *the word*." It is in the consideration of some text of scripture, that eternal truth, contained in that text, opens upon our minds, under the teaching of the Spirit. It is, perhaps, in comparing scripture with scripture. It may be even, less observably, by some scriptural truth, laid up in the memory like seed in the ground; but not germinating, till called into life by the Spirit's power. And we are strongly inclined to think, even in the experience of our esteemed Friends, and that, when they are most unconscious of the fact, and conceive the influence of the Spirit upon their minds to possess

most unequivocally the character of a direct communication, that some scriptural text, some scriptural idea, or at the very least some scriptural impression, is mainly concerned, supposing that they are not altogether under a delusion, in the impulse conveyed to them. Far be it from us to presume to say, that the Spirit *cannot* teach us except through the instrumentality of the word; or even that, in some instances, he does not; as, for example, in the case of those believers, whose outward means of instruction are unusually limited. But it will be a fallacy, if from rare cases of this kind, we draw any inference with respect to the case of those believers who have every opportunity of instruction. "To the law and to the testimony" must be their rule. And it is in looking to that quarter alone that they must expect light. And to us it has always appeared, that wherever there has been less regard to the written word, and less acquaintance with it, and less of a habit of seeking spiritual direction from and through it, as an ultimate resort from which there is no appeal, there the religious fabric has possessed less of a solid, more of an unsettled character: the doctrine may have been high, but the foundation has been narrow and weak; and the whole edifice has appeared to totter, for want of any sure support to rest upon. And, on the contrary, where a person has appeared to have gone but a little way in religion, if he has gone with scripture for his guide, the word being applied to his heart with power, that person, we shall find, has very great advantages. When Apollos came to Ephesus, he knew only the baptism of John: yet, being mighty in the scriptures, he was enabled by the Spirit to speak boldly in the synagogue. Afterwards, Aquila and Priscilla expounded unto him the way of God more perfectly. The word preached, as well as the word written, was now employed to teach him. Thus doubly prepared, he passed into Achaia; where, though but a novice, being mighty in the scriptures, he helped them much which had believed through grace. And, for the same reason, he mightily convinced the Jews, and that publicly. His knowledge of the scriptures appears, throughout, to have been concerned both in his proficiency and in his usefulness: for "he mightily convinced the Jews, and that publicly, shewing BY THE SCRIPTURES that Jesus was Christ."

But while we maintain that the *usual* mode of the Spirit's teaching, is through the instrumentality of the word, we also allege that the word is an *adequate* or *sufficient* instrument. Scripture, as the Apostle says, is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."



He means, it is profitable for every thing. And wherefore does he signify this? His intention is evident from the following verse: "that the man of God may be *perfect, thoroughly furnished* unto all good works." If then, by means of the scriptures, we may be thus *thoroughly* furnished, with what shew of reason shall we allege any independent mode of spiritual instruction? Where is the need of it? Is it not to be feared that we have but defective views of the sufficiency and adequacy of the holy scriptures? Indeed, this certainly appears to be the case with Mr. Gurney: for instance, where he says,

"The law written in the book, and the law written in the heart, have proceeded from the same Author: the only standard of both these laws is the will of God; and the former corresponds with the latter, as the image in the mirror corresponds with its original. It ought, however, to be remarked that the written law, for the most part, consists in *general directions*. Now the inward manifestations of the Spirit of Christ, while they confirm the principles on which those general directions are founded, will instruct us how to apply them in our daily walk, and under all the various circumstances and exigencies of life. For example, the outward law declares, "thou shalt love thy neighbour as thyself." The inward law will not only inculcate the same rule, but will point out to the obedient followers of Christ, in what manner, and on what occasions, this love is to be brought into action." (P. 54.)

As a proof of his assertion, that the written law for the most part consists in *general directions*, we think he could not have selected a more unsuitable example than the law of charity. For what can be more full, more particular, more comprehensive, more minute, than the language of scripture on this subject? As to what is here said of the inward law, that it "will point out," to Christians, in what manner, and on what occasions, the written law is to be brought into action, we apprehend that the inward law will point out nothing to us, but what is *in* the written law. And it appears to us "a most dangerous downfall," and pregnant with abuse, to imagine that there is any inward law, independent of the rule of scripture, which, if we may say so, is to regulate that rule, and make us judges of it, and tell us in what manner, and on what occasion, it is to be brought into action. Alas, we do indeed too often feel an inward law, which constantly aspires to exercise this influence over our minds, and to tell us how far we shall and how far we shall not follow scripture. But we know, from sad experience, that this law cometh not down from above; but is the natural produce of our hearts, apostate and alienated from that good, and ac-

ceptable, and perfect will of God, which the written law declares.

The Bible is an inexhaustible mine of unexplored riches. The church of Christ maintains, and, though the above passage seems to insinuate as much, we do not think Mr. Gurney will absolutely maintain the contrary, that holy scripture is a perfect rule, and contains all things necessary for man's salvation. Is it likely then, that the Almighty would appoint, for our learning, an instrument so fully sufficient and adequate, put it into our hands, and then teach us without it? If, in our own experience, an instrument of this kind *appear* to be insufficient, the fault must lie in ourselves. And if, through this fault of our own, we persist in regarding the appointed means as defective, it will be well for us if in the end we only fall into "religious peculiarities," which our more sober brethren can pardon though they do not approve: it may happen that we shall fall into very serious errors, or even total apostacy.

The other opinion now to be considered is, that the operations of the Holy Spirit in the soul are *perceptible*. On the contrary, the more usual language of the church is, that they are only discernible by their effects. Here, however, it is important to observe, that we mean, amongst others, their *inward* effects: love, joy, peace, faith, hope, meekness, and the like; as well as the outward effects of a holy and religious life. Now we imagine, that what Friends perceive, are in fact only the inward *effects* of the Spirit's operations, after all; not, as they tell us, the operations themselves. For instance, there may be a strong, impelling sense of duty. This is the *effect* of the Spirit's operation: and oftener than they are aware, perhaps, as we have already suggested, it is conveyed by the Spirit to the mind, through the instrumentality of some scriptural passage, idea, or impression. Now if that which is made perceptible to them be the inward *effect*, only, of the Spirit's operation; then, we conceive, their experience does not materially differ from the experience of Christians in general.

To imagine, however, that, because the inward effects of the Spirit's operations are perceptible, those operations are themselves perceptible, is a very common error. And we think there are some traces, sufficiently obvious, of this fallacy, in the work now before us. Thus, respecting that text, in which Christ is styled "the true light which lighteth every man that cometh into the world," Mr. Gurney observes—

"Now it is certain that nothing can justly be denominated *light*, which does not *make manifest*. 'All things that are reposed,' says



the apostle Paul, 'are made manifest by the light, for *whatsoever doth make manifest is light*;' Eph. v. 13. Since then Christ, or the Spirit of Christ, in those operations which are altogether internal and independent of an outward revelation, is *light*, it is plain that this Spirit in such inward operations *makes manifest*—communicates an actual moral sense—teaches what is right and what is wrong, in a perceptible or intelligible manner." (P. 38.)

Here the fallacy is obvious. Christ makes manifest: therefore, he makes *himself* manifest. Again—

"If then there be given to us an internal communication of the Spirit of truth by which we are to be *led*, it is surely very plain that such communication must be made manifest to our mental perception, or otherwise we could not follow it." (Pp. 39, 40.)

Far from it. If the leading be made manifest, nothing more is necessary.

Now here it may seem, that we are pausing to split a hair. But peculiar views, upon points on which the voice of the general Church is agreed, are seldom unattended with substantial mischief. The true state of the case we conceive to be this: that, the Holy Ghost acting upon the inner man by influencing the mind, his inward operations become manifest, only in the operations of the mind itself. He acts, for instance, on the will, and the will chooses what before it disliked, or rejects what before it loved. He acts upon the affections, and, in the same measure in which he acts, the affections are regulated and purified. Hence it follows, that the true token of the Spirit's agency, is not the perception of something acting on the mind, but the perception of a change in the mind itself. The proud mind becomes humble; the angry mind becomes gentle; in a word, the carnal mind becomes spiritual. Now, what, on the contrary, will be the state of the case, if the operation of the Spirit be perceptible? It will then be no longer an operation in the mind; but an operation, from without, upon the mind. The mind will continue the same; the will, the affections, the same. The Spirit only acts on them, not in and with them. Mark then the consequences to which this view of the subject leads. Whatever portion of the Spirit's operations may be assigned to us, there will be no change of heart, no new nature, no renovation of the inner man. We shall be acted on, influenced, nay, perceptibly directed:—but we shall die unregenerate!

"We are all furnished," Mr. Gurney thinks, "with an inward Guide or Monitor who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue and happiness, because he leads us into a real conformity with the will of God." (P. 37.)

And such is the language which he holds throughout. But the truth is, we want something more than this. We want, not merely a Guide who will infallibly conduct us right, "*if*" we faithfully obey and closely follow him; but an inward influence, which, operating in and with our wills, shall so constrain and rule our hearts, as to *cause* us to obey and follow with a ready mind. The "*if*" leaves us without security, without hope.

Hence, too, by this doctrine of a perceptible operation of the Holy Spirit, (it appears a high doctrine, but in fact it is a very low one,) we are also led to another dangerous inference: namely, that it rests with ourselves, in order to receive this influence, to bring ourselves into the requisite frame of mind. The work of the Spirit upon the mind being perceptible, and therefore external, the internal work must of necessity be our own. A frequent, though probably an unconscious tendency to this inference, is very observable in Mr. Gurney's book. Thus in the present chapter he says,

"When the pride of the heart is laid low, when the activity of human reasoning is quieted, when the soul is reduced to a state of silent subjection in the presence of its Creator, then is this 'still small voice' intelligibly heard, and the word of the Lord as it is inwardly revealed to us, becomes 'a lamp' unto our 'feet' and a 'light' unto our 'paths.'" (P. 46.)

By the bye, *we* had always understood the Psalmist, by the "word" of the Lord, in the text here referred to, which was a lamp unto his feet and a light unto his path, to mean the Pentateuch, and the other portions of the canonical Scriptures then in existence; the written word: not the word "inwardly revealed." It will be seen, however, with what view we offer the above extract: namely, as it illustrates our observation, that the idea of a perceptible influence of the Spirit naturally leads to the notion of self-preparation, in order that we may receive that influence. Our pride must be laid low, our reasoning quieted, our soul reduced to subjection, and *then* the still small voice will be heard. But we say as before,—we want something antecedent:—we cannot make this preparation of ourselves. We must have the divine aid, in those very things wherein the preparation consists, or the time when we are prepared will never come. Therefore we need the *inward* operation of the Spirit; and if inward, then not perceptible, except in its effects. It will be readily understood what we mean by the word *inward*. Mr. Gurney himself speaks of an "inward Guide," and of "the word of the Lord as it is inwardly revealed to us." But the guidance and the revelation to which he refers, are in reality,



as far as the mind is concerned, external. They come upon it from without. Their voice is heard by it, as we understand Mr. Gurney, precisely as the voice of a person speaking to us is heard with our outward ears. Now what we want, and what the Scripture teaches us to seek, is not a voice speaking *to* our minds, nor an influence acting *upon* our minds—but that transforming, regenerating, assimilating power of the Holy Ghost, which acts in and with our minds, so that the tokens of its acting shall appear in the new nature and operations of the mind itself. The influence of which Mr. Gurney speaks, if indeed, in the experience of Christians at the present day, there be really any thing of the kind, may be a sign, may be an impulse, may be a communication; but it is not that renovating and sanctifying power by which the new man is, after God, created and advanced in righteousness and true holiness, and so made meet to be partaker of the inheritance of the saints in light. And the danger is, if, in looking for the outward influence, we neglect that which is of greater importance, and should be first sought, the inward change.

The fourth chapter is entitled, “On the disuse of all typical rites in the worship of God:” and has a particular reference to the rites of Baptism and the Lord’s Supper, which Quakers reject. The limits of a review forbid our following Mr. Gurney through all the details of his argument upon these topics. We must content ourselves, therefore, with little more than an examination of some of his leading principles, which to us appear palpably fallacious.

The objection of Friends to the rites of Baptism and the Lord’s Supper, appear mainly to rest upon this argument: “That under the Christian dispensation, the worship of God is not to be formal, ceremonial, or typical, but simply spiritual.” (P. 61.)

We grant that the Christian worship should be spiritual. But whether it therefore follows that it should have no rites or ceremonies, and that if it has any, it is spiritual no longer, remains a question. This point, it appears to us, Mr. Gurney, as a general principle, has *assumed*. We look for a proof of it in vain.

The passage of scripture on which Mr. Gurney principally grounds his argument, is John iv. 21, 23, 24. “Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*; for the Father seeketh such to worship him. God is a spirit: and they that worship him, must worship him in spirit and in truth:”

forgetting the twenty-second verse, "Ye worship ye know not what : we know what we worship : for salvation is of the Jews : " which seems to imply that even in the Jewish worship, burdened as it was with a load of ceremonial observances, (which however would have been no burden but for the sinful state of the worshippers, but rather a delight,) there was spirituality. Now we readily grant, that it appears from the words of our Lord, as quoted by Mr. Gurney, and indeed as they stand in the Bible, that the Jewish and Samaritan worship were to be abolished, and that the new worship, which was to distinguish Christianity, was to be in spirit and in truth. But does it therefore follow, or is it any way implied, that the Christian worship was to have no rites, no ordinances, no outward forms and ceremonies? Is it impossible for a religion to be spiritual, provided it has any rites? We, on the contrary, allege, that the Christian religion, with its two sacraments, *is* spiritual. We regard the ordinances themselves, and all its ordinances, as spiritual. And we are almost inclined to ask, What would some men have?—The degree of spiritual benefit connected with the sacraments, and conveyed to us through them, may indeed, depend upon various circumstances; and the extremes, into which some have run, occasion a necessity for caution and limitation, in discussing the subject. But the general Church with one voice proclaims, that these forms are not mere forms; and that even at the lowest estimate their character is spiritual : and if that be the case, there is no need to set them aside, as opposed in their nature to a spiritual form of worship. Indeed, that their exclusion does not necessarily follow, from our Saviour's declaration that the true worshippers should worship the Father in spirit and in truth, is clear from a circumstance alleged by Mr. Gurney. He gives us a reference, (page 63, note,) to various commentators, whose explanation of our Lord's expressions, relative to the spirituality of Christian worship, agrees, he conceives, with his own. Yet did these commentators reject the sacraments? Far from it. What will the reader think, when he is told that the two last names referred to by Mr. Gurney, are those of Scott and Doddridge? Who would ever have expected to find their authority alleged, in support of such an argument? On the contrary, the comfort which one of them experienced on his death bed, in partaking of the supper of the Lord, is still fresh in our memories. Hence it appears, that it is possible to derive, from the words of our Lord, quite as high a notion of the spirituality of the Christian religion, as any that Mr. Gurney may have conceived,



yet not, on that account, to see the less benefit in the sacraments, or the less obligation to observe them.

There can be no doubt that our Saviour's birth, or rather his death, was the era of a great change in respect to the ordinances of religion. But there are notions abroad, respecting the abolition of every thing connected with the Mosaic dispensation, which are far too sweeping and indefinite: and in notions of this kind, originate some of the most pernicious crudities of modern theology. We conceive the true statement to be, that, even in respect to those things which were really abolished, there was not merely an abolition, but a substitution: not merely a disannulling of the commandment going before, for the weakness and unprofitableness thereof; but the bringing in of a better hope, by the which we draw nigh unto God. It is confidently assumed, that because the modes of admission into the Jewish Church were abolished, therefore there ought to be no mode of admission into the Christian Church. Can any inference be more fallacious? There was circumcision, by which the child, born of Jewish parents, was admitted into the Jewish Church: there was also immersion, which was used in the case of proselytes, and on some other occasions: and the Jewish ritual being dispensed with, it follows of course that the ceremonies were dispensed with, *as part of that ritual*. But it by no means follows, that nothing similar was to be adopted, as a *Christian* rite. The Jews met for public worship. It does not follow, from this, that Christians are not to meet for public worship. The Jews, many of them, searched the scriptures. It does not follow, from this, that Christians are not to search the scriptures. The Jews used occasionally to kneel in worshipping God. It does not follow from this that Christians are not to kneel. We should immediately see the futility of the argument, if a writer were to enter into a long detail, and refer us to a great many quotations in Light-foot, to prove that the public worship of God was practised by the Jews, and thence to infer that Christian worship is Jewish. Yet this appears to be the course which Mr. Gurney has adopted. He proves, at great length, that the Jewish dispensation had its washings or baptisms: and this to convince us that *Christian* baptism is Jewish. The Jewish baptisms were Jewish, we allow. But it does not follow from this, that the Christian dispensation may not have a baptism of its own. The argument amounts to this. The Jewish dispensation had its washings or baptisms. The Christian dispensation has its baptism also. Therefore, the Christian baptism is neither more nor less than the Jewish,

which was abolished by Christ himself. But be it remembered, there is this grand and palpable distinction : the one was a Jewish, the other a Christian rite. The one was abolished, with the dispensation to which it belonged ; the other belongs to a subsequent dispensation, which displaced the other ; and therefore it continues.

What argument indeed can we derive, against the institutions of a newly-formed Church, from the abolition of institutions belonging to a superseded Church ? At the very time when the Mosaic dispensation was disannulled, the Christian dispensation was introduced. You may say that baptism existed previously. But you cannot say that Christian baptism existed previously. We might apply, with increased power, a similar argument, to the sacrament of the Lord's supper. Within not many hours of that very time, when Christ annulled, by his death, the Jewish dispensation with all its rites, did he take bread and wine, and give them to his apostles, and say, this do in remembrance of me. How irrelevant, then, to urge that the rites superseded and the rites introduced, were precisely of the same nature. Some points of resemblance they might have. But the circumstance to be observed is, that they were not of the same nature in regard to the matter in question, the time they were to continue. And as to alleging the identity of the Jewish washings and the Christian baptism, it would be equally relevant to carry the argument one step farther ; and to say that both were precisely of the same description as the ablutions of Hindoos in the Ganges, and "plainly appertained to the same principle."

Having offered these remarks with reference to some of the general principles on which Mr. Gurney rejects the sacraments, it might be thought desirable that we should enter into an examination of the arguments, employed by him to set aside the passages of Scripture, in which, as the general Church holds and maintains, the sacraments are recognized or enjoined. But our space forbids detail ; and detail is in a measure needless. It is on general principles that the question mainly turns : and the fallacy of that principle, which would divest Christianity of its rites, because Christianity is a spiritual religion, we have already endeavoured to show. Christianity may be spiritual—and not the less spiritual, for any rites that Christ has made a part of it.

"It will be necessary for us (says Mr. Gurney) to enter into a somewhat detailed examination of the passages in question, and of several others in which baptism and the dominical supper are either alluded to, or directly mentioned. Previously, however, to entering on such an examination, I may venture upon one general observation ; *namely*,



that if, on philological principles, any such passages are found fairly to admit of either a literal or a spiritual interpretation,—and if it be allowed (as I think it must be, for the general reasons already stated) that the latter is far more in harmony than the former, with the admitted character of the christian dispensation,—in such case we are justified by the soundest laws of biblical criticism, in adopting the spiritual and in dropping the literal interpretation.” (P. 79.)

Indeed! Such then is Mr. Gurney’s plan of scriptural exposition: and such is the consequence of looking for spiritual instruction, independent of the written word. He assumes a certain “admitted character of the Christian dispensation,” (we must say *assumes*, for that he has given us any satisfactory reasons for admitting it, we again most strenuously deny,) and then, in referring to passages of scripture which bear upon the subject under discussion, proposes to set aside, to “drop,” this literal interpretation, in order to adopt that which he conceives more conformable to his own theory. A strange design; and strangely has Mr. Gurney executed it. It is needless, however, to follow him, because we contest, in limine, that general principle on which he proceeds. He supposes that because the Christian religion is spiritual, it is to be stripped of its ordinances: but we deny any such inference.

Our readers perhaps will feel anxious, however, to learn how our author deals with some of the passages in question. At the beginning of the fourth chapter of St. John we read, that “the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)” Here Mr. Gurney strenuously insists upon the expression, that Jesus himself *baptized not*; and understands the whole meaning of the passage to be, that Jesus “*permitted* his disciples to practise the ceremony.” (P. 103.) But, though the first representation of the apostle, that “Jesus baptized,” is subsequently qualified by the explanatory circumstance, that it was his disciples who baptized, will any reasonable man allege the meaning of this to be, that Jesus merely *permitted* his disciples to baptize? Is it not clear that the act of the disciples was regarded as the act of Jesus himself, and imputed to him as such? Though it was the disciples who actually baptized the converts, or performed the ceremony, is it not plainly intimated that “Jesus baptized?” And could this be so, if Jesus had merely given permission? Is it not rather evident that they acted by his command, and for him; so that in reality the deed was as good as his, and he was the doer of it? Indeed, since Christ is here intimated to have baptized, though it was by his disciples only that the ceremony was performed, the correct inference

rence is, that baptism by the hands of Christ's disciples was Christian baptism; and, therefore, that baptism by the hands of Christian ministers is still Christian baptism, and by all means to be retained in the church, as most agreeable with our Lord's institution.

On the above passage from St. John's gospel Mr. Gurney observes, that those preachers

"who consider it their duty, in conformity with the great fundamental law of Christian worship, to abstain from the practice of baptizing their converts in water, have the consolation to know, that in adopting such a line of conduct, they are following the example of him, who is on all hands allowed to have afforded us a *perfect* pattern." (P. 103.) "Following the example."—We think, not exactly. In order to follow the example of Christ, we must do as Christ did on the occasion referred to. That is, our word must be with power: we must, by a divine energy residing and originating in ourselves, effectually invite, draw, and convert unbelievers: and being wholly occupied in this work of grace, we must have the aid of subordinate ministers, to receive those persons into the Church, by the rite of baptism, whom we, of our own power, have thus effectually invited, drawn, and converted. For such a "consolation," we believe, the preachers of the gospel may long wait in vain. Their true consolation will be, to resemble the *disciples* in the case now before us: to be under Christ; to act with and for him, as his agents and instruments; and that with so much fidelity, that their works shall be his, being wrought by his teaching, under his eye, in his strength, and in the order of his holy institution: to leave to him the work of operating, by his Spirit, in the hearts of his people; and to be contented with what properly belongs to themselves, the diligent application of those outward and appointed means of edification, which he has left in their hands to be administered for his glory, and the benefit of his Church.

As we pass on to the subject of the Lord's Supper, we are equally surprised at Mr. Gurney's mode of dealing with scripture. The first passage that he takes in hand, is 1 Cor. x. 15—22, which commences thus: "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?" Here Mr. Gurney exchanges the word *communion*, *κοινωνία*, for *joint participation*; rendering *κοινωνοι* and *κοινωνες*, in the subsequent verses, *joint participants*: and informing us afterwards, that he has exchanged the word *communion* for *joint participation*,  
 "merely for the purpose of showing the manner in which the true



meaning of the original expression, as it is here applied, is fixed by the use, in two other parts of the same passage, of the corresponding noun, rendered *joint participants*." (P. 105.)

Mr. Gurney's *object*, perhaps, might be merely this: but the *effect* of the exchange, we conceive, is to give a new sense to the passage. The phrase "*joint participation*," implies that those who ate of the sacrament, were partakers of it *with one another*. But the original phrases, *κοινωνια τε αιματος τε Χριστου, κοινωνια τε σωματος τε Χριστου*, which our translators have very suitably rendered, "*the communion of the blood of Christ*," "*the communion of the body of Christ*," imply not merely a partaking with one another, but a spiritual participation in the body and blood of Christ himself. Therefore whatever was our author's object, the *effect* of the alteration, we say, has been to change the character of the passage; and to impair that sense of it which he disapproves, but which the general Church upholds.\*

The words employed by our Saviour, at the institution of the Lord's Supper, "This do in remembrance of me," "This do ye, as oft as ye drink it, in remembrance of me," are generally regarded by Christians as a plain injunction to observe the rite. But Mr. Gurney observes, that the command "was of a nature simply *positive*." Page 113. When we came to this expression, we were inclined to ask, with some surprise, And what more could we expect? A simply positive command, on the part of our Lord, can be properly met, it might be thought, on our part, only by simple obedience. But, on examination, it appears that, by calling the command simply positive, Mr. Gurney means to intimate, that the command has nothing of the character of a *moral* precept; and merely enjoins a practice in itself indifferent.—We hold up both hands against any such doctrine. The precept "this do in remembrance of me," is, in our view of the subject, a moral precept, in every sense of the word. If our Lord had merely said, "this do," there might be some pretence for saying that the command was simply positive: but even then we know not what course, except that of simple obedience, would have remained for us. But when we hear him

\* Mr. Gurney has not here ventured an appeal even to Schleusner. "*Κοινωνια του αιματος και του σωματος του Χριστου* fruitio sanguinis et corporis J. C. Possis tamen commodè etiam reddere: efficit et reddit nos participes corporis et sanguinis J. C." That is: "The communion of the blood and body of Christ: the fruition of the blood and body of Jesus Christ. You may however very properly render it also; It makes and renders us partakers of the body and blood of Jesus Christ." Mr. Scott's words are, "Certainly every one would put this construction on it: and if a man really intended in his heart, what he thus professed, he would actually be partaker of the Saviour's blood shed, and body broken, for the sins of the world."

saying, "This do *in remembrance of me*," then, we maintain, the precept becomes strictly a moral precept, and the practice is in itself indifferent no longer.—We would explain ourselves. If Christ ordered us merely to eat bread and to drink wine, it might with some plausibility be urged, that the practice enjoined was in itself indifferent. But when he orders us to eat bread and to drink wine *in remembrance of him*, then the practice becomes moral in its very nature; because it is a moral duty to remember him, and the basest ingratitude to forget him; and therefore to neglect any means of remembering him, especially means which he has himself ordained, can be regarded in no other light than as morally wrong.—

"I would suggest," (says Mr. Gurney,) "that an universal obligation on the followers of any *moral* lawgiver to obey a precept of the nature now described, cannot be rightly admitted, unless it be by such lawgiver expressly declared: and that its not being expressly declared, affords an indication that no such universality was intended." (P. 113.)

A strange suggestion truly! As well might it be suggested, that a law enacted by parliament is not binding, unless another law be enacted to make it so. If this be the "higher and purer standard of action," which "Friends have been led to adopt," we heartily pray that the common standard of the general Church of Christ may never be brought down to it.

Not much further on, Mr. Gurney suggests that the Lord's supper, spoken of by St. Paul, in 1 Cor. xi. 20, "was probably the same as was otherwise denominated "love," or the "supper of love," (P. 120.); attempting thus to merge the one in the other. There might be some confusion as to the names: But the only ground for alleging that the *things* were the *same*, is, that sometimes they were celebrated, in the primitive church, *together*: and the real dispute is, whether the agapæ, or love-feasts, were celebrated before or after the communion: (on which subject a certain divine rather quaintly observes, that "St. Chrysostom is of the latter opinion; the learned Dr. Cave of the former.") Now the reason why we notice this attempt of our Author's, to make it appear that the two things were one and the same, is, that we are desirous to call our readers' attention to a passage which he alleges in proof. The passage is from his favourite Schleusner, on the word αγαπη. "Αγαπαι, agapæ, (love-feasts,) fuerunt convivium publica in conventibus Christianorum sacris instituta, conjuncta in primitiva et apostolica Ecclesia cum celebratione festiva cœnæ Dominicæ." "The agapæ, or love-feasts, were public banquets instituted in the sacred



assemblies of the Christians, joined together, in the primitive and apostolic church, with the festive celebration of the Lord's supper." That is, the two things were observed together, on the same occasion; and hence Mr. Gurney would have us infer that they were one and the same: but the fact is, no expressions could more clearly intimate that they were different. Had he, when he referred to Schleusner, carried his eye a little further, he would have found a circumstance mentioned, which clearly evinces this. '*Concilium Laodiceum hunc morem, qui tamen ad quartum usque seculum duravit, ob luxum et lasciviam, in quæ successu temporis abierat, abolendum judicavit.*' The council of Laodicea, some say the council of Carthage, abolished the public observance of the love-feasts. The public observance of the Lord's supper continued. No two things can stand more distinct, than the ecclesiastical history of the love-feast and that of the supper of our Lord. The public celebration of the love-feast was laid aside in the fourth century, and of late years has been partially revived. The supper of the Lord has always held its ground, a public ordinance of the Church of Christ, according to our Saviour Christ's holy institution, for a continual remembrance of his death, to our great and endless comfort.

That the sacrament of the Lord's supper, indeed, was to be a standing ordinance of the Church, till the second coming of Christ, we always thought evident from the apostle's words: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come," 1 Cor. xi. 26. But Mr. Gurney assures us, that

"The stress of his declaration plainly lies upon the words, "*Ye do shew the Lord's death.*" The words "*till he come*" were probably added as a kind of reservation; for the purpose of conveying the idea that when the Lord himself should come, such a memorial of his death would be obsolete and unnecessary."!!! (P. 123.)

Enough. In having recourse to such a mode of exposition, we can regard our Author in no other light, than as throwing up the sacramental question in despair—and therefore we hasten to pass on to the next chapter.

Chapter V. treats of "the nature and character of the Christian ministry." On this subject, the view of Friends, as stated by Mr. Gurney, appears to be, that there can be no proper preaching or prophesying in the congregation, except such as proceeds from the direct and extraordinary influences of the Holy Spirit. These influences are not bestowed indiscriminately upon all, but they are the portion of particular individuals only; nor ought any to minister without them.

At the same time, Mr. Gurney admits a lower degree of spiritual aid.

"Here I would observe that there appears to exist a material distinction between *teaching* and *preaching*. While in the performance of either of these Christian duties, the dependence of the true Christian will be placed on the grace and Spirit of God, it may be freely admitted that in *teaching*, a much greater liberty is given for the use of our merely human faculties, than in the higher and more important office of prophesying or preaching. The Spirit operates through a variety of administrations: and opportunities frequently occur, when the composition of treatises on religious subjects, when commenting on the scriptures, or when the use of other means of Christian instruction is not only allowable, but desirable." (Pp. 137, 138.)

Why then, it might be asked, may not such lower communications be turned to account, in the congregational worship of God? Mr. Gurney continues:

"But such an allowance by no means affects the principles of Friends, that with occasions so solemn as those of the congregational worship of the Deity, no ministry can be in true harmony, but such as proceeds from the direct influences of the Holy Spirit." (P. 138.)

Surely such fastidiousness is most unscriptural. And surely a ministry is allowable, and may be profitable, which cannot boast such eminent endowments as this. It does not appear that the preacher always waited for any extraordinary communication, "explicit direction," or "secret command," even in the apostolic age. If an invitation was given, if an opportunity offered, if hearers were assembled together, this appears at all times to have been held a sufficient call and direction, without waiting for any inward impulse, even by the Apostles themselves. Thus in the case of Peter, Cornelius said to him, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," Acts x. 33. And it is immediately added, "Then Peter opened his mouth." He waited not, then, for any inward mandate. His hearers were present before him. That was all the call he required. Nor was his preaching, with only such a call, ineffectual. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word."—Again: when the Jews came to Paul at Rome, and desired to hear of him respecting the new religion, *they* appointed *him* a day, and came to him into his lodging, Acts xxviii. 23. The apostle asked no other sign. Εἰς οἰκον ἀπίστον. They came, they were ready to hear; that was sufficient: and he "expounded and testified the kingdom of God." Now surely there could be no debate in the Apostle's mind, when he knew that the Jews were coming, as to whether he should be inwardly directed, or commanded, or



enabled to speak. He never contemplated the possibility of a *silent meeting*. The Jews, too, would have thought it very strange, when they arrived at the Apostle's lodgings to hear him, if not a word had been spoken to them.—So also, whenever Paul and his companions in travel arrived at any new place: The first sabbath-day, their plan was to go into the synagogue, and preach Jesus, without waiting for any special inward impulse. The moment the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on,—the invitation, the opportunity was the call: "Then Paul stood up," Acts xiii. 15, 16. The injunction, then, which raised him from his seat, was not the secret injunction of the Holy Spirit; but the outward injunction of the rulers of the synagogue.—At Thessalonica, again, "Paul, *as his manner was*, went in unto them, and *three sabbath-days* reasoned with them out of the scriptures," Acts xvii. 2. Doubtless then, this was the Apostle's usual course.—Nor less with Christians than with Jews. "From Miletus he went to Ephesus, and called the elders of the church. And *when they were come to him*, he said unto them," &c. Acts xx. 17, 18. He wanted no intimation then, that he was to begin, except their being come. Will our Friends attempt to persuade us that the primitive Christians ever met together for public worship, and separated, not a word having been uttered by them or by their ministers, on the plea that they had received no inward command to speak from the Holy Spirit?—It is plain, then, to us, that there must be some other rule of ministration in Christian assemblies, than that of waiting for an explicit direction or express command. It is the duty of ministers to preach in the congregation, and upon that duty they must act. They have the holy scriptures for their guide, and by that rule they must speak. In so doing, they have a just ground of hope, that they will receive whatever help and guidance from the Holy Spirit they really require. And upon that help and guidance they are to reckon, in the path of duty, and in the order of Christ's appointment. If they do not, if they prefer to keep silence, till they experience what they conceive to be a direct impulse, they may persuade themselves that this is faith, and a reliance on the extraordinary operations of the Spirit: but in our view it is rather distrust of his more usual influences, and of Christ's promise of his presence; and may amount even to a dereliction of obvious duty. "To the law and to the testimony." They need no other text book. They need indeed the Spirit's teaching; but he will teach them, they may hope, while inquiring there.

And in the faithful discharge of their functions, they may occasionally receive an aid that is indeed extraordinary. But we must look for the surest tokens of that aid, not in the feelings of the preacher merely, not in the judgment of his hearers, but in their joint growth in the grace and knowledge of our Lord and Saviour Jesus Christ.

Respecting the part taken by the minister in public prayer, Mr. Gurney observes,

“If he utter the written prayer, and the congregation follow him in the same words, it is sufficiently obvious that the expression of the lip and the feeling of the heart, will often be in total dissonance. The obdurate sinner may be found addressing an omnipresent Deity, in the language of contrition—the sorrowful and desponding spirit in the voice of praise and thanksgiving—the happy and rejoicing believer, in the words of mourning and woe! Nor can it be considered that a less inconsistency prevails, when the prayer of the minister is extemporaneous, but proceeds not from the spirit of the Lord, but from his own powers of invention and composition. The words which under such circumstances he may express, however satisfactory to his own mind, may often be in absolute discordance with the feelings and real condition of his hearers.” (Pp. 140, 141.)

But even if a prayer be uttered by extraordinary inspiration, it is by no means certain that it will be adapted to the state and feelings of every member of the congregation. This is a point which we cannot gain, even by employing the exact words of the inspired writings. If we use a portion of the Psalms in our public worship, admirably adapted as the Psalms are to the purposes of devotion, there may be many passages in the portion used, that do not bear an application to the case of some individuals present; and few perhaps that apply to all without exception. And if extemporaneous hymns, dictated by the immediate influence of the Holy Spirit, formed part, as it is thought they did, of the public worship of the primitive Church, these also might not directly apply, throughout, to every one. All such objections, however, to forms of public worship, whether prepared or unpremeditated, arise from a disregard of that principle of unity, which ought to prevail in every Christian congregation; and upon which, we may observe, the services of the Church of England are framed. If that principle be felt, it will be felt that the whole congregation, as one in Christ, have a common interest; which is constituted by the united interests of every individual present, and which every individual present, therefore, ought to feel. Accordingly, he will rejoice with them that rejoice, and weep with them that weep. It will be no objection to him that the service contains some expressions, which do not touch his personal interests. If he is joyful, others



are afflicted: and therefore he will take part in those expressions, occurring in the service, of sorrow, of complaint, of spiritual conflict, which apply to them, though they do not apply to him. If he, on the contrary, is sorrowful, others are glad: and therefore, still upon the same principle, he will take part in those expressions of gladness, of thankfulness, of spiritual exultation, which express *their* condition, though they do not express his. It is only on such a principle, (and according to such a principle, the liturgy of the Church of England is composed,) that it is possible to unite effectually in any act of public worship. It is only upon such a principle that, in reading the devotional parts of Scripture itself, we can really enter into their spirit. It will not, indeed, be the spirit of those, whose whole idea of public worship is, that we are to come together to hear the gospel preached, or a prayer delivered, and then to separate, without the least care or concern for one another. But it will be essentially the spirit of those, who are one in Christ.

There are some things in the chapter now under consideration, as well as in the preceding, which appear to us either not very correct, or not very relevant. Our Author alleges, that among the ancient Israelites, the prophets

“were distinguished from their countrymen, *not by hereditary dignity or official appointment*, but *simply* by the gifts of the Spirit.” (P. 143.)

This allegation, however, must be taken *cum grano salis*. That the prophets were distinguished from their countrymen by the gifts of the Spirit, will not be denied. But whether they were distinguished by them alone, whether “hereditary dignity or official appointment” had never any thing to do with the distinction, we are much inclined to question. First, as to hereditary dignity, there appears strong reason for believing that the prophetic office occasionally passed, such being the will of God, from father to son. The prophetic as well as the kingly office, was evidently hereditary in the Son of David. The expression, “the sons of the prophets,” which occurs more than once or twice in the Old Testament, may perhaps be considered ambiguous. The “man of the sons of the prophets,” 1 Kings xx. 35, was evidently a prophet himself, vv. 38, 41. Some think, however, that the persons referred to were scholars, not sons. But, be that as it may, let us, on this subject of hereditary dignity, hear the words of a Jewish writer. “Our Rabbins of happy memory say, that every prophet whose name and his father’s name is set down in his prophecy, it is certain that he was a prophet, and the son of a prophet . . . . And they say that he whose father and

father's father's name is set down in his prophecy, was a greater man of parentage, than he whose father is only named. As in Zephaniah, ch. i. vers. i." (Kimchi, as quoted by Lightfoot, Miscellanies, chap. xi.) Thus it certainly appears that the prophets were sometimes distinguished from their countrymen by hereditary dignity, as well as by the gifts of the Spirit. Amos indeed, at the very moment when he disowns any thing of the kind, in his own case, seems to intimate that it sometimes occurred, in the cases of others; saying, "I was no prophet, neither was I a prophet's son," ch. vii. 14. (And accordingly, his father's name is not given at the beginning of his prophecy, consistently with Kimchi's rule.) Secondly, with regard to the prophets not being distinguished from their countrymen by *official appointment*, we have an instance directly opposed to this representation, in the command given to Elijah, 1 Kings, xix. 15, 16. "Anoint Hazael to be King over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room." If this be not an instance of official appointment, what can be so called? And the example affords us ground for supposing, that something similar took place in other cases. Accordingly, it is intimated by St. John, that the high priest, Caiaphas, was a prophet by virtue of his office. "Being high priest that year, he prophesied," John xi. 51.

Again, we do not think there is much relevancy in the first proof offered by Mr. Gurney, that the verbal ministrations of the Apostles of Jesus Christ were immediately inspired of the Holy Ghost. That this was the case indeed, "all Christians," as he says, "allow;" (though not to the extent perhaps that he would wish: for instance, Lightfoot says, "Even the Apostles themselves at the first setting forth into the ministry, did not preach by the Spirit, but" (except) "what they had learned and gotten by hearing, study, conference, and meditation." Harmony of the New Testament, Sec. xxvii.) But how does Mr. Gurney proceed to prove his position?

"When our Lord sent forth his disciples to heal the sick and to preach the gospel, he said to them, 'Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you;' Matt. x. 18—20." (P. 144.)

That is, when they were brought, as culprits, before governors and kings, they were to take no thought. The emergency was extraordinary: and therefore an extraordinary



help would be given. But it by no means follows from this, that they would always receive a help of the same kind, in their "verbal ministrations:" or that when they knew, before-hand, that an occasion would soon offer, when they would have to address a Christian, Jewish, or heathen assembly, they were *then* to take no thought, before-hand, how or what they should speak. In fact, nothing can be less to the purpose, than to allege the rule given to the Apostles for their conduct on the extraordinary occasion, as the rule which was to regulate their verbal ministrations. Let Mr. Gurney show us any direction, either to the Apostles or to their successors, to take no thought when they had to minister in the congregation, and he will indeed put the question in a new light. The most particular direction that now occurs to us, is of a very different character. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 13—16.

Mr. Gurney, however, subsequently quotes 1 Cor. xiv. 23—33, a passage relating to the proceedings in the religious assemblies of the early Christians; and on this passage offers various remarks. The first remark is, "That the ministry which the apostle describes as exercised on these occasions, was not prepared or premeditated, but arose out of the direct impulses of the Spirit of God." (P. 147.)

Suppose it to have arisen out of such direct impulses. It does not follow from this, that there was no preparation or premeditation. "When ye come together," says the Apostle in the passage quoted, "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Verse 26. Does this imply that there was no preparation? We should rather say it implies, that when they came together, each of them came prepared with his psalm, with his doctrine, &c.; and that each wished to be the first, in giving vent to his own contribution towards the services of the day; whence arose the confusion which the Apostle appears to censure, in the first and last verses of the passage quoted. That every part of the services also, was *not* a direct revelation, appears from v. 30: "If any thing be revealed to another that sitteth by, let the first hold his peace." The plain inference seems to be, that it was *not* in

the usual course of the services for any thing to be revealed : that the usual course was, to proceed with the ordinary ministrations ; but if any thing was revealed to another sitting by, this was so extraordinary a manifestation from above, that it was not to be lost, and the person who happened to be ministering at the time was to hold his peace, and he, to whom the revelation had been made, was to utter it, for the good of the Church. " If any thing be revealed to another that sitteth by, let the first hold his peace." If nothing be revealed, then, let the first proceed, with his ordinary ministrations.

The next chapter relates to the " selection, preparation, and appointment, of the ministers of the gospel." Here again we must decline entering into details ; and indeed this may be thought the less needful, because really, stripped of the envelopement of words, the views of our Friends, upon these subjects, do not appear so very different from those of some other classes of Christians. Mr. Gurney urges that there can be no appointment to the ministry, except by the Holy Spirit ; meaning that man ought to have no concern in it. Now it does not by any means appear to us, that the concern taken by human agents, necessarily interferes with that which properly belongs to the divine Agent. We are rather inclined to believe, that the two often go together. There is a passage of Scripture referring to this subject, which, we think, has not received all the consideration which it deserves. " The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2. Here it is worth our attention, and the circumstance has not perhaps been noticed as it deserves, that we have an intimation of an apostolic succession, extending to those who came fourth in order. First of all we have St. Paul himself, who received his commission and his instructions immediately from our Lord. Second in order comes Timothy, who had " heard " of St. Paul. Next come the " faithful men," to whom Timothy was to commit what he had heard : and lastly come the " others also," whom those faithful men were to teach. Thus we have a succession which carries us far beyond the Apostles themselves. And the thing to be observed is, that what was thus to be transmitted in regular succession, was not the mere management of the affairs of the Church, but Christian doctrine, and the apostolic commission to communicate Christian doctrine. The inference then is, not that St. Paul, in giving this commission, meant to *exclude* the operation of the Holy Ghost ; far from it : but that this ope-



ration wrought *by* the human agency; and might be just as complete and absolute and free, as if no human agency had been concerned. Indeed the main error of Mr. Gurney, both in the present chapter and in other parts of the work, consists, as it appears to us, in his assuming that wherever human agency is concerned, there, in the same proportion, the agency of the Holy Spirit is of necessity excluded; and that therefore human agency is bad, as keeping out the Spirit's agency. We on the contrary maintain, that in operating upon man, the Holy Spirit almost uniformly operates by and through man; whether by and through the individual or individuals alone, who are the subjects of the operation, or with and through others also.

Mr. Gurney, holding it to be the undivided prerogative of the great Head of the Church himself, to choose, to prepare, and to ordain, his own ministers, it necessarily follows, according to his erroneous views, as we conceive them to be, that men ought to have no concern, in any of these steps. But we have always observed, however far these notions are carried in theory, that when it comes to practice, there is sure to be interference somewhere: and in the case of Friends, if, as we said before, we strip away the envelopment of words, this interference will be found very palpably to lie with the congregation: and that, quite in as great a degree, in some respects, as with other classes of dissenters, or even in a greater. Our Author indeed assures us, that in the *appointment* of ministers, as well as their *selection* and *preparation*, Friends esteem the interference of man to be needless, improper, and, on the principles which they entertain, impossible. Be it so. We will not now contend about terms. But we maintain, and we hope to make it apparent from Mr. Gurney's own words, that in the *acknowledgment*, *licensing*, *deposition*, and constant, authoritative, *superintendence* of ministers, our Friends do exert an interference, of a very palpable kind.

1. **ACKNOWLEDGMENT.** "Lastly, after they have been *acknowledged* as ministers," &c. (p. 178.)

This indeed is according to the avowed principles of the society.

"Nevertheless, the decision of the question, whether the minister be really acting under divine authority, or otherwise, rests not so much with himself, as with the church." (Pp. 188, 189.)

2. **LICENSING.** (We the rather use this term, because it is when the minister travels, for ministerial purposes, from one place to another, that the practice to which we allude occurs: and it is, in our own Church, when the curate removes to a

new scene of duty, that he obtains the written licence of the bishop.)

"They," the brethren and sisters, " . . . . set him at liberty for his journey; . . . . and, for the satisfaction of those persons, among whom his lot may be cast, *bestow upon him a certificate* of their concurrence and approbation. Thus provided with the *recorded sanction* of his friends, and 'sent forth,' as he humbly trusts, 'by the Holy Ghost,' to the work appointed him, the minister proceeds on his journey."\* (Pp. 186, 187.)

3. DEPOSITION.—"If, however, in any persons, who have received the gift of the ministry, a watchful dependence upon God is not maintained, and thus their services degenerate into the use of words without life, the spiritually-minded hearer will not fail to observe so important a change; and thus, while the members of a religious society are "subject to one another in love," and a right Christian oversight is preserved among them, it will not, for the most part, be found a difficult matter to prevent the continuance, in any congregation, of a *spurious* ministry." (P. 136.)

4. CONSTANT AND AUTHORITATIVE SUPERINTENDENCE.—This appears from the last extract; to which we may add the following.

"Christians are ever to be subject one to another in love, and it must, in great measure, devolve on their brethren, to determine whether those who speak the word, are rightly invested with their functions, or whether their communications rest on no better foundation than their own will. The generality of my readers are probably well aware that one of the principal duties of the elders in our religious Society, is to watch over the ministry, to guard against the encroachments of unsound and unauthorized doctrine; to encourage the feeble and the diffident, and to restrain the forward and the hasty among the Lord's servants." &c. (P. 181.)

Thus we think it is quite evident, that the Friends, whatever may be their peculiarities in theory, do practically exert a very marked interference with the ministerial office, with respect both to the *acknowledgment*, the *licensing*, the *deposition*, and the constant and authoritative *superintendence* of their ministers.

The plan which they thus pursue, to us appears full-fraught with pernicious tendencies. It is the minister, we conceive, who is to uphold the faith in a congregation. But according to this plan, the congregation are to regulate the minister. He should be as the standard-bearer in the battle, who holds up his ensign for a rallying-point, in the thickest of the fight;

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\* Here, it might be thought, there is an interference, according to Mr. Gurney's principles, of a very pernicious kind: namely, that of the "recorded sanction" with the "sending forth;" the human authority with the divine mission. If the licence or recorded sanction were to be withheld, would the minister be received on the strength of the divine mission alone?



and still holds it up, when the whole host around him begin to flinch. But, according to the tactics of our Friends, whenever they lose ground, the standard-bearer must be carried away with them. To say the truth, even in respect to those three points, on which Mr. Gurney particularly insists, the selection, preparation, and appointment of ministers, we are inclined to think that the principles of Friends do virtually involve some degree of interference. Thus when we are told, in a passage already quoted, that it is one of the duties of the elders "to encourage the feeble and the diffident" among the Lord's servants, we cannot help thinking that we discover in this, (we mean, as we have already intimated, in practice, not in terms,) something very much like selection and preparation. If the elders regard any one, who is feeble and diffident, in their congregation, as a proper object of encouragement, and only say so, even to one another, not to the person himself, this, it appears to us, amounts to something very like *selection*. But if they not merely express their sentiments to one another, but go so far as to "encourage" the individual himself, this is neither more nor less than *preparation*. But the encouragement of which Mr. Gurney speaks, is only bestowed, he will tell us, upon ministers who are already appointed. We question, however, whether this distinction can ever be strictly kept up in practice: especially since, if the appointment be entirely of divine influence, without any interposition of human concurrence, it will be impossible always to define with accuracy, at what precise moment it has taken place, particularly in the case of "the feeble and the diffident." But, lastly, as to the appointment itself. What does Mr. Gurney mean by saying, as we have seen, that "it must, in great measure, devolve on their brethren, to determine whether those who speak the word, are *rightly invested with their functions?*" Do not these words imply human appointment? He may say, he only means acknowledgment. But an acknowledgment which amounts to a right investiture in the functions of the ministerial office, certainly implies, to our ears, all that is essentially conveyed, not only by the word, *appointment*, but even by those ecclesiastical, pontifical, popish, Babylonish terms, *ordination*, *institution*, *establishment*, nay *priesthood* itself. And, in reality, the very act of sending forth a minister with a written sanction, though it is not the same thing as appointing him at first, certainly amounts to an appointment to minister in those congregations, in which, without that written sanction, his ministry would not be received, but, with it, is received as a matter of course. Indeed, however strenuously our

Friends may allege that they have no hand in the appointment of their ministers, surely if they judge, recognize, decide upon the qualifications of their ministers, it amounts to the same thing. If the congregation "decide the question, whether the minister be really acting under divine authority, or otherwise," in the affirmative, he is their minister: if in the negative, he is not their minister. To what does this amount, then, but that they take the appointment entirely into their own hands? And the point to be particularly observed is, that their system leaves them fully liable to that risk, which they impute to the systems of others; namely, the risk of sometimes rejecting or suspending a ministry, that has the true qualifications from on high. Suppose a minister, whose doctrine is sound, to begin to preach in a congregation whose doctrine is unsound. Is it not clear, according to the plan pursued among Friends, that this minister must be rejected? Indeed, while the opinions and the system of Friends continue such as Mr. Gurney represents them, we apprehend that a man preaching sound doctrine upon many points of very essential import, could not possibly fail of being rejected, in any of their congregations.

In the chapter now before us, Mr. Gurney assumes, as incontrovertible and acknowledged facts, some things, respecting which the Christian world are by no means agreed.

"The office of the Bishops or Overseers," he tells us, "and that of the Presbyters or Elders, was in the earliest Christian churches, identical." (P. 165.)

This is a point upon which Christians differ. *We* feel happy in belonging to a very numerous body, called Episcopalians, who decidedly hold the opposite opinion: and who can only allow, at the very utmost, that the functions of the two offices were sometimes performed, in primitive times, as they still are, by the same person; and that, now and then, the *names* were confounded. It is a point also, which those who differ from us by no means take for granted, but generally condescend to argue with us. Neither Mr. Gurney, then, nor Schleusner (ὁ κυρωπης,) to whom he refers, is justified in assuming the point, as conceded or proved.—Again:

"In many instances it must be confessed, that the persons who were called upon of the Lord to become preachers of righteousness, were altogether destitute of the advantage of erudition. That this was the matter of fact, in an especial degree, with most of those pre-eminently able ministers, the apostles of Jesus Christ, is universally understood and acknowledged." (P. 174.)

By no means. Most persons are of that *opinion*; nor does it materially differ from our own. Nothing of the kind, how-



ever, is "universally understood and acknowledged:" indeed there are some, who have gone to great lengths in maintaining the opposite opinion.—Again:

"Every Christian will allow that the prophets, apostles, and evangelists, . . . were prepared for their office before they were called upon to exercise its duties; and it is equally incontrovertible, that this preparation, which in some instances appears to have been gradual and long continued, and in others, short and sudden, was of the Lord, and not of man." (P. 171.)

This cannot be called incontrovertible, by any means. We agree that their preparation was "of the Lord," but we deny that it was "not of man." Ananias was concerned in the preparation of Paul, (Acts ix. 10—18.) Paul and others, in the preparation of Timothy; his mother, probably, among the rest; (1 Tim. iv. 14. 2 Tim. i. 5.) (conf. iii. 15. ii. 2. iii. 14.) The prophets and teachers, who ministered at Antioch, prepared Paul and Barnabas, even for a special work, whereunto the Holy Ghost had called them. Nor, *though* the Holy Ghost had called them, were they sent away, till their brethren in the ministry "had fasted, and prayed, and laid their hands on them," Acts xiii. 1—3. Though therefore the preparation of these several individuals was of the Lord, yet the Lord was pleased to make use of men, as the instruments in preparing them: and it is unsound to say that the preparation was of the Lord, and not of man, as if the one were opposed to the other.\* The true character of the mission of Paul and Barnabas, indeed, appears from the manner in which the sacred writer speaks of it. "When they had fasted and prayed, and laid their hands on them, they *sent them away* (ἀπέλυσαν.) So they, being *sent forth by the Holy Ghost*, (ἐκπεμφθεντες ὑπο τοῦ Πνεύματος τοῦ Ἁγίου,) departed unto Seleucia," ver. 3, 4. So that here the two things went together: the dismissal, on the part of their brother ministers, and the sending forth, on the part of the Holy Ghost; and the former by no means interfered with the latter, or made it less complete than it otherwise would be; but rather was the sign and effectual instrument of it.

Chapter the seventh relates to "the pecuniary remuneration of the ministers of the gospel."

Chapter the eighth treats "on the ministry of women." In favour of this practice, as maintained in the religious meetings of Friends, our author urges some instances of female prophets or prophecy under the Jewish dispensation, and in

\* Though very proper, in tracing the apostolic authority to its source, or first cause. Gal. i. 1.

the first ages of the Church ; and also a prediction of the prophet Joel, that the daughters as well as the sons should prophesy ; together with a fulfilment of this prediction, narrated in the second chapter of the Acts. In opposition to the practice, it is usual to allege two passages from the apostle Paul ; in which, if words have meaning, he condemns the interference of females in the public ministrations of the Christian Church, in terms of unqualified reprehension. Respecting these testimonies, thus oppositely alleged, Mr. Gurney observes,

“ Now, on the comparison of these injunctions with the other passages of Scripture already cited, and especially with the prophecy of Joel, and the history of its fulfilment, the interpreter of the sacred volume appears to be driven into one of two decisions : the first, that the apostles and prophets, whose works must be ultimately traced to the same divine Author, have contradicted one another ; and this on a point of considerable practical importance : the second, that the public speaking of women, so positively forbidden by Paul, was not that description of speaking which arose out of the immediate impulses of the Holy Spirit.” (P. 219.)

It does not appear to us that we are *driven* into either of these decisions : the former being inadmissible, and the latter such as we can readily assent to, without any driving. However, be that as it may, there is a very easy way of explaining the difficulty, if indeed it can be called one : namely, by supposing that the prediction of Joel relates to some extraordinary occasion ; like the wonders in heaven and earth, the blood and fire and pillars of smoke, the darkened sun, and the blood-discoloured moon, predicted in the subsequent verses, (Joel ii. 30, 31 ;) and that the public prophesyings of females, which occurred in conformity with the prediction, were something equally extraordinary, equally out of the natural course of things, and if we may so say, equally prodigious and portentous : but that, on the contrary, the prohibitions of St. Paul relate to the regular order of the public ministry of the Church ; and therefore condemn the ministry of women, as now practised in the religious assemblies of Friends, and that in terms of explicit, unqualified, and flagrant reprehension. “ Let your women keep silence in the Churches : for it is not permitted unto them to speak ; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the Church,” 1 Cor. xiv. 34, 35. “ Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence,” 1 Tim. ii. 11, 12.



As it appears, however, that, in consequence of the peculiar notions of Friends on the subject of maintaining their ministers, the greater number of them must, of necessity, pursue some line of business for the support of their families, and therefore can have little leisure to devote themselves to the duties and studies, which are generally deemed essential to an efficient ministry, we are inclined to hope that the public exertions of their mothers, sisters, and daughters, though, as we conceive, blameable and unbecoming in themselves, may be overruled for good. May they not afford an opening to farther irregularities ; but supply the want or the deficiencies of a less totally anomalous and prohibited ministry !

Chapter the ninth relates to "silent worship."—There are, no doubt, occasions, in which silence is good. It is very seasonable when we are alone. Then appears to be the proper time for that inward silence of the soul, when it is dumb and prostrate before its Maker, which Mr. Gurney so strenuously recommends ; and which might occasionally, though only occasionally, be found profitable to us all. We say, only occasionally ; for the right attitude of the soul, we conceive, with regard to its Maker, will be, for the most part, not an attitude of quiescence and passive expectation, but of seeking, of striving upwards, of laying hold, of earnest reaching forth, out of the world of things seen into the world of things unseen, of drawing nigh and pressing forward with purpose of heart, in the power of the Spirit, through the manifested Son to the invisible Father. At any rate, silence, in the religious meetings of Christians, seems to defeat the very object, for which they are held : namely, that of *uniting* in the worship of God. Mr. Gurney first asks, who will deny that the Lord

"instructs his people, not only by means of the ministry of his servants, but by the secret and immediate operations of his Holy Spirit?"

and then adds—

"if this point be allowed, and if it be further granted, . . . . that the periods appointed for the congregational worship of God, are times when the immediate teaching of Christ may reasonably be expected ; the propriety of *silence* on such occasions is at once established." (P. 238.)

We grant so much as this ; that the Lord can and often does communicate with the minds of his people, otherwise than by the intervention of any human voice : and also that he does often, in an especial manner, communicate with them at the season and place of public worship. But it does not follow, that he there *so* communicates with them ; it does not follow that the Lord is particularly pleased to com-

municate with his people, without the intervention of their brethren, while they are in the company of their brethren. We, indeed, are rather inclined to uphold the contrary opinion; and to maintain that, in a place of public worship, true edification is rather to be expected by the congregation in hearing, by the priest in uttering the word, and by both in united prayer and praise. Hence, though silence may, in some places, in a religious point of view, be good, we maintain that in a place of worship, as a general observance, it is evil, as defeating the very object of the public assemblage. For, even supposing some of those who are present to worship in silence, yet, while silence is maintained, there can be no united worship, (unless, indeed, it be called united worship to be worshipping at the same time;) and therefore the end of the meeting is not answered.

The passive, quiescent, or as it has been called, pacific theology, appears to have one very serious defect; namely, an unconsciousness of man's real state: an unconsciousness of his guilt, his misery, and his danger. A due sense of this state, tends to keep the mind in an attitude of constant seeking, of constant application and aspiration towards God. The mind will not be merely torpidly sensible of its helplessness and unworthiness; it will be actively sensible of its strong necessities, and therefore will be ever actively seeking some strong consolation and help, and as it were constantly appealing from itself, and from its own depravity and miseries, to the tribunal of a merciful God and Saviour, who has redeemed, and who is mighty to deliver. In this view of its condition, its proper breath is prayer: and in an assembled congregation, with this common view, the common breath, it might be thought, would be prayer also; audible and united prayer, for that present help which their present need requires. How then a Christian community can ever meet together, and separate without having united in prayer, to us appears, on any good principle, inexplicable. There are so many things, bearing immediately upon our condition or attention, which seem to call for the immediate exercise of prayer. It seems therefore unaccountable, that Christians should come together to a place, where they believe God to be more immediately present, and be contented, while there, to sit and wait, without taking the opportunity to seek and ask. You are now in the King's presence: it may be some time before you are so again: now then is the time to present your petition. Embrace it, as you value your best interests. Are you at a loss what to ask? There are the standing exigencies of the Church of Christ. There are the miseries of a whole



world that lieth in wickedness. There are the wants, the urgent, pinching wants, of your own perishing and immortal soul. It requires no extraordinary influence of the Spirit, to make you *sensible* of these : yet you think you must have an extraordinary influence, or you cannot *express* them. Can you, however, go away, without having made the attempt ? Then, it is too much to be feared, you are *not* rightly sensible of them.

Let us suppose ourselves, in the first instance, to have adopted the views of Friends. We believe that God has bestowed a measure of his Spirit upon us all ; yet we set out upon the principle, that unless he bestow upon us a more extraordinary and special measure, we will not lift up our voices in honour of his name. The consequence is, that our religious meetings terminate, without the rendering of any such acknowledgment of his bounties, and this often. Finding such to be the case, it might be expected that we should reason thus. Since we do not always receive an extraordinary power, may we not avail ourselves of the ordinary means of grace ? Will it not be well, for instance, to have a portion of Scripture read ? No particular inspiration, indeed, is now given to us : but “all Scripture is given by inspiration of God, and is profitable,”—might we not then endeavour to profit by it ?—“for doctrine, for reproof, for correction, for instruction in righteousness.” Is there no way, either, in which we might join in giving thanks, and making known our requests for those things, whereof we now stand in need, before God ? We feel no extraordinary impulse, indeed : but we feel that we have present, urgent wants. Shall we go away, then, from the mercy seat, without having offered our petition, and made our wants known ? Surely, we may attempt to make them known, without the aid of a miracle. A beggar asks charity, without waiting for inspiration. A drowning man calls for help, without the gift of the Spirit.—And surely, since Christ died and intercedes for us, the meanest petitions, unless he died in vain, may find acceptance through him. His presenting them will give them a value and a power, which in themselves they want. But no !

“Whenever it happens that no one present possesses a gift in the ministry, or that the individuals who possess such a gift are not called into the exercise of it, the consequence (if the principles of the Society are properly maintained) is necessarily this—that the silence with which the meeting commences, continues uninterrupted until the time arrives for its separation.” (P. 228.)

The next chapter treats on Oaths. It is well known that

Friends object not only, like other Christians, to swearing in conversation, but to judicial oaths.

“If, on any particular occasion, a man swear in addition to his *yea* or *nay*, in order to render them more obligatory or convincing, their force becomes comparatively weak at other times, when they receive no such confirmation. If such an one is a believer in the Lord Jesus, and especially if he is a serious professor of religion, it is plain that by his conduct he gives countenance to the false and dangerous notion, that the oath of the Christian is more binding upon his conscience, and *therefore more credible*, than his deliberate word, and thus he inevitably lowers the *standard* of the law of truth.” (P. 244.)

There is some plausibility in this argument; but it does not appear to have much real weight. A Christian who takes an oath in a court of justice, does not expect the less, on that account, to be believed in common conversation upon his simple word.—The Almighty, as we are reminded in the Epistle to the Hebrews, confirmed his promise by an oath, chap. vi. 13—17. Not that the oath was “more binding” in itself, but because it would be more satisfactory to us: as the sacred writer goes on to say; “That by *two* immutable things,” namely the oath and the promise, “in which it was impossible for God to lie, *we might have a strong consolation.*” It would be equally impossible for God to lie, had there been the promise only. The oath therefore was added, not as essential, but for our satisfaction. It is so also when the Christian swears in a court of law. It is held satisfactory, and he is willing to give the satisfaction required. The law of the land exacts it of him, and he knows of no sufficient reason to disobey. Still his simple word is equally believed out of court: and would be, by all who knew him, in court.

While, however, Friends object to judicial oaths, it will be necessary to bear in mind the view taken of the subject by Mr. Gurney, which is rather a limited one. “Self-imprecation” he considers “essential to every oath,” p. 264. According to this view, then, there can be no oath, unless there be self-imprecation. For instance, the usual form in our judicial courts is an oath, because there the witness says, “So help me God,” imprecating upon himself the loss of the divine help, if he gives false evidence. St. Paul, on the contrary, utters no oath in those passages which are sometimes cited in defence of the practice: as where he says, “*God is my witness*—that without ceasing I make mention of you always in my prayers,” Rom. i. 9. The appeal here made by the Apostle to the Almighty, we may very reasonably interpret, rather, as only one of those instances, in



which he asserts a divine authority. P. 259. — Again : “ Neither at any time used we flattering words, as ye know, nor a cloke of covetousness ; *God is witness :* ” 1 Thess. ii. 5. “ Now the things which I write unto you, *behold, before God, I lie not :* ” Gal. i. 20. In these passages there is no oath, because there is no imprecation. Neither is there any real oath or imprecation, in the following passage, “ Moreover I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth : ” 2 Cor. i. 23 : because, though in the original, and in the English as it now stands, this looks very like an imprecation, and indeed has generally been taken for one, yet the passage may be rendered, “ I call God for a witness of my mind,” &c. ; so that, in English at least, the imprecation is got rid of. And by the same rule, namely, that “ self-imprecation ” is “ essential to every oath,” of course it follows that what the Lord sware, in a passage already referred to, was no oath, though, with the Apostle, we have generally considered it one :—for there was evidently no imprecation, “ no calling down upon himself of any dreaded penalty,” *here*.

Hence, we say, it is apparent, that though Friends object to judicial oaths, yet Mr. Gurney affords us a much less comprehensive view than we had been accustomed to take, of the extent of their objection. They decline to take the oath used in our courts of law, because here the self-imprecation occurs. But there is not the same objection to the oath formerly used, as Mr. Gurney informs us, in the Jewish courts ; “ Behold I swear by the name of the Lord God of Israel, that such or such is the truth : ” there is not the same objection to the solemn attestations of St. Paul ; “ God is my witness ; ” “ Behold, before God, I lie not ; ” “ I call God for a record (or a *witness*) upon my soul (or *of my mind*.) ” Surely then, something might be framed upon the model of these scriptural expressions to which our Friends would feel a less insurmountable objection. We allege them as oaths, but Mr. Gurney tells us they are no oaths. Friends, then, it might be hoped, would conform to them. No, Mr. Gurney will say, even supposing that the Apostle Paul has sworn in his Epistles,

“ yet I apprehend that no reasonable Christian, in the regulation of his own conduct, would pretend to justify himself by the *example* of Paul, in the infringement of the *law* of Christ.” (P. 260.)

And *did* the Apostle, then, employ such adjurations, as the law of Christ forbids ? Is this supposition to be tolerated for one moment ? Yet this is what we are brought to, by a plain inference, from Mr. Gurney’s premises. Either you

may take such oaths as St. Paul took, with a safe conscience, or else you must hold, that the Apostle's example stands opposed to his Master's law. Rather let us say, the Apostle's example proves that you misinterpret his Master's law; and that you would lay a yoke upon us, where the law does not bind us, and where the example of the Apostle gives us liberty. So also, when it is urged, that, were it matter of fact that Jesus, when before the high-priest, and adjured by him, was, after the manner then in use in the Jewish courts, actually put upon his oath, and did actually take it, even this "would afford no sufficient reason why Christians should swear, in contravention of the direct command of their Divine Master." (P. 256.) Rather let us say, this would go to negative your allegation of any such direct command really existing. Indeed, nothing that Mr. Gurney has advanced moves us from our opinion, that the object of our divine Master's command, in the passage referred to, was to forbid conversational blasphemies and irreverence. (Matt. v. 33—37.)

We think it rather strange that Mr. Gurney, in speaking of our Saviour in this chapter, and attempting to make it appear that, when before his judges, he took no oath, should say that "He was not attending the court as a witness, *neither was there any fact to which he was called upon to depose;*" (P. 256.)

yet presently after should add, that

"the High Priest *solemnly enjoined* him to declare to the Sanhedrim, whether he was or was not the SON OF GOD." (P. 257.)

This was the fact, to which Jesus was called upon to depose. And, in this respect, though brought as a culprit before his judges, he *was* attending the court as a witness. To this fact, it appears to us, he deposed, as a witness upon oath, ("bearing witness of himself," as he said on another occasion, and that, quite according to the usual form of bearing witness in the Jewish courts;) when "the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," and "Jesus saith unto him, Thou hast said." Matt. xxvi. 63, 64. It is by no means correct to say that Jesus was not attending the court as a witness, for he kept up that character throughout; and therefore the apostle Paul gives Timothy a charge, "Before Christ Jesus, who before Pontius Pilate *witnessed* a good confession," (1 Tim. vi. 13 :) and therefore Christ himself also, when questioned by Pontius Pilate upon the very subject on which the high priest adjured him, namely his personal dignity, spake of "*bearing witness to the truth,*" John xviii. 37. If the fact of our Lord's having really taken an



oath, turns upon whether or no he was in court as a witness, it must, we think, be decided in the affirmative.

The next chapter is on war. In the number of the *British Review* for February, 1819, there is an article respecting the "Society for the promotion of universal Peace;" in which the question between us and Friends, on the subject of war, is discussed, and some of the texts of scripture, which bear most directly upon the subject, are considered. Nor do we think that there is much, in Mr. Gurney's present remarks, to which some answer may not there be found. But though we differ from him upon this subject also, we shall ever rejoice in the success of any legitimate measures, for the promotion of national as well as of spiritual peace. And, though we hold that some wars are just and necessary, we are, at the same time, not disposed to deny, that there have been others both iniquitous and needless. And we are well aware that in some instances, there may have been so much to blame in all the powers concerned, that, however opposed in interest, they have been too plainly associated in guilt. When, however, we turn our eyes to a certain remote quarter of Europe, which, in a struggle against Mohamedan barbarism, now engages the warmest sympathies of many amongst us, we are led to doubt, whether, in the present day, one of the greatest sins of Christendom, as far as taking up arms is concerned, be not a sin of omission.

The twelfth chapter is entitled "On the moral views of Friends: plainness of speech, behaviour, and apparel." In conformity with this title, before entering on the separate discussion of the three specified topics, Mr. Gurney offers a few general and introductory remarks, with respect to the moral views of his community.

In considering these remarks, standing as they do before the threefold discussion already mentioned, our thoughts have been more than once carried to a certain Rabbinical contraction, of a threefold form. This contraction stands thus: תָּהָא and, unfolded into its full signification, gives us the words תְּקוּעָה תְּרִיעָה תְּקוּעָה. The expression is descriptive of the blowing of the trumpets by the priests; and Lightfoot very ingeniously renders it, by the vernacular term, tara-tan-tara. To speak plainly, we do think there is a little trumpeting in this part of the work: and though many practices are set forth, very creditable to our Friends, we can but recommend attention to the precept, *μη σαλπίζης εμπροσθεν σου*. Thus, it is intimated, that

"Friends have been led to adopt a higher and purer standard of action, and one which appears to be more exactly conformed to the

requisitions of the divine law, than that which generally prevails among their fellow-christians." (P. 299.)

Again; we are told of their "*completeness* of view respecting good and evil," p. 301. (It is a very bold and exceptionable expression.) The testimony of Friends against the use of an oath, "is founded on a just though exalted view" of the law of truth and integrity. (P. 301, 302.)

"With reference to the Christian law of mercy, charity, and love, the same high standard will be found to prevail in the professed sentiments, and to a great extent, in the known history of the Society of Friends."

"A similar quickness and nicety of apprehension, and general clearness of conduct, has been the result of their religious principles, with regard to capital punishments, the slave trade, and slavery." (P. 303.)

"On the present occasion I would only remark, that no one sect of Christians of whom I have ever heard, have been led to uphold a higher standard than that maintained among Friends, respecting the importance," &c. (P. 306.)

Nay, even where our author is most anxious to guard himself from the imputation of boasting, we can but think that we hear only a different note of the trumpet.

"Before we proceed further, I must request the candid reader explicitly to understand, that, in making the observations which have now been offered, on the moral system maintained among Friends, I have been very far from any intention to *panegyryze* the members of that Society. On the contrary, when we consider the high degree of religious light which has been so mercifully bestowed upon us, and the clear views into which we have been led of the spirituality of the gospel dispensation, (ἡ ἡ ἡ) we may readily confess that, in the inadequacy and shortness of our good works, we have peculiar cause for sorrow and humiliation." (P. 307, 308.)

Indeed, that there is some cause we are not disposed to doubt. We certainly are not of the number of those, who, while they do not adopt the religious peculiarities of Friends, regard them with complacency. We can consent to no compromise. Much of what Mr. Gurney particularizes, is no doubt very proper and laudable: and we are willing to grant all the indulgence that is due to peculiarities, as springing from speculative errors. But we question the soundness of the system; and we acknowledge not that high standard of morality, which sees, in the injunction of our Saviour to maintain a practice in remembrance of him, no intimation of a moral duty; and which regards the establishment of claims for tithes, by the law of the civil state, as "in itself one reason, among others, which renders a refusal to comply with them binding on the conscience." (P. 207, 208.)



The first of the three topics treated of in order, is "plainness of speech." Our own view upon the subject is, that it becomes Christians not to invent terms of civility, or to address persons, in such as have not already been usually employed; but not to abstain from the employment of those, which they find in common use. In this respect, there will always be a seemly parsimony in the conversation of the true Christian, which will guard him from complimentary extremes. But occasions, we conceive, will continually arise, in which he will feel it his duty not to withhold certain received expressions of honour or respect. This, in fact, appears to have been the principle, which was adopted by Luke the Evangelist, and Paul the Apostle, when the former applied the epithet *κρατιστος* to Theophilus, and the latter to Festus. "Most excellent Theophilus," *κρατιστε Θεοφιλε*, Luke i. 3. "Most noble Festus," *κρατιστε Φηστε*, Acts xxvi. 25. We say, in thus expressing themselves, they appear to have acted on the principle of adopting such terms of honour as they found in common use: for the word is twice used on other occasions: once by Claudius Lysias, in addressing Felix; once by Tertullus, in addressing the same person. "Unto the most excellent governor Felix," *τῷ κρατιστῷ ἡγεμονι Φηλικι*, Acts xxiii. 26: "Most noble Felix," *κρατιστε Φηλιξε*, Acts xxiv. 3.—St. Luke and St. Paul, then, appear to have proceeded on the very principle which we recommend. They devised no new terms of civility, but they employed that term which they found in common use.

Mr. Gurney refers us to the instances, in which the Evangelist and the Apostle employ the term; but he says nothing of those other two instances, in which it is employed by heathens, in the common parlance of the country. Nor did he perhaps observe the circumstance. It is plain however that without observing it, we cannot see the question in its true light.—With regard to the example of St. Luke and St. Paul, which is sometimes alleged, and we think justly, as a plea for the employment of terms of courtesy, Mr. Gurney attempts to set it aside by urging that *κρατιστος*;

"properly denotes neither excellence nor nobility, but an eminent degree of *power*. The epithet was probably not inapplicable to Theophilus, of whom we know almost nothing, but who from the use of this very word, is supposed by commentators to have been the governor of some province; and certainly it was properly descriptive of Festus, who, as proconsul of Judea was, in that country, possessed of the supreme authority; See *Schleusneri Lex. in voc.*" (P. 319.)

We have accordingly referred to Schleusner. Amongst other examples, he certainly gives us one, where the word is

used to express an eminent degree of power, or perhaps wealth. He also quotes the gloss of Theophylact, “*κρατιστος, ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων,*” “*κρατιστος*, above the civil and military authorities.” But in the first place, he gives us an instance, where the word is evidently employed to express *bodily strength*, with reference to the gymnasia, 2 Macc. iv. 12. Bodily strength, indeed, *robur corporis*, as Schleusner reminds us, is the proper meaning of the word *κρατος*; and hence all its figurative meanings are derived. Mr. Gurney fails, therefore, in attempting to explain away the use of the term *κρατιστος*, by showing that Festus was possessed of the supreme *authority* in the country. He must show that both he and Theophilus were men possessed of great bodily strength, or he proves nothing: for in no other sense could the term be “*properly*” applied to them, that being its proper meaning.

We think, however, the reference to Schleusner at the end of the above quotation, is calculated to mislead the reader who has not the opportunity of making it. For what are the words of this writer, with reference to one of the very passages in question? He does indeed refer us to a passage, where *κρατιστος* perhaps, and only perhaps, means most powerful: but he says, “*Legitur in N. T. Luc. i. 3. κρατιστε Θεοφιλε, optime Theophile. Nam κρατιστος, ut Latinum optimus, virorum illustrium et nobilium, principum adeo nomen dignitatis erat.*”—“We read in the New Testament, Luke i. 3, *κρατιστε Θεοφιλε*, best Theophilus. For *κρατιστος*, like the Latin *optimus*, (*best*,) was a term of dignity, of illustrious and noble personages, and accordingly of chief men.” All that Schleusner says, then, is that the term was applied to men of authority as a term of dignity; not that it *properly means* power or authority. It was easy to refer us to Schleusner. But if the reader is led from this to suppose, that Schleusner countenances the idea that *κρατιστος properly* denotes an eminent degree of power, he will be much deceived. He rather favours our representation: namely, that *κρατιστος* was the term which St. Luke and St. Paul found in *common use*; and that therefore, without hesitating about its radical meaning, they adopted it.

Yet let us for a moment suppose that the term in question does properly denote power. It might then be translated, nor do we know that a stricter rendering will be found, in the words of a poet of our own, “most potent.” We ask, then, would Friends agree to this term? Would they thus address chief men? We think not. They probably would



feel as strong an objection to "most potent," as to "most noble," or "most excellent."

Such being some of the objections urged by Friends, against the modes of expression in general use, it may be asked, what is their own system? Stated in all its length and breadth, it would be this: that they will use no derivative which in the sense of its root, and no compound which in the sense of the words composing it, implies any thing that they do not choose to express. They do not merely object to using words in courtesy, which are not strictly applicable in fact, (though their principle includes this :) but, in many of their objections to the English language, they go to the full length of the rule above stated. Take, for instance, the compound, "Madam." They object to this, because it is composed of two words, signifying in the French language, "My Lady." p. 310. Or take the derivative, "January." They object to this, because in the Latin language, it is derived from the name of the false god, or idol, "Janus:" p. 325. (that is, more immediately perhaps, from "janua," a gate, which comes from "Janus.") Thus, neither remoteness of time, nor difference of tongue, constitutes any necessary exception to the rule. No matter what the word now means, nor in what sense it is understood. If any thing exceptionable can be discovered, by diving for its root or component parts, even into the recesses of French and Latin etymology, that is objection sufficient. The principle, it is evident, would bring us back, if faithfully followed out in all its consequences, to the elements of language.

It is almost needless to point out the fallacy on which it rests: namely, on assuming, that whatever once has been, now is, the meaning of a word. "Thus," says Mr. Gurney, commenting on the English names of the months and days, "January is the month of Janus, Thursday is the day of Thor." p. 325.—*Is* the month, and, *is* the day? Say rather, *was*. January, at the very utmost, *was* the month of Janus: Thursday *was* the day of Thor. For to us there are no such divinities as either Janus or Thor. Nor indeed, even if there were, would the inference necessarily follow.

It is worthy of observation, however, that this nicety with regard to terms connected with the names of heathen deities, which is felt by Friends now that the worship of those deities has ceased, does not appear to have been felt by St. Luke, even at the time when it was practised. "We departed in a ship,—whose sign was Castor and Pollux." Acts xxviii. 11.

παράσημψ Διοσκουροις. Here the Greek word, rendered Castor and Pollux, is Διοσκουροι, Dioscouri, the sons of Jupiter. Nei-

ther does the evangelist appear to have felt any objection to mention the name of Jupiter, and those of other heathen deities, out of composition. Nay, he does this, as if there really were such deities in existence. Thus he says, "Jupiter, which," or *who* "was before their city," του Διός του οντος προ της πόλεως αυτων, Acts xiv. 13. And in another place, he tells us of "a silversmith, which made silver shrines for Diana," ποιων ναους αργυρους Αρτεμιδος, xix. 24. The sacred writer knew that it would be well understood what his own sentiments were, respecting Jupiter and Diana, and therefore there was no occasion for him to be afraid to employ their names, or words compounded or derived from them. Thus, on another occasion, he speaks of the Areopagus, or Mars' Hill, επι τον Αρειον παγον, του Αρειου παγου, xvii. 19, 22; and of Dionysius the Areopagite, ο Αρεοπαγιτης, ver. 34. If, then, one of the sacred writers felt no objection to speak of the Hill of Mars, on what reasonable grounds can Friends possibly object to speaking of the Month of Mars, or March?

And we must say that the system of our Friends does not ensure that extreme correctness, which it is intended to produce. We might make our appeal to the work now before us. How many inaccuracies have we had occasion to notice in it. How little protection from error has been found by the respected Author, in his theory of correct speaking. He evidently writes with an extreme desire to guard himself at all points: and he moves with all the caution of an experienced general, when marching infantry across a plain in the face of cavalry and artillery. He is all formed in squares; and on first taking a view of his position, it looks like the British army at Waterloo. Yet, to lay aside comparison, being quite confident in his cause, and feeling no doubt of bringing the general Church to a sense of its errors, he is not protected, by *his* principle of correct speaking, from constant inaccuracies.

Be it observed, too, that the complimentary phrases, to which he objects, are mere phrases of course: but that he himself employs terms of commendation for a particular purpose; that is, to strengthen his arguments. Thus, he objects, (P. 311.) to the appellation *celeberrimus*, *most celebrated*, (generally written *cel.*), which is so often bestowed by modern Latin critics, as a passing compliment, upon members of their own fraternity; and also to that other complimentary affix, ο πανν, (Pp. 311, 312.) Yet he himself, having to cite, in support of his own opinion, the opinion of a scholar who bears no very high character in the general Church for soundness of principles or of interpretation, calls



him, as we have seen, "one of the most able and impartial of modern biblical critics," (P. 111, note.) And in another place, having to appeal, in defence of his own interpretation of a passage, to the interpretation of Vatablus and Castalio, of whom the former goes for one, and the latter for a fraction, while, if we come to human opinions, both together go for nothing against the general voice of the Church, he tells us of "the authority of two eminent critics," (P. 261.) Mr. Gurney might have exhausted, in the ordinary course of writing, all the complimentary phrases of modern philology, celeberrimus, ὁ πρῶτος, optimus, doctissimus, clarissimus, illustris, nunquam sine laude loquendus, and not have deviated so far from *our* standard, as in employing such expressions, under the circumstances in which he has applied them.

The opinions of Vatablus and Castalio are alleged by Mr. Gurney, with reference to a passage of which mention has already been made: 2 Cor. i. 23. This passage stands in our Bibles, "I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth." The object of Mr. Gurney, as we have seen, is to show that the Apostle, in this passage, cannot properly be regarded as taking an oath. Accordingly, urging that the original expression ἐπὶ τῆς ἐμῆς ψυχῆς, rendered, and some will think very properly, "upon my *soul*," refers rather to the Apostle's *mind*, the seat of his intentions, thoughts, and dispositions, he adds,

"The Apostle, therefore, may here be understood, as is observed, on the authority of two eminent critics, in Poole's Synopsis, simply to appeal to the Deity, as the witness of his *condition of mind*—of his real motives and intentions." (P. 261.)

The "two eminent critics" are named by Mr. Gurney in a note: "Vatablus and Castalio." The following are Poole's words. "*Testem Deum invoco* (Est Juramentum perfectum, sed in re gravissima . . . . Huic addit execrationem sive maledictum.) *in animam meam*] i. e. vel, 1. animi mei: vel, 2. in caput meum, sive vitæ meæ periculo; vel, in perniciem animæ meæ, cum maximo meo malo, si fallo. Tale illud jusjurandum, Job." (Josh.) "22. 23. יהוה הוא יבקש *Deus vindicet*. Perdet me Deus, si mentior. Sic, *nè vivam*, jurandi formula apud Ciceronem et Martialem; *nè salvus sim*, apud Ciceronem, alibi." It will be asked, What is here said of Vatablus and Castalio? We answer, that the words, animi mei (of my mind), have annexed to them a diminutive z, thus; animi mei<sup>z</sup>: and, on looking for the fellow of this z in the margin, we find it standing thus, <sup>z</sup> V. Ca.: V., it appears, standing for Vatablus, and Ca. for Castalio. Such, gentle reader, are the grounds on which Mr. Gurney appeals

to Poole's Synopsis, in the terms which we have seen. "The Apostle, therefore, may here be understood, *as is observed, on the authority of two eminent critics, in Poole's Synopsis*, simply to appeal to the Deity as the witness of his *condition of mind*, —of his real motives and intentions." Let us put this into plain English, and it will stand thus.

"*I call God for a witness* (It is a complete oath, but in a most weighty matter . . . . To this he adds an execration or malediction,) *upon my soul.*] That is, either 1. of my mind<sup>z</sup>: or, 2. upon my person, <sup>z V. Ca.</sup> or at the peril of my life; or, to the destruction of my soul, the greatest evil that can befall me, if I deceive. Such is that oath, Josh. xxii. 23. **הוּא יבקש יְהוָה** (Deus vindicet) *let the Lord himself require it.* God destroy me, if I lie. So, *may I not live*, a form of swearing with Cicero and Martial; *may I not be saved*, with Cicero, elsewhere." Poole.

"The Apostle, therefore, may here be understood, as is observed, on the authority of two eminent critics, in Poole's Synopsis, simply to appeal to the Deity as a witness of his condition of mind." Gurney.

We cannot allow that any such observation is made. Poole certainly intimates that the words usually rendered "upon my soul," may be rendered, according to Vatablus and Castalio, "of my mind." But, in telling us this, Poole by no means observes, that the Apostle may here be understood simply to appeal to the Deity, as a witness of his condition of mind. A person reading Mr. Gurney's book, would imagine that some observation of this kind was made by Poole, *totidem verbis*. But Poole plainly tells us there is a complete oath, "*juramentum perfectum.*" He gives, indeed, "of my mind," as a possible rendering of the words commonly translated "upon my soul," and refers us to Vatablus and Castalio. But he himself evidently takes the passage in the sense of an oath, even on the supposition that this rendering is correct: and the editors of Poole's Annotations, a work intended to present an abstract of the Synopsis, were so far from discovering the *observation* of Poole's which Mr. Gurney alleges, that the following is their account of the Apostle's meaning. "Here is a perfect form of an oath, which is nothing else but a solemn calling of God to witness the truth of what we speak, whether promising or asserting. Those words, *upon my soul* also, have the force of an *imprecation*; but it is in a very serious thing." And though Vatablus is referred to by Poole for the meaning, "of my mind," under the letter z, he is again referred to, under the letter b, for the meaning "to the destruction of my soul."



But, let us look, rather, to general results.—What our Friends call “plainness of speech,” might, perhaps, more properly be characterized, after the title of the work before us, as “religious peculiarity.” That is, it is certainly a “peculiarity,” but whether it deserves to be called a “religious peculiarity,” we have some doubts.—Plainness implies homeliness, and artlessness. But for our own parts, we can but regard the style of communication which our Friends have chosen to adopt, as far-fetched, unnatural, artificial. And not only this. In putting their principle into practice, they sometimes go too far, sometimes, not far enough. Thus, in changing the names of the year from January, February, &c. to first month, second month, &c. it appears to us that they go too far. “Many of the months of the year have received the names by which they are usually described,” as Mr. Gurney tells us, “in honour of false gods;” and they change them *all*. How many have so received their names, is a very doubtful fact. It is certain that the last six have not. Of the first six, March may be said to have been named from Mars, with tolerable certainty; January from Janus, probably; April from a Greek name of Venus, or from one referring to her, and June from Juno, possibly: May from Maia, if she was regarded as a divinity, conditionally; and February from Juno Februata, very improbably. It is observable, however, that several of these names are derived by some, from other terms: as April *ab aperiendo*, May *à majestate*, or *à majoribus*, June *à junioribus*. Of the remaining six, July and August were named from Julius and Augustus Cæsar, (each probably during the life of the person thus distinguished, certainly the former; and therefore not with reference to any supposed apotheosis;) and the other four, *Septem-ber*, *Octo-ber*, *Novem-ber*, *Decem-ber*, upon the very principle of the appellations substituted by the Friends themselves, from the numbers of their respective places in the calendar of Romulus. See *Ainsworth Thesaurus Ling. Lat. Comp. Vol. II. ad calcem, in app. de Mens. Rom.* (For we also can quote from the learned.)

Here then we think they have gone farther than was necessary; but in another instance, not far enough. Mr. Gurney suggests to the young of his community, whether it be not proper, in speaking to a person older than themselves, or otherwise their superior, “to use the family name, in addition to the first name of the person addressed.” page 333, Note. We suggest however, whether upon their own principles, it be not extremely improper. Do not some family names “represent falsehood?” Shall we call a weak and

fallible mortal "Good," "Noble," or "Faithful?" These are all family names: and "there are scarcely any words in language, of which the sense is more obvious, or more plainly fixed." Shall we call a man Young when he is old, or Wise when he is a simpleton? Surely this would be "inconsistent with a simple and unbending veracity."—It is well to talk with heroism of enduring ridicule, for the sake of such fancies; but when we glory in bearing the cross, let us first be quite sure that we bear it for Christ's sake.

We object also, that the mode of communication adopted by Friends, is calculated to lead others into error.

"All that can be urged, (says Mr. Gurney,) on the other side of the question, will probably be found to resolve itself into a single position, viz. *that the falsehoods which these expressions represent are so customary, that they are become inefficacious—that they no longer deceive.*" (P. 323.)

This, however, is by no means the whole of our case, however probable Mr. Gurney may think it. We not only allege that our "falsehoods" do not deceive, but that your plainness of speech does deceive. For instance; we receive a letter, not so addressed as to designate our station in life, not beginning and ending with the usual civilities of appellation and subscription, and not without some singularities in the style of its contents. Now it is very possible that we know the writer. Then indeed the case is altered. His character for kindness and true Christian courtesy interprets his phraseology. But the proper way is, for the phraseology of an epistle to interpret itself;—at least if the use of words be to express the writer's mind. And supposing we judge by that rule, (neither knowing the writer himself, nor any of his brethren of the same community, which would probably come to the same thing,) then we shall very probably *be deceived*. We shall think that he intends harshness, rudeness, defiance, when he intends nothing of the sort.

Let us take only the instance of the personal pronoun, "thou." This Friends are accustomed to use, in addressing a single individual, instead of "you:" gaining, we maintain, no other object by the change, than that of substituting old-fashioned for vernacular English. (Not however that they are strictly grammatical, in modern days, even according to their own principles: for we find them very generally employing, instead of the nominative "thou" the objective "thee," and subjoining a verb in the third person singular, instead of the second.) Now to this use of the pronoun of the second person singular, there is attached a particular idea of brusquerie, or incivility, in more nations



than one. The French call it *tutoyer*, the Italians, *dar del tu*, nor is the phrase, *to thou* a person, unknown in our own language. Are we, then, acquainted with the person who thus addresses us? Are we acquainted with the community to which he belongs? Then all is well. But, if our judgment of the person, and of his disposition towards us, is to be formed from his words, then, we say, there is a false impression—we are deceived—he intends a particular regard to the law of truth, but he conveys to our minds the idea that he despises and intends to slight us, and we are led into an error. This, we say, is deception: while the use of a different form of speech, though less correct according to the grammatical rules of our language which once prevailed, would be truth.

The second topic is “plainness of behaviour.” In connexion with this topic, there are particular actions to which Mr. Gurney objects.

“In presenting ourselves before our fellow-creatures, we believe it right to avoid the *submissive* inflexion of the body and the taking off of the hat, as a token of personal homage.” (P. 327.)

If we rightly understand Mr. Gurney’s italics, his principles, while they forbid the inflexion of *submission*, permit the inflexion of recognition or salutation.

The idea of submission, then, is what is objected to. As he afterwards observes, the actions in question, the bowing down of the body, and the pulling off of the hat, denote

“that the person addressing *submits himself* to the superior dignity and authority of the person addressed.” (P. 328.)

We will go so far as this with Mr. Gurney: that the person addressing himself does, to a certain degree imply that he “*submits himself*” to the person addressed. But we cannot allow that this of necessity implies any “superior dignity and authority” in him. And what difficulty, we would ask, need Christians feel, in *submitting themselves* one to another? Does not the Apostle Paul say, “Submitting yourselves one to another, in the fear of God,” Eph. v. 21.? And does not the Apostle Peter say, “Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility,” 1 Pet. v. 5.? Need we then be so much afraid of “submitting ourselves?” And on what principle does Mr. Gurney object to these ordinary courtesies of life, because they *denote* that we submit ourselves? Is this his high code of *Christian* morality? May ours be humbler; and may his some day become so!

If we may be permitted to state our own view upon the

present subject, it is this: that in addition to what we owe one another as matter of right, there is, over and above, something due in courtesy, deference, and respect. We cannot render to all their dues, without rendering "honour to whom honour" is due. And this is a very comprehensive rule of scripture; for we are required to "honour all men." Our principle is very accurately exemplified in Acts xxviii. 10: "Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary." Here it is evident that the honour implies something beyond actual necessities, for these are specified besides.—And though St. Paul, on another occasion, strenuously rejected *divine* honours, it does not appear that he rejected the honour here spoken of. Hence we infer, also, that the honours offered by Cornelius and St. John, and declined by St. Peter and the angel respectively, (Acts x. 25, 26, Rev. xix. 10,) were not such honours as men usually offered to one another in those days; but were, though not, possibly, meant to be divine honours in either instance, yet of a very particular and extraordinary kind: and therefore that, though *such* were declined, we may still continue to receive and render the ordinary courtesies of life.

It is urged by Mr. Gurney, that some of the "obeisances" used in the intercourse of man and man, "are the very signs by which Christians are accustomed to denote their allegiance to the Almighty himself." (P. 328.)

We cannot see that this is any objection whatever. It is far from clear that no posture or outward action employed in the worship of God, should on any account be employed to honour any human being. In some parts of divine service, it is usual for men to stand to worship. According to this rule, then, a servant ought not to stand before his master, nor a workman before his employer, nor a subject before his king:—to which there is this objection; that if he sit down, it will seem to imply a distinct disavowal of any intention to serve, to labour, or to obey. So also if we omit to bow, where a bow is usual. This does not merely say, "I do not consider myself inferior to you:" but it says, "I consider you inferior to me." Therefore it comes to this: that the peculiarities of behaviour adopted by our Friends say more than they mean; and, in the case of substituting obsolete forms of expression for vernacular English, and of abstaining from the usual terms of courtesy, do actually convey a false impression.

Indeed, we might very reasonably urge, that there are certain actions, for the use of which, in the worship of God,



there does not appear to be any real *motive*, except that those actions are already known, as the signs of honour among men. Were that not the case, the employment of them in divine worship would have no meaning. As it is, we use them as tokens of honour before men, and therefore we will not withhold them from God. It was the value of gold as a current metal, that constituted the value of the gold bestowed by Solomon upon the adorning of the temple. Had the metal borne less, or no value, among men, it would have borne less or no value, for the object upon which he bestowed it. We will render, then, to the Lord all that we render to man, besides those more distinguishing honours, of worship, trust, fear, and love, which are peculiarly his own.

But, if we refuse to render to men the outward signs of honour, it is too much to be feared that our temperament will naturally tend to haughtiness; and that the unbending body will bear within it a stern and scornful mind. That this is commonly, or indeed ever the case, in the Society of Friends, we mean not to assert. But we do assert, that there are some symptoms, which warn them that the evil is to be apprehended. We may appeal to Mr. Gurney's own words, which tell us, in terms easily understood, what his own remarks have been.

"In the observations which have now been offered on plainness of speech and behaviour, I have been very far from any intention to disparage so useful and amiable a quality as *courtesy*. On the contrary, experience has thoroughly convinced me of the great practical importance of that quality, as a means of smoothing down the little asperities of society, and of rendering the communications between man and man profitable, easy, and agreeable. Under these impressions, I cannot rightly do otherwise than express my earnest desire, that the junior members of our religious society, may more and more estimate the advantage of polite manners, and study a true civility towards all around them—that they may never so mistake the religious principles professed by Friends, as to imagine that there is any thing to be found in those principles, which justifies a want of refinement, gentleness, and delicate attention, or which can lead us to withhold, from our superiors, that respectful demeanour and that willing service, so evidently their due." (Pp. 332, 333.)

It is then added in a note,

"I venture to take the present opportunity of suggesting to the consideration of my young Friends, whether it be not proper for us when we speak to a person older than ourselves, or otherwise our superior, to use the family name, in addition to the first name of the person addressed. This simple and unexceptionable mark of deference, prevents the appearance of undue familiarity; and let it be remem-

bered, that undue familiarity not only involves a breach of good manners, but is often productive of moral injury. (P. 333.)

When young people are in the habit of addressing their elders in the manner here intimated, the case is indeed beginning to look serious. Our Friends will find it easy to teach the young to be haughty, contentious, opinionated, and self-confident; to presume on their own judgment, and to despise that of others; to hold the universal Church of Christ to be both practically and theoretically in the wrong, and themselves, only, in the right; to think that the religious world has been from the beginning going on in error, and that they alone are capable of bringing it back to primeval purity; to assume a bluntness of deportment and address, and to mistake this for Christian simplicity of speech and behaviour. But they will not find it so easy to teach the young to be humble, gentle, and distrustful of themselves; to view themselves as members of the Christian community, nothing if they stand alone, and depending, for their whole strength and importance, upon their union with the other members and the Head; to render honour to whom honour is due, and to "show out of a good conversation their works with meekness of wisdom;" to avoid indeed the extremes of servility and adulation, but not, because that is necessary, to fail in the plain duties of Christian courtesy and deference.

Respecting the third topic of discussion, "Plainness of apparel," it may hardly be thought necessary to contend. Ornamental clothing, of every kind and degree, seems to be objected to by Mr. Gurney; as ministering to personal vanity, and as demanding too much thought and time. If our Friends, by their mode of dress, find that they really avoid these two evils, and are able to convince us that they may not equally or even more effectually be avoided, by a mode of habiliment not so totally at variance with the times, we shall not object to their taste. We question, however, whether the object is really gained. To say nothing of the graver vanity, of announcing inward dignity by outward simplicity, which more peculiarly belongs to our own sex, we think there may also be female vanity, in the preparation, putting on, and wearing, even of raiment entirely devoid of the modern appendages of flowers, ribbons, and lace. And if there be vanity, then there must of necessity be a corresponding expenditure of thought and time. Indeed, those who are more competent to form an opinion than ourselves, have assured us that, in respect to time at least, this must be the case. Nay, a little embellishment, as it strikes us, may be found useful on this very account—that it may give a seemliness to the apparel, with less of a



daily expenditure of time and attention, in putting it on. The true essence of the controversy, however, as far as regards *peculiarity* of dress, is brought, we think, by Mr. Gurney himself, into a very small space.

“The appearance of form, I might rather say ‘uniform,’ in the dress of Friends, may be considered as arising in a great degree from two causes: *first*, that the disuse of all the ornamental parts of dress has, in itself, the inevitable effect of making them in their attire *differ* from other people, and *resemble* one another; *secondly*, that Friends have not allowed themselves to change their mode of dress from time to time, in pursuance of the ever-varying *fashions* of the world.” (P. 337.)

Every part of this passage, we think, fairly represents the truth, except perhaps the conclusion. Friends, says Mr. Gurney, have not changed with the *fashions*. But the fact is, they have not changed with the costume of their country. Would it not be thought rather a droll plea, if a Blue-coat boy, with his bare head and yellow stockings, were to tell a Westminster boy that he had not changed with the *fashions*? Yet such is Mr. Gurney’s notion.

It is undeniable that there is some need of reform in the religious world, with regard to the article of dress. It is the other sex in which the reform is chiefly needed: and in coming to particulars, it is the other sex, we conceive, to which the nature and extent of the reform should in a great measure be referred. For ourselves, we have found it next to impossible to form a correct opinion on the subject. Dresses which we have thought far too showy, we have been assured, by *those who knew better*, were very poor, very common. Others, again, which we have thought quite plain enough, have consisted of costly materials, in the merits of which we were not initiated. And here, by the bye, we would throw out a hint to our Friends: namely, that if our habiliments be ever so plain and singular, yet if we be particularly nice and expensive in the materials, no end may be really gained: at any rate there is still all the luxury of “clothing in fine linen.” If we may be permitted to give an opinion, the Wesleyan Methodists, to whom Mr. Gurney refers, come nearest, as a body, to our views of what is right. In them we see a due simplicity, without the abandonment of the English costume.

In the conclusion of the twelfth chapter, and in that of the whole work, what appears to be a favourite idea of Mr. Gurney’s, more than once recurs: namely, that the Society of Friends is placed, for a particular object, in the Church of Christ; that it

“is raised up for the purpose of *shewing forth* certain practical

truths, not yet fully embraced by Christians in general;" (p. 348.) "that a peculiar importance attaches to the station maintained in the Church of Christ by the pious among Friends; and for this reason—that they appear to be appointed depositaries of certain plain, practical, Christian truths, which are at present far from being generally received." (Pp. 356, 357.)

For our own parts, we know of no better or higher standard than the true one; of which we believe the general Church of Christ to be the real depository, and from which, we conceive, the religious system of Mr. Gurney is a deviation, in many important particulars. And we hold that those who go beyond this standard, will be found beneath it, as well as those who stop short of it. Mr. Gurney observes, that the religious peculiarities of Friends "will be found in a remarkable manner *adapted to one another*." p. 354. Indeed we think they are. But when he maintains, in the same sentence, that they are "in no degree inconsistent with those fundamentals in religion, which are common to all true Christians," he advances that which he has by no means made apparent in his present production.

If there be any, young or old, who are beginning to hesitate in their adherence to these "religious peculiarities," let them hesitate a little longer. It may be they are nearer the truth, than at any time when they have felt confirmed and settled in the observance of them. For ourselves, we will not say merely that in closing the work now before us, we continue unshaken in the *leading* principles of our Church: but we will say, we continue unshaken even with respect to the *least* points. As to the general results of the system now recommended to us, in them we see nothing calculated to affect our view of its principles. We see, indeed, much allegation of practical good, in the work now before us: but where the fruits are real, there we conceive they are only such as are shewn forth, without parade, in the practice of all true Christians; such as abhorrence of slavery and the slave-trade, strictness in the payment of debts, and an abstinence from smuggling. The plain truth is this; and in the present work it is very plainly expressed;—that, with respect to the rest of the Christian world, Mr. Gurney regards the Society of Friends as standing not only on different but on higher ground. They uphold a peculiarly high standard of moral duty: they enjoy direct spiritual communications: nay, they are wiser than the apostle Paul and the primitive Church; for they reject a Christian ordinance which he plainly practised, and delivered not only to Jewish, but to Gentile converts. Yet already, we think, do we perceive



tokens of declension; and that, while in other Christian communities, without the same loftiness of pretension, there are very general tokens of improvement. Mr. Gurney himself intimates, (pp. 228, 229,) that the number of ministers has decreased in his community: as well as that, whereas formerly "the work of the ministry devolved much more generally and extensively upon the men, than upon the women," now "on the contrary, the ministry of the women is found rather to preponderate, in the Society, over that of the men." And, as he adds with great truth, "such a circumstance can by no means be deemed a favourable sign." p. 226, 227. Nor are defects and anomalies of this kind merely incidental to the system. They are the natural consequences of those views of the Christian ministry, which forbid any regular provision for its support.—Our Friends, too, must take a far greater share than they have ever yet borne, in the work of *Christian Missions*, before we can be persuaded of the soundness of their system. Yet we fear, that that system is such, as if closely adhered to, will for ever forbid any very direct and extensive participation in the work. And accordingly we observe, in the communications of the exemplary individual of their Society who has lately visited Africa, some expressions, which, as we understand them, more or less directly militate against the principles of pure quakerism; and which she seems to use, in reference to some contest with those principles, which she has had to maintain.\*—Nay, we doubt whether persons, who possess such principles, can hold even correct doctrines correctly. Their view, for instance, of the duty of entire dependence on the Lord alone, seems plausible: but then we are to remember that one element of this duty, according to their system, is an entire

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\* "I cannot, my dear Friend, conceive, that the continuance of life, in this world, is so much to be desired as to authorize all the fears and apprehensions that have been urged, *to prevent any persons from settling here, except from a very clear conviction that it was their duty to make such a sacrifice.* We may be like the Israelites, looking for signs, when sufficient evidence had already been imparted." See *Missionary Register*, for September 1824, page 401. "It appears to be the will of the Most High, that his creatures should be made the AGENTS and INSTRUMENTS of improvement to each other." . . . "Let us then seek for nothing more earnestly than entire dedication to HIS will; and resign ourselves wholly to pursue what we apprehend to be His appointments concerning us, whether it be for life or for death." *Miss. Reg.* for July 1824, page 301.—"To pursue what we apprehend to be His appointments concerning us;" that is, not to wait for signs; and not to refuse to pursue any thing short of a direct voice, or inward impulse, of the Holy Spirit. This is written from a land of spiritual darkness; and the writer feels that what is there to be seen is sign enough, without waiting for any farther call.

rejection of various means of grace, which the Bible teaches us to believe, the Lord has appointed. On such a fabric of doctrine, however specious, no reliance is to be placed. The building may appear fair and well-proportioned, nay, it may be well put together in all its parts; but its foundation is unsound, and therefore in the end it must come down. And so far from our assenting to the idea of any *benefit* to the general Church, as likely to accrue from the peculiar attitude maintained in it by the Society of Friends, we apprehend that much *evil* may be, and is, the consequence: to those for instance who are weak, and unsettled in the common faith; when they see something at variance with the received standard of doctrine and practice, and are so confidently assured that it is something higher and better. At the same time, we might insist on the obstacle to general harmony and uniformity, presented by these "religious peculiarities:" and we apprehend that if any effectual effort were to be made, in the present day, towards that grand and paramount object, which will infallibly be some day accomplished, the restoration of the outward and visible union of all the true followers of Christ of every name, the religious peculiarities of the Society of Friends would be found to present one very serious impediment.

And while we cannot accede to the representations which have been put forth, of the great benefits that are found practically to result from these religious peculiarities, we do not without satisfaction observe, that other systems, which have been depreciated as less scriptural and less spiritual, are not without good fruits, that evince the goodness of the stock from which they spring. An incumbent in our own Church shall be lying under all the alleged objections, as to his office, functions, and maintenance, which the system of our Friends, or which some other systems, impute to him: he may have fallen into the error of thinking that he is a priest at all, or even that there is any such thing; he may have to contend with all the disadvantages which he is necessarily exposed to, from being represented, to his own people, as an intruder and an hireling; he may have no spiritual resources, for ordinary duties, except that ordinary aid, which those who boast a higher system, disown and refuse to act upon; he may be assailed by the annual testimony of a non-acquiescence in his legal claims;—and yet that man, by a patient course of kindness and well-doing, shall go on, through evil report and good report, blessed with all the wishes of his people, and, under God, converting souls to Christ; so that, whenever he



is called away from his labours, their tokens shall remain behind him, and "his works shall follow him."

Quakerism; like some other systems, more or less erroneous, appears to have its foundation in the exclusive selection of a single truth of the Christian religion, which is pushed to extremes to the detriment and even abrogation of others. Thus one class of persons so insist upon the manhood of Christ, as to set aside his divinity. Another class, less known in the present than in a former day, were so entirely intent upon Christ's intermediate character, arising from the union of the two natures, as to deny both, and to set aside both his divinity and his humanity. Another class so insist upon matters of ecclesiastical import, as to make them paramount to matters of spiritual import. Another class so urge Christian liberty, as to sever the bonds of Christian unity. And exactly in the same manner, as it appears to us, another class, even the Society of Friends, adopting a correct principle, namely "that God is a Spirit, and that they that worship him must worship him in spirit and in truth," carry this principle to an extreme, which is totally unauthorized by the terms in which it is conveyed; and which leads them, in opposition to other principles and finally indeed to this principle itself, beyond all bounds of Scripture and sound doctrine.

We have expressed ourselves very decidedly on the present subject; but not, like some writers of the day, without condescending to give our reasons. If principles, such as we have been discussing, are now gaining ground, we consider this an evil. When they are offered for our acceptance, as in the work before us, with many recommendations of style and composition, the case calls only for a more determined course on our part, and we have therefore freely stated our sentiments. We rejoice that there is a common ground, upon which we can meet our Friends in harmony; but we, also, have our "religious peculiarities."

## V.—BIBLE SOCIETY IN IRELAND.

1. *A full account of the proceedings at a Meeting, held 9th November, 1824, at Carrick-Shannon, in Ireland, as to the propriety of distributing the Scriptures amongst the Population of that Country.* London: Westley. 12mo.
2. *A Report of the Proceedings at the Anniversary of the Carlow Bible Society, held the 18th and 19th of November 1824.* Westley.

OFTEN as Ireland has engaged the attention of the legislature, and presented subjects of anxious inquiry, never, we may safely affirm, did its internal situation more imperatively demand prompt and decisive measures than at present. We have, at the same time, reason to be thankful to Divine Providence, that the circumstances of the empire are, at this moment, peculiarly favourable for bestowing on this disordered spot the necessary attention, for probing its wounds to the bottom, and for applying the proper remedy, as far as that remedy can be discovered. We are at peace, and likely to continue so. We are in a state of growing prosperity. Our numerous population is thriving, contented, and happy. The government is united and strong. The ministry have no opposition whose encounter they need apprehend; nor any rivals with, at least any recognized, pretensions, to their offices. In such a favourable state of things, it will naturally be expected, that the deliberative wisdom and best energies of Parliament should be employed to secure the tranquillity of Ireland. That its tranquillity is more than threatened, that the country is at this moment in a state which portends a fearful convulsion, cannot be denied by any reflecting man. While we take this view of the state of Ireland, we see at the same time, cause of congratulation and rejoicing in the open and unequivocal form which disaffection has assumed. When we see our enemy, we are able to ascertain his powers, and leisurely to prepare our measures and weapons of defence. It will be obvious at once that we allude to the proceedings of the Roman Catholic Association and Priesthood. With respect to the body, calling itself "The Catholic Association," it has been in active operation, under different names, for several years. The same persons who now call themselves "The Association," constituted in former years "The Catholic Committee," and



“The Catholic Board.” If we examine the debates of the present body, we shall find the topics, the arguments, the grievances, the chief speakers, the measures proposed, down to the very measure of taxation, or “Catholic Rent,” as it is called, we shall find all these the same as during the time of the “Committee” and the “Board.” The only difference is that they now avow their designs more plainly, and threaten with more confidence than formerly.

For many years it has been apparent to every careful observer of events in Ireland, that Catholic emancipation is only a pretext with the leaders of that body. The real objects at which they aim are, the subversion of the established religion, and the substitution of their own in its stead, together with such a government in Ireland as shall leave the connection between the countries merely nominal. It is no sufficient objection to the truth of this representation, that the Irish themselves deny it, even though that denial should be avouched by some of the most respectable authorities among them. The truth is, (and England should know it) that honest and honourable as are many of those who give their testimony in this country on Irish affairs, they are among the worst witnesses to whom we can have recourse on such subjects. They are not free agents. That most absurd of all legislative measures, the grant of the elective franchise to Irish Roman Catholics possessed of freeholds of the value of forty shillings annually, has stript the Irish representatives,—and they are among those whose authority is chiefly relied on in Irish affairs,—of their independence. When men must speak and act so as to please the popish priests and popish leaders, their speeches and acts are of little value. Hence it happens, that the more conscientious and honest try to persuade themselves that what they *must* say and do is right; while the less scrupulous go all possible lengths in deception and misrepresentation. Of this some memorable examples were recently given, in Parliament, during certain discussions relative to the Jesuits’ establishments in Ireland. In a word, England will be deluded, if she rely on any authority short of that of the Roman Catholics themselves, as to their real object and designs.

To ascertain these, she need only have recourse to the proceedings of the Catholic Association and Priesthood. The public press reports these proceedings, a very slight examination of which will shew that the real object of these parties is such as cannot be attained without the overthrow of the existing order of things in Ireland. Among many proofs of this, which might be adduced, we select a few, to

which we beg the serious attention of our readers. Let us ask, for what purpose has the Catholic Association been instituted? What object does it propose to itself? On what subjects does it deliberate? Of what description are the speeches delivered in it? The answers to these questions, if extracted from the published reports of that body itself, will be decisive as to the point at issue. The Association, however it may affect to mask its constitution and proceedings, in order to escape the lash of the law, exercises in fact all the functions of a representative body, and it is considered as doing so, by the papists themselves. Let us hear Dr. Doyle, the celebrated popish bishop, on this subject. "You do well," says he in one of his many recent addresses to his brethren, "to identify yourselves with the Catholic Association. They represent every interest and sentiment in our body."\* This representation is re-echoed by the Dublin Evening Post, one of the official journals of the party. "It cannot be denied," it says, "that the Catholics, high and low, regard the Association with unlimited confidence. The number of its members is now considerably above one thousand; and embraces *all* the Catholic peerage, baronetcy, and gentry of Ireland: *all* the archbishops and bishops;—most of the parochial clergy;—most of the Catholic barristers and attorneys; *all* the Catholic merchants, and a great proportion of the Catholic shopkeepers; in short, comprising a representation of the feelings, the opinions, and the claims of the Catholic people of Ireland."†

Again, Dr. Curtis, the Roman Catholic primate of Ireland, says in a letter to this body "The Association possesses the respect and entire confidence of the whole Catholic Body."‡ Hear Mr. O'Connell on the same subject: at a meeting of the Association, held on the 24th of November, he said, "It cannot be asserted that the managers of your affairs are a factious few, who do not represent the wishes or interests of the body at large. The Association now consists of *ALL* the clergy of the country;—*ALL* the nobility, or nearly all;—*ALL* the professional men of the least notoriety or eminence;—and *EVERY* man of weight or respectability in the mercantile world."§ After this authoritative statement, can it be doubted that the Association represents the sentiments of the Roman Catholics of Ireland, containing as it does, among its members and supporters, their

\* Dublin Evening Post, Oct. 23, 1824. † Dublin Evening Post, Oct. 30, 1824.

‡ Dublin Evening Post, Nov. 16, 1824. § Dublin Evening Post, Nov. 25, 1824.



aristocracy, their clergy, their lawyers of all classes, and, in short, almost every individual of their body who has any pretensions to the character of a politician. This is a circumstance which deserves particular notice; because we have been long told by their friends and advocates in this country, that the violent speeches of a few leaders were to be disregarded: and that they spoke not, the sentiments of the body at large. It appears now, however, that they do. Most of the chief men among them, and the clergy, who are the most influential part of them, as a body, are now seen making common cause with the most violent of those, formerly represented as mere noisy harmless demagogues.

But, we repeat it, what object does this Association propose to itself? Is it only to prepare and transmit their petition or petitions to Parliament, the only legitimate object, if they aimed merely at emancipation, and if they sought to obtain it in a constitutional way? No: this is but a small part of their business, and indeed the part to which they pay the least attention. They thrust themselves into every thing connected with the government of the country. They arraign the proceedings of all public bodies; and calumniate, and hold up to public hatred, every individual of every rank, who presumes to differ from them. They are, at this moment, levying on the country large sums of money, to the amount of many thousands of pounds, the ultimate destination of which is a secret which they do not see fit to disclose, but with a part of which, in the mean time, they carry on vexatious law proceedings against those whom they wish to annoy. They controul partly by influence, partly by fears, and partly by bribery, a large portion of the public press of Ireland; and they are avowedly endeavouring to do the same in this country. They have actually appointed a resident agent in this country, with a considerable salary (Mr. Æneas M'Donnell, a barrister,) who has already appeared at different public meetings in London, held by those benevolent societies which take an interest in the welfare of Ireland; and has indecently interrupted their proceedings. But we are not left to guess at the designs of the Association, or to collect them by reasoning or inference. They boldly avow that their object is, not merely emancipation, but a repeal of the Act of Union, a reform in Parliament, and the suppression of the Protestant establishment of Ireland, together with the appropriation of its funds to their own church. For these purposes they openly make common cause with the radical reformers of this country.

Mr. O'Connell, accordingly, in one of his speeches at the Association, said, "that he had the happiness of Mr. Cobbett's acquaintance;—and he thought that a list of his valuable works should be posted up in the rooms of the Association, that the numerous persons attending, may have an opportunity of seeing what eminently useful productions they can supply themselves with from the pen of so admirable a writer."\* In the same spirit, the Hon. Pierce Butler, in the chair of the Association, on the 10th of November, said, "I cannot but think, gentlemen, that Catholic emancipation, however important it may be considered as one of the great measures of national relief, must, nevertheless, be considered quite nugatory as alone competent to restore Irishmen to the benefit of the British Constitution. . . . The sovereign remedy will be found in a complete and effective Parliamentary reform, and in embodying our cause with the Reformers of the sister country. Gentlemen, it is my most fervent wish, that your Association may not be dissolved, until two important measures be carried, —Catholic emancipation, and a repeal of that odious measure the Legislative Union!"† To the same effect is the following extract from a letter from Lord Cloncurry to the Association, read at the same meeting. "If the Catholic Association has no other view than what is called Catholic emancipation, I acknowledge their right; but I feel comparatively little interest in their success. . . . I feel that the emancipation of Ireland depends on *the repeal of the Union*—that measure would at once give us a reformed Parliament; for there could be no idea of restoring the disfranchised and purchased boroughs. The first session of such a Parliament would restore life and peace to the capital and to the country; would annihilate party feeling, would exchange Tithe for a moderate and respectable provision for the clergy of every denomination, according to their services."† At another meeting, held shortly before, Mr. Hugh O'Connor declared, that "Catholic emancipation was not a panacea for every evil; but it was the boon that had been most desired, and, it ought to be first, not last conferred, in order to the pacification of the country." These speeches were received with loud cheers; and ardent and unqualified thanks were voted to Lord Cloncurry, for his letter.

Now, how is it possible, after this, that any one can persist in telling us, that emancipation is the great object of those

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\* Dublin Evening Post, Aug. 3, 1824. † Dublin Evening Post, Nov. 11, 1824.



persons; and that *it* would satisfy them, and give peace to the country. The want of this emancipation is not felt, we venture confidently to affirm, by one hundred individuals out of the numerous population of Ireland; or in other words, there are not one hundred persons who, in consequence of it, would find the slightest alteration in their condition; while the measure would seriously (and in the opinion of some of the wisest, ablest, and best men in both countries, fatally) affect the Protestant constitution, in every part of the empire. Into the merits of the Emancipation question we shall not enter. It would be waste of time to discuss them. The Catholics themselves declare that this measure is not a panacea for the evils which they complain of; that they value it not at the worth of a straw, in comparison of other things; and that if they obtained it to-morrow, they would use it as a means for accomplishing their ulterior purposes, until the accomplishment of which their Association would continue in full operation. Away, then, with the delusion so long and, we regret to add, so successfully practised among us, that the distractions of Ireland are occasioned by the exclusion of the Roman Catholics from Parliament; and that the admission of them would be the commencement of a kind of golden age in that country. The true cause of these distractions we shall now proceed to develope: or rather we shall exhibit to our readers the development of it by the Roman Catholics themselves.

During the political conflicts which have prevailed in Ireland for the last thirty years, it has been continually urged by the advocates of the Catholic claims, that Popery had undergone an ameliorating change, and that it was no longer the bigoted and intolerant system which it had formerly been. Indeed it is well known, that, effectually to silence the opponents of concession to the Catholics, on the ground of their dangerous tenets, certain queries were submitted, during Mr. Pitt's administration, to the most distinguished Catholic authorities abroad, and that the answers to them were considered as furnishing a triumphant refutation of the charge of intolerant bigotry. In vain was it urged, on the other side, that, whatever opinions Popish authorities abroad might think it expedient to deliver, the doctrines of the Church were fixed and unalterable; and, like the infallibility of their Pope, admitted not of exception or appeal. This was branded as an uncharitable misrepresentation, and as utterly inconsistent with the enlightened spirit of a liberal age. And indeed it must be acknowledged, that the cautious conduct of the Roman

Catholic priesthood in Ireland, seemed to favour the idea of the infusion of a more liberal spirit into their religious system. With the exception of the period of the last Irish rebellion, in 1798, where several of them were instigators and leaders in some of its most atrocious acts, and all of them, with scarcely an exception, guilty of concealing the preparations for it before it broke out, and of consorting with its agents during its progress, with these exceptions, the priests have, for the most part, kept in the back ground, and taken no share, publicly at least, in politics. It has, to be sure, been thought extraordinary, considering their influence with their flocks, and their opportunities, derived from confession and familiar intercourse with them, of knowing their intentions, that they have never given any warning, either to the government, of intended insurrections, nor to the many murdered victims, of the miserable death with which they were threatened. This cold, neutral policy was doubtless very suspicious. But still, such has been the fashionable liberality in both countries, that, overlooking all this, every opportunity has been eagerly embraced for holding up the priests as the promoters of peace and loyalty. A new course of proceeding, however, has been entered on, and that very vigorously, by this body. They have latterly appeared on the stage as politicians; nay more, while they have avowed the same political sentiments as the most violent of the laity, they have thrown off the mask on the subject of religion, and openly proclaimed the most intolerant dogmas of Popery. In this new line of politics, and religious controversy, Dr. Doyle, one of their bishops, has taken the lead. Mr. O'Connell himself has not gone greater lengths in politics than has this militant bishop; and as to his more immediate province, that of religion, he has proceeded so far as to denounce the Established Church as inconsistent with the rights of the Roman Catholics, and as the bane of the peace and prosperity of Ireland. In our last number we quoted largely from one of his publications. We shall, therefore, at present, pass on to some of his brethren. One of them, the Rev. Mr. L'Estrange, at a late meeting of the Association, (where by the way, the priests regularly attend,) used the following expressions, in consequence of a complaint having been made that the priests had not attended the meeting of the Bible Society in Dublin, for the purpose of interrupting it. He "did not conceive," he said, "that they were called upon to enter the lists with every mountebank preacher who might think proper to arraign their doctrines. . . . To be perfectly plain, the Catholic clergy do not recognize any ecclesiastical character as



“properly belonging to the clergy of the Protestant Church. He repeated that a Catholic cannot acknowledge that the very highest dignitary of the Protestant Church is an ecclesiastic, claiming consideration under the sanction of *divine right*.” This declaration was received with “loud and repeated cheers.”\*

Now this is plain language; and we shall find, as we proceed, that this bold display of the dormant, and, as was supposed, extinct spirit of popery, is part of a new system deliberately formed, and acted on both by clergy and laity. One of the lay members of the Association, (Mr. O'Reilly, if we recollect aright), at a late meeting of that body, refused to sanction the appointment of Mr. Æneas M'Donnell as their agent to this country, because he had suffered his child to be baptized by a Protestant clergyman in compliance with the desires of his wife, who is of that persuasion; on which occasion Mr. O'Reilly spoke in the most contemptuous terms of the Protestant clergy, and of religious rites as administered by them. His sentiments were cheered by many present, although it was not deemed prudent, just then, to act upon them; and accordingly his opposition was overruled. Here it becomes necessary to advert to the circumstances which have given rise to this bold avowal of hatred and hostility to Protestantism on the part of the priests and others. For several years back the disturbances, outrages, and distresses of Ireland have engaged a large share of public attention; and the conviction has become deeper and deeper every day that the cause of these lamentable evils is not to be found in the political circumstances of the country; and consequently that no mere legislative measure could furnish the proper remedy for them. It has become increasingly manifest that the true source of the misfortunes of Ireland is to be found in the ignorance, and consequent degradation of the great mass of the people. No other explanation, it appears can be given of the extraordinary fact, that a peasantry remarkable for acuteness, as well as for many kind and generous qualities should, not only, not advance in civilization, in an age of progressive improvement, but absolutely retrograde in all that renders a people prosperous and happy, and, under a free and paternal government, exhibit worse appearances than the lowest orders of the most despotic states of Europe. As this discovery, which it is wonderful was not made at an earlier period, forced itself on the public mind, every power was exerted on the part of the benevolent in both countries

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\* Dublin Evening Post, November, 1824.

to make amends for past neglect, and every engine was set at work to provide instruction for the people, and particularly that they might be enabled to read the Holy Scriptures. This anxiety and these efforts to impart useful knowledge were met by a corresponding eagerness on the side of the poor Irish to receive it. Nothing could surpass the avidity of young and old, male and female, to acquire the power of reading. The schools established by individuals and by public bodies were crowded. Evening and Sunday schools were attended by adults, whose employments did not admit of their presence at other times; and in various parts of Ireland, the whole face of the country was covered with schools, and the schools filled with eager learners. The priests, at an early period, shewed a jealousy of these schools, and a disposition to put them down. In some places they succeeded, but in many instances the efforts made to conciliate them, and, above all, the determination of the people to avail themselves of the proffered advantages, overcame their opposition. Great care was taken, in almost every school, not to interfere with the religious prejudices of the people, and to avoid every thing like proselytism; the Bible being the only religious book introduced, to which, it was conceived, the priests could have no reasonable objection. To supply the necessary copies of the Scriptures, the Bible Societies in both countries lent their aid. It soon became obvious that from the working of this system the happiest effects might be anticipated; insomuch that, at length, the Government felt the importance of affording instruction to the Irish people; and accordingly, in various ways, by direct grants from Parliament, and by instituting inquiries into the abuses of long established funds originally given for the purposes of education, it lent its aid to the efforts so happily begun by private individuals. It was not very long, however, before the priests felt that this was striking at the foundation of their usurped dominion over the consciences of the people. An enlightened population would not answer the purposes of an ignorant and bigoted priesthood. They took the alarm; and now, one and all, they have proclaimed open war against schools,\* and Bible Societies, and the perusal of the Holy Scriptures by their flocks: and in this they are joined by the Catholic Association, and other persons of the same stamp throughout the country. If the priests alone had risen in

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\* While this is passing through the Press, the newspapers inform us, "that the London Hibernian Free School at Bilboa, county Limerick, has been wilfully set on fire, and, with the furniture, Bibles, books, &c., totally consumed."



opposition, it might have been attributed to mere interested motives, or to a narrow-minded bigotry peculiar to their body. But the laity vie with them; nay, in one instance at least, they have surpassed them in indecent violence. The instance to which we allude deserves particular notice. It occurred at Cork at a meeting of the Ladies' Hibernian School Society. At this meeting, which consisted chiefly of females, Mr. O'Connell and Mr. Shiel, two *enlightened* barristers, and *great* men in the Catholic Association, made their appearance. We trust our readers are deep enough read in the records of Catholic politics to know these two *great* men. Not to know them, would argue ourselves unknown! At this private meeting of ladies, held on the 9th September at Cork, these two powerful Catholic leaders presented themselves, not as might be supposed, as mere auditors, to learn the nature of the proceedings, but, for the purpose of making an attack; such an attack as should have the effect of deterring the ladies from holding future meetings, and of course of breaking up their establishment. The following extracts from their speeches will exhibit at once their liberal sentiments, and their gentlemanly consideration for ladies. Mr. Shiel said "That the general perusal of the Bible without any interpretation was in accordance, perhaps, with the desultory and capricious genius of the Protestant religion: but in Ireland there exists a creed utterly incompatible with this wild freedom of opinion, and which is so determinate and fixed, as to leave no field for the exercise of individual judgment in the construction of the word of God. The Roman Catholic faith is built on the Scriptures, *as explained by their Church*; and if the lower classes were to peruse them without that explanation upon which their religion rests, it is not unlikely that they would contract opinions inconsistent with the meaning invariably annexed by Roman Catholics—by the Church to the holy writings. The whole dispute narrows itself into a question of fact. Is it (*i. e.* the circulation of the Scriptures without note or comment,) or is it not inconsistent with the spirit of Catholicism? If it be, there is an end of the argument, at least it must be admitted that Roman Catholics are justified in their strenuous opposition to an attempt to subvert their religion. The lower classes of the Protestant community," added the learned gentleman, "are driven into a sort of biblical insanity by this system of excitation; and madness, now-a-days, almost invariably assumes a religious character. Now how can this be accounted for, but by referring it to the fanaticism which the unrestrained perusal of the Holy writ-

“ings has produced?” Mr. S. concluded his address, by applying to the assembled ladies those words of our Saviour, “Woe unto you, Scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte; and when he is made, ye make him tenfold more the child of hell than yourselves.”

We shall now hear Mr. O’Connell—“He would ask, which of the Bible-reading gentlemen agreed in their faith? He did not believe that any two of them he saw held the same religious opinion. Did the young English gentleman and the Scotch captain (alluding to two gentlemen from this country who were present, and who have visited the schools of the London Hibernian Society in various parts of Ireland) who came here as missionaries, hold the same faith? They travelled, he supposed, in a post-chaise, to overturn the Catholic religion. How did these post-chaise companions agree on religious matters? Did they toss up for their religion? Or which of their religious tenets were their converts to embrace? It was too good a joke of the English sending a school boy and a Scotch captain to educate the wild Irish, and bring them over from the religion they had derived from their fathers.—Though a layman, he would undertake to prove to any rational mind, that the Catholic religion was the only form of faith that had all the consistency and evidence of a divine revelation. The Roman Catholic religion was increasing in Scotland; it was increasing rapidly in England; whenever a chapel was opened, thousands flocked to it. In Ireland, it was gaining converts every day, and from all sects. The chapels were found insufficient to accommodate the numbers who attended them; though it was not one cold service that was celebrated in the day, but repeated services from five in the morning till one in the afternoon. Dr. Doyle, and two of those bugbears, the Jesuits, accompanied by the Rev. Dr. Keogh, who has already many converts, would shortly proceed to England. They would preach that pure faith which served as a beacon to light to the haven of salvation—a beacon having the light from the resurrection of our blessed Saviour, and never to wane until his second coming. They would return the compliment which England paid to us, by endeavouring to draw back her inhabitants to the holy faith of the saints.”

Now setting aside the coarseness and insolence of all this, mark the bigotry, the genuine popish spirit, which breathes in it. With what scorn does Mr. Sheil allude to protestants and their religion? And then, as to the poor Catholic laity,



they are stripped of all right and power of judging for themselves ; and, tied and bound as to their mental faculties, they are consigned to the tender mercies of the priest. The Bible is to them a sealed book, which they are not to presume to open ; and their judgment and conscience are to be in the keeping of the Church ; and the reason assigned for this bondage is, that if they were to peruse the Bible, "it is not unlikely that they would contract opinions inconsistent with the meaning invariably annexed to it by the Church." Such is Mr. S's. confession. He fears to trust the people with the Bible, lest it should make them protestants. Mr. O'Connell's nonsense is not worth noticing, except for the purpose of pointing out the wild absurdity of his complaints about making proselytes. He glories in the numbers of proselytes which, he says, popery is making in England and Scotland ; and absolutely avows that a Quixotic mission, consisting of certain Jesuits, together with Dr. Doyle, and other doctors, we care not who, is about to be undertaken to this country, to convert us all to the true faith ! And yet, while he makes this avowal, he pours forth the most violent abuse of the helpless females whom he was addressing, because they were endeavouring to teach a few children to spell and read, as if this was to overturn the popery of the Roman Catholics of Munster. We shall only add, that at the close of this gentlemanly speech, and quite in keeping with it and the whole procedure, he turned to the rabble which attended him, and, to the astonishment and horror of the poor ladies, called on them to give "three cheers for old Ireland."

A few days after this, another attack, of a much more ferocious kind, was made in Cork upon a Society of a different kind, under circumstances which prove unequivocally that the hostility of the Roman Catholics, lay and clerical, is excited, not by apprehensions of proselytism, or against Protestants as engaged in proselytizing, but against Protestants as such, from a bigoted hatred of their religion, and from a determination, founded on hopes of success, raised by recent occurrences in Ireland, to overawe and put them down by clamour and outrage. On the 21st of September last, a meeting was held of the Cork Auxiliary Church Missionary Society.—The Dean of Cork presided, a dignitary of mild and conciliatory manners, who, some years ago, publicly expressed his disapprobation of Orange processions. After two or three gentlemen had addressed the meeting, an interruption to the proceedings was given by a person, named Dwyer, a Roman Catholic, connected with one of the

newspapers. This was "the signal for the commencement of a scene the most scandalous and abominable" (we quote the account of the newspapers) "that ever presumed to set decency and common policy at defiance—sounds of the most deafening kind were raised—the benches were thrown down—artificial noises of various sorts were made without any clemency for the female visitors, and others who attended upon the interesting occasion. The most abominable denunciations were heard from all quarters. A recruitment to the mob inside broke in from the streets, and the uproar which instantly followed beggars all description. The screams of the ladies—the faintings of several—the bustle made to relieve some from their terrors, and others from their sufferings—the curses, and execrations, and menaces shouted by the mob—the mild but useless exhortations of those of a better description—the vociferations raised against the Chair—against a Dean of the established church—against such a man too—as 'pull him out,' 'kick him out,'—the sound of blows and the clamour of barbarous voices, altogether presented to the astonished senses a Babel of confusion.—Let it not be said that the disturbers were the dregs of the people; the two ringleaders are writers for the press! The gallery was filled with men, most of whom were well dressed, and who had been marshalled together long before the chair was taken, and the chief portion of tumult proceeded from this body. We pledge ourselves to the fact, that a Roman Catholic priest was amongst the noisiest supporters of the rioters. There were others of his fraternity present, who expressed no disapprobation at such proceedings. This infamous riot was only put down at last by the sheriffs and a strong body of constables."

Now what was the cause of this outrage? What was the provocation? What was the object of it? The Missionary Society has nothing to do with Irish politics or Irish religion. Its sole effort in Ireland is, to raise a fund from those disposed to contribute to it, in aid of its missionaries among the Heathen. There is surely nothing in this to give umbrage to the Roman Catholics, either priests or laity. No demand was made on them, nor any interference contemplated in their concerns. The meeting was one of the subscribers to this *foreign* benevolent object, and simply intended to gratify them by a detail of the progress and success of the Institution. Let the people of England judge, from the treatment which this meeting experienced, of the genius of popery in



the present day, of the spirit of the Roman Catholics in Ireland, and of the state of the Protestant religion of their Protestant brethren in that country.

This was not the only Missionary meeting which received interruption. At another assembly of the same kind, in the same county, at which a Protestant nobleman, who is also a clergyman, presided, a Popish priest appeared and obtruded himself in a long speech, in which he reprobated the object and measures of the Institution, and recommended them to abandon their attempts to spread the Protestant faith; assuring them that Popery was the only religion which could be effectually propagated among the heathen. What a pity it is that this reverend gentleman should not have read the recently-published treatise of the Abbè Dubois, who has lately returned from India, where he has spent the greater part of his life as a Popish Missionary, without having made, as he assures us, a single convert. The reasons of this failure, as detailed by this Missionary himself, are such as must operate in the case of every genuine son of the Church of Rome. He preached to the poor heathen, not the gospel of God our Saviour with its joyful annunciations, and in its divine simplicity, but that distorted system of fraud and folly, forged by priestcraft, which passes under its name: and he sought to teach them, not out of the pure word of God, which commends itself to every man's conscience, but by means, better suited to his system, by pictures, and pageantries, and mummeries. This religion which the Abbè Dubois sought in vain to teach the Hindoos, the Irish priest would recommend to the adoption of the Missionary Society.

But we pass on to the attacks on the Bible Society, in which the members of the Church of Rome have betrayed their ancient bigoted and intolerant spirit; and avowed their adherence to the very same principles and rules which characterized them in the dark ages. In adverting to these attacks, we have reason at once to rejoice at the turn the whole affair has taken; and to give our tribute of approbation to the leading members of the Bible Society in Ireland, whose prudence and firmness have defeated what was so manifestly the object of the priests. Their mode of procedure renders it indisputable, that they meant, by exciting clamour and disturbance at their hitherto peaceful assemblies, to bring them into disrepute, and to induce the timid and more quietly disposed to withdraw from and discountenance them. Mr. Æneas M'Donnell, the agent of the Catholic Association in this country, appears to have contemplated something of this kind, in his recent attempt to obtrude himself at the annual

meeting, first, of the Irish Society, and next, of the London Hibernian Society; but he found that an assembly of Englishmen is composed of sterner stuff than he had imagined, and he was repelled and put down, as his assurance deserved. The attempt in Ireland was met in a spirit worthy of the Bible cause, and of those who espouse it. It was met with firmness, and yet with meekness, and both tempered with wisdom. We allude particularly to the meetings of the Bible Society at Carrick on Shannon, and at Carlow, where the most systematic attacks were made. On a former occasion, indeed, the Society was obliged to yield to the numbers and brutal violence of its assailants; and its chairman, no less a personage than the truly excellent Archbishop of Tuam, compelled to retreat from the place of meeting at the risk of his life. This disgraceful scene occurred at Loughrea, at a meeting of the Galway Bible Society, in October last. The Popish mob appeared, on that occasion, armed with bludgeons; and such was the violence of their priests, that the most alarming consequences were apprehended; inso-much that it became necessary suddenly to dissolve the meeting. This was probably considered as rather overshooting the mark; or at least as a premature display of disposition and power, which should be reserved for other times and purposes. Accordingly, more moderation was observed at Carrick, and even at Carlow, violent and alarming as appearances were at the latter place, towards the close of the meeting.

We beg particular attention to the proceedings on those two occasions, of which ample details have been furnished by reporters, with whose accuracy there is the best reason to be satisfied. Indeed, in each case, the reports have been authenticated by the respective speakers on both sides. At these meetings, regular discussions were held on the fundamental principles of "the free perusal of the holy scriptures by the people." The chief speaker on the part of the Roman Catholics, at Carrick, was the Rev. Dr. M'Keon, who holds, it is said, the office of Pope's legate or vicar in Ireland. From him, therefore, we may expect the genuine sentiments of the Church of Rome, as well as the strength of the case on the part of the priests. We subjoin the following extracts from his speech.

"The Catholic Church has the strongest veneration for the sacred scriptures, and ever wished that they should be circulated *with proper restrictions*—with the notes and comments of the Church, and accompanied with the explanation of those who were appointed by the Church to be the scriptural teachers of the people. But considering



that the scriptures of themselves, unless accompanied by such notes and explanations, lead directly to every species of fanaticism and infidelity, which is also the opinion of many eminent Protestants, the Catholic Church oppose their indiscriminate circulation.—The Catholic Church does enjoin that those who take the Scriptures into their hands, shall have such a tincture of learning, as will enable them to read them in one of the learned languages; unless their pastors suppose there can no mischief arise from giving them in their native language.—We say that God has appointed a living, speaking tribunal, which is alone competent to explain or interpret their meaning, and to decide what is right.—St. Paul says, “Obey your pastors, for they have the charge of your souls;” and “obey the Church, for it is the pillar of the truth,” to which the faithful are every where directed to have continual access; and these Scriptures prove incontestably, that a living speaking tribunal has been appointed, to which is to be referred any differences of opinion which may occasionally arise. But we would not prevent any pious individual from reading the Scriptures, who would read them in a right spirit, and for a proper purpose; but if we found a second Voltaire extracting poison from Solomon’s Song; or a second Cromwell torturing the Scripture texts into commandments for the commission of crime, and denouncing the people of the land as Ammonites and Canaanites, who were to be destroyed; or a Huss, or a Wickliffe, who wrested the Scriptures to their own fanatical sentiments—then would we deny them the use of the Bible; from these, and such as these, I would withdraw the Scriptures, because they extract nothing from them but poison, to the destruction of their own souls and those of others.” (Pp. 7—10.)

These extracts present the substance of this gentleman’s address; and they certainly lead to the conclusion, that if the Bible Society never encounters a more formidable opponent, in the way of argument, than this emissary from Rome, it will not have much to apprehend. He sets out by asserting that the church of Rome does not, nor ever did, deny the Bible to the people. But it is truly amusing to observe how quickly and effectually he demolishes his own position. For, 1st, he says, it is to be read with proper restrictions; 2d, with the notes and comments of the Church; 3d, accompanied with the explanations of the appointed teachers: because, unless thus accompanied, it tends to every species of fanaticism and infidelity. Further, it is to be read only by those who can understand it in the learned languages—and not by all of those even thus qualified; for it is not to be read by a Voltaire, or a Cromwell, or a Wickliffe, or a Huss;—from such as them the Bible is to be withdrawn, because they extract nothing but poison from it, to the destruction of their souls. If we make these deductions—that is, if we exclude from access to the scriptures, the infidel, the fanatic, the Reformer, and the Protestant, we leave no

Bible readers but the Roman Catholics; and even they must not presume to touch the sacred volume, unless they understand the learned languages, nor, though thus qualified, without leave from their pastors, nor even with this leave, without notes, comments, and explanations.

That there is "a living, speaking tribunal, in the Church of Rome, which is alone competent to explain the meaning of Scripture, and to decide what is right," is another dogma, to which we invite attention. This tribunal is the Church, otherwise the priests. If the priests are to decide what Scripture says, and what it does not say, and to give forth their oracles as they please, their dominion over the judgment and conscience of the people must be supreme, and they must have the entire regulation of their conduct. Here we might urge, that if the priests possess this power, they are deeply criminal for not having used it to prevent the outrages and murders which have disgraced Ireland for so long time, and especially during the last three years. Was the anniversary of a Bible Society the first suitable occasion for bringing this formidable influence into play? But we pass over all this, and come to a more important point. We ask, who that will attend to this language of the Pope's representative in Ireland, will venture to deny that Popery is at this moment, in the heart of the United Kingdom, just what it was on the Continent, at the darkest age of Papal domination? Its advocates, religious and political, assure us, that it has become enlightened and liberal; and accuse those of illiberality and bigotry who deny this. We have, however, the authority of Dr. McKeon to bear us out, when we hold up the Popery of the twelfth century as the Popery of the present hour. It is unnecessary to enter further into the discussion at Carrick. The two other priests who took a share in it, re-echoed the sentiments of their principal. They were ably replied to by the Protestant clergymen appointed for this purpose; and at the close, it was felt on all sides, that the Catholic party had suffered a signal defeat.

The discussion at Carlow, though not a regularly arranged one like that at Carrick, assumes a more grave aspect, as manifesting most decidedly the spirit of the Roman Catholic priests and leaders in Ireland, and their determination to put down by their influence, and where that fails, by violence, the various benevolent Institutions established for the improvement of the people. The following are the circumstances attending the meeting. The 18th of November was the day for holding the anniversary meeting of the Carlow Auxiliary Bible Society. The interruptions which the Roman Catholic



priests had recently given to Bible meetings in various parts of the country gave rise to the apprehension that this meeting would not be suffered to pass over quietly. This appeared the more probable as there is a Roman Catholic college in the town, and as the celebrated Dr. Doyle resides in its vicinity. It was known also that several of the priests of the college, as well as those of the town and its vicinity, together with a number of the students had applied for and received tickets of admission to the meeting. Accordingly at the appointed hour, these gentlemen and a large number of the Roman Catholics appeared at the place of meeting, a Presbyterian Chapel in the town. Scarcely had the Chair been taken, when one of the priests, a Mr. Nowlan, rose and inquired whether it was intended to allow any other person to speak upon the business for which the meeting had been called, except the members of the Bible Society; avowing, at the same time, that "he and his brethren did not come for the purpose of entering the lists of controversy." They were nevertheless determined to oppose the meeting." This mode of proceeding was strongly protested against, as well it might, by the Protestant clergymen. A good deal of altercation ensued. At length, however, it was conceded, by the members of the Bible Society, that the priests should be allowed to propose their objections, and that they should be answered; and that, in the mean time, the usual business of the Society should be postponed. Accordingly the following priests proceeded to address the meeting: Mr. M<sup>c</sup>Sweney, Mr. Clowry, and Mr. O'Connell, whose speeches, (together with those of the Protestant clergymen who replied to them, viz. the Hon. and Rev. E. Wingfield and the Rev. Robert Daly) lasted until six o'clock in the evening, when the meeting was adjourned to the following day. On that day the discussion was resumed, when Mr. Clowry, again addressed the meeting in a speech longer than his former one, although it had been distinctly agreed to, that no gentleman should speak a second time. He was replied to by the Rev. Messrs. Daly and Pope; and then two other Catholic priests, Mr. Kinshela and Mr. Nowlan, were heard.

We call the attention of the British public to some extracts from the address of Mr. M<sup>c</sup>Sweney.

"I can prove the inutility of referring to the Scriptures for the decision of the question in debate. St. Peter has said, that many things therein are difficult of comprehension. It is possible in discussion to give passages any meaning.—The Socinian who denies the divinity of Jesus Christ, stands upon as firm ground as the Trinitarian, who stands up for his doctrine. Johanna Southcote's extravagancies

are as good as the assertions of any other pious devotee, and why? For this simple reason; because as all are supposed to have a right to interpret the Scriptures, one cannot accuse the other for giving a preference to their own opinion, nor can one object to the interpretation given by the other." (P. 4.)

Again.

"What is the origin of their Church? They can easily answer me that question; they have not far to go; they can shew no Church of their's except one of Elizabeth, or Henry, or Luther; they can trace no succession to the Apostles; they can prove no necessary missions; in fact, they have nothing among them really constituting a Church. In order to establish their claim, there should be ordination. This even is not enough, they should have a mission. I would liken those Clergymen to Novatian—they are not in the Church, they have no authority from the Church, they cannot shew the link connecting them in the apostolic succession; they may be missionaries, but they are new missionaries, not deriving from him; they have succeeded to no person; and have, in fact, set up for themselves. Either they have a mission, or they have not. A mission is of a two-fold nature—ordinary, or extraordinary. I have proved that, if they have a mission at all, it cannot be ordinary, their not being able to trace it to an authentic source; and if it be extraordinary, let them prove it as Moses did, by miracles; or, afterwards, as Christ did. Then, and not till then, can we believe them." (P. 7.)

Again.

"Spirits of Edward, Henry the Eighth, not forgetting Elizabeth! ye who provided so handsomely for your Thirty-nine Doctrines, which you took such pains to inculcate, and expended so much treasure to preserve; ye who raised so noble and so costly a building; behold the men whom ye have enriched and endowed turning their backs to the very foundation of that structure that ye raised! *Tithe-payers!* listen to this. I have proved to you that they have no claim to your hard earnings. That sworn attachment, from which they ought to derive their emoluments, has been abandoned. There is not, now, any Established Church. Every man has a right to read the Bible; to expound and interpret; to think as he pleases, and to select that form of faith which may suit his own fancy, even though that faith be different from that which those ministers are sworn to maintain, and paid for maintaining. I would advise them to listen to, and to profit by this lesson from a Catholic priest, whom they well know is no friend to their order. I would say to them, 'fools that ye are, ye are working your own destruction,' your very existence depends on your exertions as missionaries of that Church, which you are so well paid for supporting. If every person has a right to read, and interpret the Scriptures according to his own view, of what use are ye? In the past state of the country, I tell ye, ye have been a burden to the community; and in the present, ye are a nuisance." (P. 8.)

And again.

"You possess no one qualification to teach religion; the confidencee



of the scholar is the most necessary quality to ensure the success of the master, and wanting that confidence, as you do, how can you expect to succeed in teaching the people? Think you, the history of that oppression which the poor Irish suffered from your ancestors, is forgotten by her children? Think you, that the descendants of those, who deprived them of their literature, are those qualified to recommend themselves to them as teachers—those who hunted their priests, and burned their books, from whom they will consent to receive religion or education? Think you those circumstances are forgotten by the people? Oh, no, no! Well, well, do they recollect them. Their fathers took care to hand down the bloody memorandum to their children; and you, you are the people who seek to become their teachers. Those very children, the children of those men whom your ancestors robbed and butchered, were taught from infancy to lisp the name of *Sasenach*, and with that word was combined, in their youthful imaginations, every thing that was cruel, bloody, and oppressive; every thing wicked in intention, and base in execution.” (Pp. 8, 9.)

We had intended to give extracts from the other speeches; but our limits will not allow it. Nor is it necessary, *Ex uno disce omnes*. Such is the religion and such are the politics which the Roman Catholic priests of Ireland, so long held up as models of loyalty, teach their flock. No wonder, then, that the poor deluded people are incessantly breaking out into revolt and outrage.

At the close of the second day's discussion, the meeting was broken up by the clamour of the priests and their adherents. A great tumult was excited, chiefly by a priest who had taken his station at a distance among the lower orders of the people. The candles which had been lighted when the evening set in, were extinguished, and the barriers which surrounded the platform where the Protestant clergymen were seated, were forced. At length the officer who commands the police in the town intimated to these gentlemen that, from the appearance, within and outside the chapel, he was convinced their lives were in danger, and that he could not answer for their safety unless they immediately retired. But such was the infuriated state of those whom the Popish priests had brought with them, that the Protestant clergymen were obliged to scale a wall, in order to escape their attack.

We have thus laid before the public the present state of Ireland. The language and acts of the Catholic Association on the one hand, and of the Popish priests on the other, have been exposed. These, be it remembered, are the men who come to Parliament, and call for new privileges and enlarged

powers. And we have already seen from their own speeches, that what they now ask, and have long been asking, under the name of "Emancipation;" is only desired by them as a means of obtaining absolute ascendancy. It is in fact the country itself, and its uncontrolled sway, that they want. That man is destitute of common intelligence and discernment, who has not discovered in these recent occurrences, that the question now is, whether Ireland shall contain a Protestant church and a Protestant people, or whether both shall be laid prostrate at the feet of the Roman Catholic priests, and receive their yoke.

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ART. VI.—*Letters and Papers of the late Rev. Thomas Scott*; never before published: with occasional observations, by John Scott, A. M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. London. Seeley and Son, 1824. Pp xi. and 515.

THE present mode of compiling the memorials of eminent men differs essentially from ancient practice. Biography was formerly didactic in its character; it is now decidedly dramatic. Instead of working up his materials into a plain continuous narrative, and removing the hero into the clear, cold, and philosophic distance of history, the biographer now brings him forward upon the stage, places him as it were, before the eye of the reader, makes him detail the circumstances of his pilgrimage in his own words, and thus invests him with no trifling portion of that individuality, which was once considered as the exclusive privilege of auto-biography. The table-talk, the letters, the minor productions of an author now furnish out the memorials of his history: and this alteration of plan is certainly attended with some manifest advantages. If there be a judicious selection, and natural arrangement of materials—if the "callida junctura," or connexion of various parts be scrupulously regarded—if the writer be more attached to truth than system, and to impartiality than to panegyric—and if he be one of kindred mind with his subject, as well as of admiration for his excellencies, the work will almost neces-



sarily be characterised by a degree of freshness, originality, and liveliness which can hardly fail to make it agreeable, and to impress it upon the reader's mind with a force peculiarly its own. French literature has been long enriched with works of this kind; often couching subjects of serious and weighty import beneath a light and captivating exterior. Our own more grave and less imaginative style of composition has perhaps occasioned some deficiency in a department of letters, equally delightful and instructive. The *Life of Johnson*, by Boswell,—that of Beattie, by Sir W. Forbes,—of Cowper, by Hayley,—and of the Rev. Thomas Scott, by his son, although they may not combine all the requisites already mentioned, in the extent and harmony that would make them perfect models of this species of writing, and which are rather to be desired than expected, have nevertheless done much, among other similar productions, to remove the reproach of such deficiency from the face of our literature.

These remarks apply in an especial manner to those who, walking “along the cool sequestered vale of life,” and surveying it “through the loop-holes of retreat,” never expected to be called forth from their privacy, or to become a name and a praise in the earth. Before a man has attained that irksome, though envied celebrity, which takes him from himself and the little circle of his amusements, pursuits, and charities, to place him on high for the admiration of the world, his correspondence and familiar intercourse with friends will bear the genuine stamp of truth and nature. When he becomes public property, finds himself an object of common interest, and discovers that his modes of life are narrowly watched, his habits of thought examined, his opinions detailed, his very modes of expression noted down, a necessary caution will be induced. He will feel like one who acts upon the defensive; and discover that he must protect himself from the inroads of a curiosity, or an interest scarcely less troublesome than curiosity, which might otherwise detect him in circumstances injurious to that literary reputation which he has, perhaps, so unexpectedly acquired. The consciousness of being under such a state of surveillance will naturally change the unreserved frankness of all his communications into a measured, formal, calculating style of intercourse: or at least cool down those utterances of thought and sentiment which once sprang

“Warm from the heart, and faithful to its fires.”

In our estimate, therefore, of such characters, we must give the most confidence to the earliest periods of their history, in all cases where it is principally related through the medium

of their own sayings and correspondence. Few men are gifted with minds and principles of which the elements are so happily tempered as to defy the influence of public opinion, and to permit them to remain no less candid, guileless, and unsuspicious of observation, than while they were unknown to fame. Cowper perhaps remained more independent of this restraint, to the end of his chequered life, than any other renowned name of ancient or modern days. Yet even Cowper himself, with all the inimitable naivetè of his character, and all the full outpouring of soul which his letters exhibit, seems in some degree to have felt the universal contagion. In the few lucid moments of his later and darker hour, the love of reputation, the desire of a name, the fear of being undervalued as a man of literature, occasionally escapes from his pen in a degree of which his own lowly mind was doubtless unconscious; but which one who has sympathized with his feelings, studied his character, and estimated his pursuits by a moral standard, can hardly fail to discover. A comparison of the early correspondence preserved by Hayley, and the latest letters in the collection of Dr. Johnson will probably illustrate this remark, to the satisfaction of every discriminating reader.

It was an especial advantage to the excellent author of the letters and papers now before us, that, however he might have purposed to communicate to the world some of the more remarkable providences of his life, in honour of that God whose he was, and whom he served, he seems to have been unconscious that his familiar correspondence would ever be laid considerably at length before the public. His mind, thus free from suspicion, expressed its feelings in the confidence of private intercourse, unfettered by any desire of an elegance or terseness, which his simple integrity would probably have scorned, and which assuredly his habits of thought and composition unfitted him to attain. In the plain unambitious statement deduced by his Son, partly from his own account, and partly from his letters, we have a striking portrait of a man, whose energy of mind and character would have made him distinguished in any line of life, whether intellectual or mechanical—of a man who could not long breathe the atmosphere of mediocrity, but who must have mounted above it, and seated himself upon an eminence of his own elevation. That energy, when sanctified by religion, condensed as it were into one point, and directed to one end, placed him in the course of his long and useful labour, among the most distinguished of those devoted men who have personally adorned the doctrine of God their Saviour in all things; and who with unswerving zeal have earnestly



contended for the faith once delivered to the saints. His letters and observations in the present volume are in strict and remarkable harmony with all his other writings, and with the whole recorded tenor of his life.

An eager desire of catering to the public taste in every possible mode, has made the prolific press teem with the lives and opinions of individuals, whose characters bear little other claim to notice or notoriety, than would have been worthily conferred by the chronicle of a newspaper, or the narrative of a sexton. The evil is extended to religious biography in an alarming degree; and our attention is claimed to ponderous volumes regarding persons who, however estimable in their day and generation, would never have been regarded beyond their own immediate neighbourhood, if they had not unadvisedly left behind them some journal of sentiments and providences, which ministered indeed conviction or consolation to their own minds; but which are too uniformly parallel with the common experience of religious men, to be generally interesting. Of these private records the zeal of friends, ill-seconded by any chastised and discriminating judgment, has conceived such an admiration as to produce a persuasion of their public value, which has brought their writers for a moment out of an obscurity from which they probably never wished to emerge, and into which they must infallibly return.

Oh, fond attempt to give a deathless lot  
To names ignoble, born to be forgot!  
In vain, recorded in historic page,  
They court the notice of a future age;  
Those twinkling tiny lustres of the land  
Drop one by one from Fame's neglecting hand;  
Lethæan gulphs receive them as they fall,  
And dark oblivion soon absorbs them all.

It will easily be imagined, that the life of such a man as Mr. Scott can never be classed among the biography of those every-day characters which are moulded in the manufactory of custom, and sent forth like images of clay, of kindred shape and varnish from a pottery. He has fairly won his claim to the public regard and veneration. His strong original turn of mind, his unwearied activity, his entire devotedness to the cause of God, his stern uncompromising probity, his perfect disinterestedness, his laborious industry, his consistent and practical theology, united to give him an influence over the religious world, which hardly any man in the lowliness of his ministerial walk ever attained. His

opinions long unknown, then opposed, despised, ridiculed, and persecuted, by highly speculative professors of religion, won at length their sure though toilsome way, and placed him high among those illustrious men to whom, under God, pure and undefiled religion is so deeply indebted. The life of Mr. Scott, therefore, may be regarded as one of those beacons which from time to time are judiciously and kindly raised, to direct those who are making the voyage of spiritual life; and to enable them to pass along their perilous way between the "meagre Christianity of philosophers who deride as enthusiastic all the peculiarities of our faith," in their zeal to reduce religion to a cold and comfortless series of ethical principles; and that mistaken honour for the gratuitous salvation of the gospel, which offers the most flagrant insult to the character of its author, and permits men to sin that grace may abound. Along this safe and happy path did he invariably direct his readers: and being dead, he yet speaketh to the same effect, in every part of his writings; and especially in that monument of his superior wisdom and piety, "the Commentary on the Bible." This great work, like the vast scheme of redemption which it explains, appeared at first "with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, and amid the shelter of academic bowers; but, literally, amidst inconvenience and distraction, in sickness and in sorrow." It came home, however, to the business and bosoms of mankind. It faithfully and fearlessly unfolded the word of truth. It aimed in simplicity to enforce the record of mercy, not in words which man's wisdom teacheth; and to make its readers wise unto salvation through faith in Christ Jesus. A mind of no common vigour, an industry at which we are amazed, a patience which no difficulties could subdue, and a fervency of prayer which continually wrestled with heaven for a blessing, were unsparingly bestowed upon it. In this age of religious inquiry therefore, its eventual success could not be problematical. Accordingly, though its author now reads the volume of redemption by a light which emanates from the throne of God, instead of studying it as on earth through a glass darkly, the work itself is fast reaching the hands of all who are seeking the way of life, and can afford to make it their own. It has become κτήμα ἐς αἰεὶ: and it is impossible to consider its success in the Christian world, without in imagination applying to the writer the high import of that proclamation which the beloved apostle was commanded to record amidst the solitudes



of Patmos: "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them."

The letters now published form a valuable, if not a necessary supplement to the admirable and instructive life of Mr. Scott, which we owe to the piety, good sense, and chastised affection of his son. They will illustrate that consistency which is the very perfection of character; and which blends all Christian virtues into one beautiful and harmonious whole: as all the rays of the prismatic spectrum, essentially distinct in colour, are united in every beam of light, without the prevalence of any particular hue. They verify in a remarkable manner the character deducible from a perusal of his life; and especially the just and moderate summary of excellencies given in the conclusion of the memoir, p. 671—676. They exhibit the reality and the blessedness of his religion; its power, its excellence, and its perseverance. They serve to make assurance doubly sure; and to fill up any lines which might have been wanting, or only dimly traced in the memoir, until the portrait has become complete; and we recognize the undoubted likeness of one of the heavenly family.

Some men never think of religion at all. "Their minds wander to all things under the sun, to all the permanent objects, or vanishing appearances in the creation; but never fix their thoughts on the supreme reality, never approach like Moses, to see this great sight." Over others, religion, conversant as it is with momentous and eternal verities, exerts only an occasional, feeble, and inefficient influence; continually halting between two opinions; never taking a decided part; never expanding into that grandeur of dimensions which fills the soul, and becomes, not only an active, but an exclusive principle within it; ruling over all its affections, and expelling every desire inconsistent with the claims of Christian duty, and the glories of Christian prospect. With comparatively few does it assume a character, not only of sincerity, but of intensity: as an impulse of conduct supremely powerful and efficacious. Few men attain to that decisiveness of religious habit formed on the model of the Apostle, "This one thing I do." Among this little flock, however, Mr. Scott must undoubtedly be reckoned. Religion possessed him altogether. The world was every where subdued by it, and reduced to a very low rank indeed in his esteem. God and eternity were every thing: and were we to furnish his motto of action from those Scriptures, which he so truly loved and so well illustrated, no one more befit-

ting the bias of his thoughts, or the rule of his practice could well be found, than the advice of Paul to Timothy, *ἐν ταῖς ἰσθίαις*, or those declarations of his great exemplar, "Wist ye not that I must be about my Father's business? My meat and drink is to do the will of him that sent me, and to finish his work." He was a man of that decisive character, who under any circumstances, "would have consumed as little effort as possible in dubious musings, and abortive resolutions; and thus secured its utmost value and use, by throwing it all into effectual operation," applied to the end which in his opinion seemed to be most important. When the bias of his mind was directed to religion, this decision of character became, like a law of nature, unvarying and resistless. He had no leisure, no inclination for objects of meaner pursuit, which might abstract him from the one thing needful. "From the time he began in earnest to investigate the doctrines of the Bible for himself, he not only admitted them as true, in proportion as he discovered them to be true, but acted upon them, governed his temper and conduct by them, fearlessly professed them before men, and cheerfully suffered whatever reproach or difficulties they might occasion," (Life, p. 589.) This inflexibility of mind was, under divine influence, a great condition of his own excellence; and the cause of that remarkable extent of labour, and that admirable consistency of sentiment, by which he is so highly distinguished; and which made him in the language of scripture, with which his Son has emphatically and appropriately closed the record of his life, "steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as he knew that his labour was not in vain in the Lord."

About 300 pages of the volume under notice consist of a miscellaneous collection of letters, written at various periods, to different individuals of his family, or to friends who judiciously sought the benefit of his wise and powerful mind. The remainder is occupied by a series of questions discussed at clerical meetings, of which he was a member; and by some extracts from an unpublished work, meant to exhibit the true nature of Christianity, doctrinal and practical. The statements contained in this unfinished treatise, are always sound, judicious, and practical; but we know not that any great increase to the author's well-earned reputation, or, (what his excellent representatives more highly value) any considerable addition would have been made to the stores of religious knowledge by its publication. An extract which we propose to make will however serve to prove that it is by no means unworthy of a place in this collection; although,



originally imperfect, it labours under the additional disadvantage of extract and abbreviation.

A few remarks of the Editor, always simple and natural, sometimes perhaps too brief and unsatisfactory, serve to connect or introduce the different parts of this correspondence. Such a selection as the present, obviously excluded any unity of design, or systematic classification. The letters and papers are merely "*disjecta membra*" of a mind almost incessantly occupied and conversant with the word of truth, and the realities of salvation; and which as it poured itself forth in the unreserved familiarity of affectionate intercourse, could not find leisure to weigh or to amend the modes of its expression.

The following extract apparently refers to a man long considered as unrivalled in a walk, of which indeed he might be almost considered the discoverer: but whose conceptions of landscape gardening have in many instances outstepped their professed aim, and made nature look so trim and neat, so quaint and orderly, by removing all the grandeur of her features, and all the ruggedness of her character, and softening down all the harsher lines of her surface, that we are sometimes tempted to turn away from such incessant embellishment, to rest upon the unequivocally artificial adornments of terraces and ballustrades, regular parterres, spouting mermaids, leaden tritons, walks of interminable straightness, and all the point-device arrangement of an old English garden. The extract will be interesting, because it exhibits a trait of character by no means uncommon with men of genius; but which its possessor, however high in the scale of intellect, will discover to be a worm at the root of his peace, and to place him in a state of estrangement from the love of his kind for which no superiority of mental endowments may compensate.

"I was yesterday in company with some gentlemen, who were talking of Mr. B. They knew not that I was any relation. I find that my opinion of him is exactly conformable to that of others; they all allow him great merit and abilities, but cannot help deriding his vanity, and blaming his overbearing disposition. . . . . It is an established maxim of his, that he will not be contradicted by any body. You will readily form to yourself an idea how agreeable such a resolution must make him in company, and in his family connexions. He is now about to undertake a piece of work within about three miles of this place; to convert an old house into a new one, and a morass, or something like one, into fine gardens. If they will find money, he will find ingenuity; there is no fear; but he is not used to sell his ingenuity at a low rate. They place B. and nature almost on a level: where she errs, he rectifies; removes mountains, makes rivers and woods, fills up cavities: in short, say but the word, and he changes

the whole scene. His ingenuity in this respect is certainly uncommon : and he at one word tells you for what he will execute his plan ; and he always does it well. By this means he has got that great repute, and those affluent circumstances, which he at present enjoys, and is continually increasing. But, as in every thing he is used to give laws, not only to man but to the face of nature ; and as all his undertakings have been crowned with the most flattering success ; this has planted and nourished in him that vanity and overbearing conduct, which render him far less the object of either love or admiration, than he would otherwise be. But enough. We will just observe that this advantage may be drawn from the consideration of this person's character,—that any person, who, like Mr. B., is ingenious in one thing ; should be very careful that he do not shew to all mankind his conscious superiority ; which perhaps he cannot avoid feeling, and which, felt alone, may be an useful spur to action. But doubly careful ought he to be, not to suffer the air of superiority to creep into those things in which he has no claim to excel. The former of these is vanity, the latter self-sufficiency. If his abilities introduce him into the company of his superiors, he ought to be careful not to be too familiar, nor to affect equality : if he be treated with distinction, to use that distinction with moderation ; and to take too little, rather than too much upon him, in all companies, superior or inferior. In short, the more flattering circumstances are, the stricter hand ought to be kept, and moderation and an affable behaviour to be the more studied : otherwise as much is lost on one hand as is gained on the other, in point of credit—while love is entirely forfeited ; for who can love the man that always claims an implicit submission to his asseverations ?” (Pp. 17, 18.)

There are few persons, at all conversant with the difficulties of inquirers into religion, who have not felt embarrassment in answering the complaints and doubts so frequently arising from a sincerity of desire to know the way of life ; attended with that imperfect vision with which the blind man was at first gifted ; while yet he saw “ men as trees walking.” The advice of Mr. Scott to such a doubter is so full, so clear, so scriptural, and so satisfactory, so remote from that miserable *rationality* in religion, which like a dense winter's fog, chills and blinds at once, that, long as it is, we cannot resist giving it any publicity which the pages of this review may afford.

“ The two main things that your sister mentions are these :— I. Others know the time when, and the place where, the Lord spake peace to their souls ; but you do not. II. Others have *the witness of the Spirit* ; but you do not know any thing of it.

“ Now, in our day, there is a vast outcry among the ungodly against enthusiasm, and every thing in diligent religion is branded with that name. Would to God care were taken among ministers and Christians to guard against the thing itself, while they treat with neglect



unjust censures about it!—Believe me, there is a great deal of enthusiastical delusion in this matter: and those things which you are desirous of, and troubled at wanting, are, in *their* sense of them, unscriptural; and give Satan an occasion of deluding some, and distressing others. By setting up false evidences of conversion, and overlooking the true ones, many think they are converted, who are only stony-ground hearers; they have these false evidences, and are more confident than conscientious. Others that are humble, and tender in conscience, but paying an undue regard to these false evidences, distress themselves because they want them. Now, though true Christians sometimes have them, yet hypocrites are much more likely to have them; they being such as Satan can counterfeit, and doth counterfeit to deceive and lull asleep persons under some convictions, but not converted:—as, for example, words brought to the mind, wondrous sights to the imagination, pleasing feelings in the soul.

“Now, though, in some cases, persons may know the time and the place, both when they were awakened, and when they were comforted; yea, when they were brought to submit to God’s righteousness in their condemnation, notwithstanding all their endeavours, and to cast themselves on his free mercy through the blood of Jesus, and to see his whole character and conduct lovely, and Christ precious, and his salvation glorious, and holiness beautiful, and his service perfect freedom: yet it is not generally thus. At first, knowledge is usually scanty, experiences are indistinct, and views of divine things are confused, and mixed with inconsistency. *Then shall ye know, if ye follow on to know the Lord: his going forth is prepared as the morning.* Now in the morning the day dawns, a glimmering beam diffuses itself; but it is dusk still, and objects are indistinctly perceived: but gradually it grows lighter. Thus it commonly is with true Christians.—In time they find that these effects are produced, and if they are *certainly* produced, it matters not whether we know when or where. If God hath shewn you the strictness and goodness of the law, and your obligations as his creature to love and obey him according to it, so as to convince you that, by nature and practice, you are an inexcusable sinner, deserving of his wrath; that none of your doings can make him your debtor, or give you any claim upon his justice, or make it unjust in him to condemn you: if you see your best deeds to be sinful, and to need forgiveness; and, seeing this, take the blame to yourself, cast yourself on free mercy, as a justly condemned sinner; see a suitableness in God’s way of saving sinners, through the infinitely valuable obedience and atonement of Emmanuel, honouring the law, and satisfying justice in our stead, that he *might be just, and the justifier* of the ungodly: if you have thus learned to see God’s whole character lovely,—that one so great and glorious, so holy and just, should be so compassionate, merciful, and loving: if in this way, you have learned to hate sin, to love holiness, and follow after it, and to be humbled, ashamed, and grieved that you are no more holy; to feel a spirit of cordial love to God’s character, government, and gospel, gratitude to him for his mercies, zeal for his glory; wanting others to

know, love, serve, and enjoy his favour; considering his cause as yours; being grieved when his name is dishonoured, and rejoicing in the prosperity of religion; praying from your heart the beginning of the Lord's prayer:—if this has taught you to desire to be patient in trouble, to be contented in your station, to depend on his providence, to adorn his gospel, and live to his glory; you then have the substantial evidences of conversion, such as they who have the most of the others have in general little of. This filial spirit toward God is *the spirit of adoption, the seal of the Spirit*, which the devil can neither break nor counterfeit; the *earnest of the spirit*, a part of heaven brought down into the soul as a pledge of the whole. And, when the Holy Ghost brings these implanted graces into lively vigorous exercise, then he *witnesses with our spirits that we are God's children*; and not by any words brought to the mind, as many are deluded to believe. The latter, Satan can counterfeit, and it has nothing divine in it: the former is divine, from God, and leading to God.

“Finally, keep close to the Bible, and to the throne of grace, and bring all doctrines to that standard, and never prize or trust to, or grieve in the want of, what is unscriptural.—If what I write be of any use to you, I shall be glad to hear from you, and will endeavour to satisfy your mind in any other difficulty. You are also at liberty to communicate the contents to any other, if you think they may do good. Let nothing discourage you. If you are not sure that you have experienced what I have mentioned, only go on in the use of means: *An open door is set before you, and no man can shut it.* There is love enough in Christ's heart, merit enough in his blood, power enough in his arm, knowledge and wisdom enough treasured up in him, to supply all the wants of the poorest, guiltiest, most polluted, most foolish, and weakest of sinners. *Of his fulness have all we received*: and, *Let him that is athirst come; and whosoever will, let him come and take of the water of life freely.*” (Pp. 58—62.)

If there be any quality by which Mr. Scott's writings may especially be characterised, and which is impressed upon them, as their leading and distinguishing feature, it is surely their practical aspect and tendency. They lay the foundation of religion deep and broad, in the doctrine of justification by the imputed righteousness of Jesus Christ. They regard it however *as a foundation*; and upon it they proceed to erect a building of personal, vital, universal holiness, such as consists with the grandeur of the motives whence it has its rise, and honours the stupendous scheme of mercy which the economy of redemption exhibits to the heart of man. The abuse of that free salvation which he delighted to proclaim, found in him an implacable, and an unwearied enemy. He allowed it no truce, he made no compromise with it: but detected it in all its forms, followed it through all its windings, and exposed it beneath all its disguises and subterfuges. Whether it were found



among the latitudinarian practices of men whose doctrinal views were apparently kindred to his own; or among those who, profess to identify religion with moral philosophy, and to whom Christ crucified is a stumbling stone, and a rock of offence;—he invariably attacked it with weapons drawn from the armoury of divine truth, and which, like the spear of Ithuriel, exhibited its deformity, and obliged it to flee from the contest. To this state of warfare between the ultras on either side, his biographer has alluded, and especially to the stern impartiality with which he attacks this most awful heresy, in whatever quarter of the field it may appear. He has been represented as giving an unwilling, but compulsory testimony to the prevalence of antinomianism among those who are called professors of evangelical religion. He did so: because he observed its necessity in too many instances; because he was too honest to disguise the fact; and because he felt it a duty to protest against that tremendous abuse of the gospel mercy which turned the grace of God into lasciviousness. There never lived a writer less free from the prepossessions of party—not one, of whom it might be more truly said, “*Amicus Socrates, amicus Plato, sed magis amica veritas.*” If Achan was found in the tents of Israel, if the accursed thing were indeed in the camp, and the judgment of heaven to be dreaded as a visitation upon its guilt, no one could doubt the duty of raising a voice against it; though many would shrink from standing in the breach, and exposing the mischief, with his fearless disregard of misconception or obloquy. He has done this work as became one who, with sincere devotion had

——— laid his hand upon the ark  
Of God's magnificent and awful cause.

and every man who prefers the truth as it is in Jesus, before the contemptible cravings, and narrow interests of a party will be eager to do him honour for the justice of his opinions, and the intrepid magnanimity of their expression. The following letter, in addition to those of the same tenor in his “*life*” will place this subject of Antinomianism in its proper view; and detect it, where perhaps its existence is little apprehended.

“Dear Sir,

..... “I was very much pleased with the contents of your letter, and with your way of stating the meaning of the *terms* to which I had objected. Many of these expressions would be harmless enough, if men were more simple, teachable, and upright: but the heart is *deceitful above all things, and desperately wicked*; and Satan is continually employing *all the deceivableness of unrighteousness*, in order to impose

upon men with the semblance of truth. He is ever aiming to mix poison with our food ; and, according to the prevailing sentiments of the more religious sort of persons, he accommodates his devices, making some *damnable heresy* palatable and unsuspected, by grafting it on, or infusing it into, the doctrine that most currently passes with apparently serious people : just as an artful destroyer of vermin mixes his poison with the very food of which they are severally most fond. Such plans of deception, such methods of keeping men asleep in sin, as succeed to the uttermost where the precious truths of the gospel are not known, are of little avail where those truths are generally known, and considered as essential to true religion. But shall the enemy, then, here give up his designs, and make no further attempt to deceive ? Has he nothing in the human heart congenial to devices of another kind ? If men can no longer be lulled asleep in carnal security, either without any religion, or by superstition, forms of worship, or pharisaical self-righteousness ; does he give it up as a lost case ? By no means. He has many ways of effecting his work of deception yet remaining. But, alas ! numbers, both of teachers and writers, seem *ignorant of his devices*. As a friend of mine expresses it, ‘They barricado the front door, and keep guard there incessantly, but leave the back doors and windows unguarded and unclosed ?’ They have discovered that the human heart is prone to self-righteous pride, but seem not aware that it is equally prone to the love of sinful pleasures and worldly objects ; and that the Pharisee and the Antinomian lodge more peaceably in the same dwelling, than we are apt to suppose.—The grand object of aversion to the carnal heart in the gospel is, the honour put upon the strict and holy law of God by the obedience and death of Christ ; which shews the evil of sin so fully and unanswerably, that it proclaims the strictest moralist and formalist so deserving of condemnation, that he must have perished if Christ had not thus obeyed and died ; and must still perish, unless, renouncing all other confidences, he avail himself of this provision, in the same manner with those very immoral wretches whom he so proudly disdains : nay that, if the vilest of these believes in Christ, he will certainly be saved, while the most amiable and respectable unbeliever will perish deservedly and without mercy. This forms the grand objection of the carnal mind to the gospel : but, when an unrenewed heart is driven by argument, and unanswerable scripture testimonies, from the ground of direct opposition, it immediately lies open to Satan’s attempts to substitute a form of knowledge, a dead faith, false affections, and a presumptuous hope, instead of its former confidence, *The carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be* : and its enmity to the purity and spirituality of the precept is as strong, as its enmity to the indiscriminate sentence of final condemnation which it denounces. Nor can this enmity be reconciled : it must be crucified and destroyed. When, therefore, terror and conviction drive a man to disavow his former self-justifying pleas, and to allow that mercy alone can save him ; his enmity to God and his law will make him seek deliverance from its commanding authority, as well as from its condemning sentence : and in this way,



as well as in many others, *Satan is transformed into an angel of light, and his ministers into ministers of righteousness*: and, alas! many good men endorse bad bills.—Direct avowed antimonianism is too scandalous to be general: barefaced rascals do comparatively little mischief in the common state of society: but, by carrying certain parts of religion to an extreme, as if men could not use too strong words in stating and extolling them, or be disproportionately zealous for them; other parts, of equal importance, are run down or kept out of sight. In this way a most subtle, pernicious, and disgraceful bias to *practical*, and in some sense to *doctrinal*, antinomianism has become very general, by means of unscriptural terms, and methods of stating the doctrines of the gospel.—The head may be the principal part of a man; but it is not the whole man. The doctrine of justification is not the whole of Christianity; nor being justified the whole of salvation.—This disproportionate way of teaching only balances parties, and rules by thus balancing them: whereas the scripture attacks equally all the corruptions of the carnal heart, and gives no quarter to any of them.” (Pp. 208—211.)

Among the many temptations by which the ministers of religion are assailed, may be reckoned that of desire to change the situation into which the hand of Providence seemed to have conducted them; where their labours have not been unsuccessful, and where (could they realize the beautiful harmony which God invariably preserves between his instruments and their employment,) they have been most wisely and advantageously situated. It is impossible here to enter into the long and unsatisfactory reasons with which men allow themselves to be deceived, and to quit their post and encampment, to wander forth into the wilderness, before the pillar of cloud and of fire has stirred from the tabernacle to guide their march in safety, and to end it in a blessing. The desire of an enlarged sphere of usefulness is one of the most common and most delusive suggestions, even to devoted and zealous ministers—another is the pleaded necessity of providing for a family; and uniting ministerial zeal with prudential regard to temporal considerations. The following letter applies to the latter case; and forcibly exhibits those views of simple dependence upon Providence in the way of duty, which the writer so conscientiously exemplified:

“My Dear Sir,

“I shall be ready to give you my counsel on the question which you propose, and the case which you state: and I pray God to teach me what counsel to give; for, as I am of opinion that many, whom I ought to consider as more competent judges than myself, will counsel differently, I feel the greater hesitation.

“However, as far as I can judge from your statements, I should not find myself at liberty to advise your friend to accept an offered chaplaincy; much less to apply for one. At forty-five years old, men’s

habits, &c. are fixed; and that versatility, and readiness at accommodating themselves to new scenes, places, and employments, which at an earlier period would not have been difficult, are very rarely seen at so advanced an age; while no small part of the probable term of allotted years would be past, before an entrance could well be made on new scenes of service.

“ I even still more object to what you state, as the leading, and almost exclusive *motive*. I am the more disposed to this, because I always resisted, as a *temptation*, the suggestion of such a motive: and, though my family was not so large as your friend's, yet my income for years was wholly insufficient for its maintenance. Unexpected helps alone kept me from being overwhelmed with debt; nor had I, till long after I came to this place, any thing for my family, or even sufficient, without my furniture, to meet my debts. A most unexpected interposition of Christian friends, many of them unknown, has set me at ease, personally: but I have very little to leave to my many grandchildren; whose parents in general are nearly, though not quite, in the same situation as to their families as I was. *God hath fed me all my life long*. I die, but God can provide for my children, and children's children, without me; I cannot without him. I have not since I came here, allowing for my house, cleared £100. a year: yet the Lord hath provided; and I live in plenty, and can give something: and, if more money were good for me, he would give it. But I never went a step out of my way in order to make provision, &c. Now I must think your friend would go out of the way, in quitting his present line and prospects, where he has doubtless obtained a measure of influence and good will by his labours, to go into India, where probably he would not soon acquire the same. Any thing that should come in his own line, unsolicited, or not eagerly solicited, I should not object to: but I own that to go to India, in hopes of providing for his family, seems to me a *carnal* step: and I shall exceedingly wonder, if even in this respect, should he proceed, his aim and expectation do not end in disappointment.” (Pp. 295, 296.)

There is an inconvenience attached to the acknowledged increase of religion throughout the land, which has begun already to be felt in a considerable degree; and which threatens to become still more prevalent. It happens too frequently, that a young man no sooner becomes “earnest to flee from the wrath to come, and lay hold on eternal life,” than he desires to enter the ministry; without regard to his mental endowments, habits of thought, opportunities of acquiring knowledge, or to those gifts which must be expected in a public teacher of the word of God. Such persons, it is true, give, in most instances, unequivocal pledges of their sincerity and zeal by this desire of change: but assuredly it is not always a zeal according to knowledge. We would not apply the invidious remark, “*Optat ephippia bos piger*,” but we cannot avoid observing, that this desire to teach, the moment



a man has begun to learn something of the unsearchable riches of Christ, is often with difficulty reconciled to that humility which the gospel inculcates ; and by which men are taught to exemplify religion in their respective stations, rather than to forsake their appointed post, and to enter, unbidden and without encouragement, into the ministerial office. In the same proportion that this indiscriminate desire of entering the Church in after life prevails, must we look forward to a diminution of that learning in the priesthood which has hitherto been a glory and a defence of the Church of England ; and which, while it formed one of the bulwarks of her own safety, has silently but powerfully contributed to raise the intellectual and educational standard among all the various denominations of sectaries by which she is surrounded. The following remarks of Mr. Scott, on this very important subject, well deserve general attention : and we are desirous of inserting them, from a persuasion that this inconvenience, as was once asserted of the influence of the crown, " has increased, is increasing, and ought to be diminished."

#### ON CHOOSING THE MINISTERIAL OFFICE.

" It must be admitted that it is allowable, nay a duty, for believers sometimes to change that station in which they were first brought to the knowledge of God : for otherwise it would be still more rare than it is, for men to enter on the work of the ministry with suitable motives and intentions. Yet assuredly this is a step which ought not to be taken lightly ; and which is often taken from very wrong motives, in a very wrong manner, and with very bad consequences.

" Persons newly converted have generally very warm and flashy affections, which have more of heat than light in them ; and, possessing little humility, experience, and judgment, they are apt, in this season of well-meant, but often misguided zeal, to think their former employments in life almost too trivial to be worth minding : and, having acquired a degree of facility in speaking of divine things, accompanied with a love to the souls of men, and a desire of their salvation, they are very apt to think themselves immediately called to, and qualified for the work of the ministry ; and, overlooking all other ways of glorifying God, serving Christ, and doing good to men, nothing will do but they must leave their former stations, and presently commence preachers : presuming to judge of their own gifts, and their own call, and all from their own feelings. As if to guard against this very evil, St. Paul says, *Not a novice ; lest, being lifted up with pride, he fall into the condemnation of the devil.* For this vehemency springs in a great measure from spiritual pride, and leads to greater pride : till this pride, fed by popularity at first, issues in some sad fall : or till, popularity failing, the affections flagging, and discouragements taking place, the premature preacher becomes unfit for glorifying God either in a ministerial or a private station.

" This, I suppose, may be laid down as a general rule, that a new

convert, if not previously employed in this work, ought not hastily to leave his former station to engage in it: for this is expressly to contradict the apostle's rule. Some time ought to intervene, to mature his judgment, enlarge his views, increase his knowledge and experience. Much prayer, meditation, and self-examination as to the leading motives which influence him in this matter, ought certainly to precede. The advice of aged and experienced Christians and ministers ought to be taken, and much deference paid to it. The question of ability for the work should be submitted to the judgment of others than the person himself, qualified and authorized thus to judge: and a clear opening in the providence of God ought to be waited for. —Were these plain rules attended to, while some would be brought forward, humble, judicious, able, and determined ministers of Christ, many, I am persuaded, would on due deliberation judge it their duty to glorify God in a private station; and a wide-spreading scandal, yea, numerous scandals, would be prevented.

“Previously to a sinner's conversion, he and all circumstances belonging to him, his natural capacity and acquired abilities, his distinguishing disposition, whether more bold or more timid, or however varied, is perfectly known to the Lord. When he is called by divine grace, and a proper direction is given to these preparatory endowments, the great Head of the church furnishes him with that measure of knowledge, utterance, and other gifts which he pleases. And in all this he has respect to the post which he has assigned him —whether his present station or some other. He knows best for which the person is fitted and designed: and therefore until, in the ways which have been mentioned, he gives animation of his pleasure that a change should take place, it is the new convert's duty to go on in his present work, however sanguine he may be, and however earnest in his desires to enter upon a new sphere of action. And *he that believeth will not make haste*: he will wait for God, and not run before him.

“This is a delicate subject: but the observation I have made of the bad effects of mistaken notions in this matter, influences me tremblingly to venture my judgment in the case; though probably it may give undesigned offence.—Generally, I am convinced, it is a believer's duty *to abide in the same calling wherein he was called*, (provided it be a lawful one,) and to endeavour to glorify God therein.” (Pp. 458—461.)

The following instance of point and sententiousness must close our quotations.

“When I think of such men as Mr. Huntingdon, I often am ready to compare them to Sampson, whose ingenuity was employed in catching foxes, and tying firebrands to them, to burn up the crops: but Sampson used this stratagem against Philistines, they among Israelites.” (P. 129.)

“I am not very anxious about consistency: I apprehend that in this world we see truth by compartments, as it were, and are as incompetent to take in the whole of what is revealed at one view, so as



fully to perceive its symmetry and proportions, as an insect is to view the various parts of a building at once, and to decide on the architecture. . . . I know not how it is, but the older I grow the more I love the Bible, and the less I relish speculations or distinctions that do not evidently spring from the scriptures, or help me to understand them better, or to feel more of their influence in my heart." (P. 135.)

"If some lay an undue stress on these things, and put their own strictness in the place of Christ's righteousness, probably they would have vastly less success in propagating their errors, if others did not lay too little stress upon them: as if it mattered little how a man hoarded and spent his money, how he gratified his pride or luxury, provided he were not a cheat or a drunkard, said he had faith, and learned to talk of experience." (P. 481.)

Of the volume before us little more need be said. We regard as one of the improving signs of the times, that the doctrines which it every where inculcates, are daily becoming more popular; and that the cause of truth is thus apparently bursting through and dissipating the shades of error. We can desire little better for that sacred cause, than a continued and increasing attention to words of truth and soberness, such as those which we now recommend to the readers of the *British Review*. They who look for elegance of style, luxuriance of imagination, brilliancy of genius, felicity of illustration, or eloquence of expression, will be undoubtedly disappointed. They, however, who admired the author in his son's valuable memoirs, and in his own writings; and who are contented with an honest avowal, a comprehensive statement, and an affectionate enforcement of scriptural truth, will not rise ungratified, or, by the divine blessing, unimproved, from the perusal of a volume admirably calculated to advance "that eternal life, which consists in knowing the true God, and Jesus Christ whom he hath sent."

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An article which has lately appeared, upon the *Life of Scott and the Memoirs of Newton*, compels us to join our voice to the general complaint of unfairness and misrepresentation, which has long been raised against the *Quarterly Review*.

The article in question, as appears from its opening paragraph, is intended for an attack upon what it chuses to term, the "Evangelical" part of the Church of England! We feel no hesitation in saying at once, that, with respect to

the true state of the questions, now at issue within the pale of the Church, this article betrays a total ignorance, while it advances charges, which are not merely false, but absurd.

"The Essene and the Evangelical," says the Reviewer, "appeal to their natural feelings as to a divine sanction."—They concur, he adds with the Pharisee and the Papist, "in diverting religion from influencing men's conduct in the business of life." P. 26. Hence, the Christian, convinced that certain states of mind are the workings of the Holy Spirit, "believes his soul to be in immediate communion with God so long as he experiences them, and will not need the evidence of good works, when he feels so clear an internal witness." P. 48. Allegations such as these we might answer with a monosyllable: and many persons would think it the best way of meeting them.

The article in question advances a charge, of confounding the extraordinary and ordinary operations of the Holy Spirit; and of imputing that to supernatural influence, which may be referred to very early education, to the discipline of circumstances, to the power of strong belief to realize the thing believed, to affections and desires debarred from worldly objects, and to similar causes. An attempt is made to support the attack, by quotations, either from the works of which the article in question professes to be a review, or from John Bunyan, or from a French Quietist: which quotations no more fasten the imputations upon any part of the clergy, or Church of England, than they prove that two and two are equal to five; and, in fact, afford so little countenance to the charges alleged, that we can view them in no other character than that of naked untruth.

Still the accusations are urged with no small confidence. The Reviewer promises that he will "*prove*;" he talks of what he *has* "proved." He even ventures to appeal, to the "whole course of his *argument*." We fear not to assert that the word "*argument*" has nowhere any right to a place, throughout the whole course of the article. And we say it with regret; for we do indeed wish that he had made any thing like an attempt at argument. The utmost we can desire of such opponents is, that they will for once take up a regular position, and stand to be attacked.

The review, moreover, alleges certain *mischievous effects* of the opinions which it impugns. This part of the charge, however, the premises remaining unproved, it is not worth our while even to contradict.

The true doctrine of spiritual influence, as held by the



Church of England, and by the general Church of Christ, we have endeavoured to state in another article of our present number; from the whole tenor of which article it may be plainly seen, how totally the sentiments of the evangelical part of our Church, which we have there attempted to exhibit, are at variance with those which the Quarterly Review imputes to them. We have there observed, that the operations of the Holy Spirit are not perceptible in themselves, but only in their effects; with this proviso, however; that among these perceptible effects of the Holy Spirit, are his inward effects, which appear in the dispositions of the heart. And the man who denies this, we can regard in no other light than as denying Christianity. And as, in the article referred to, we have had occasion to urge, in opposition to Mr. Gurney, that all which is perceptible of the inward operations of the Holy Spirit, consists in the effects and tokens of those operations, not in the operations themselves; so, on the contrary, we have now to contend in opposition to the theology, or rather the no-theology, of the Quarterly Review, against the error of denying that there are any inward effects whatever. For it is obvious, that the *tendency* of the article which we are considering, though the writer of it appears to be by no means clear in his own views, is to deny that there are *any* inward effects of the Spirit's influence. His style, indeed, is embarrassed with some qualifying expressions, which appear intended as admissions of the doctrine, which his matter denies. But truth cannot lie hid. And towards the end of the article in question, the truth, in the present instance, starts out and escapes, as if by accident. "We shall be told, perhaps," says the Reviewer, "that it is AMONG THE BELIEVERS IN DIVINE IMPULSES, that we shall find some of the most zealous and devoted followers of Christ." To judge, then, of the opinions of those who have put forth the review which we are considering, we will take their own words. They clearly are *not* "among the believers in divine impulses." Is not this evident? And if so, on what footing can we meet them, except on the footing of unbelievers? In vain will they attempt to cloak themselves under a disguise, as opponents of "evangelical" opinions. We boldly tell them that, in their true character, they are opponents of religion.—And we must add, that their conduct is as schismatical, as their opinions are heterodox. For the plain tendency of the course which they are pursuing, with respect to the "evangelical" world, is to perpetuate, and to widen, a much to be lamented division, *within* the Church.

Of attempts, like the present, to exclude the doctrine of

spiritual influence, and also that of a particular Providence, let us mark the consequences. "Let it not be supposed," says the Reviewer, "that we would reduce religion to a mere practical matter, in which the heart and the imagination are not to enter." So we are to be condemned for maintaining that a particular Providence, and the influences of the Spirit, enter into the Christian faith, and this is what is to enter, according to our opponents:—the IMAGINATION !!! Then with it, we say, will enter a portentous train of attendant evils: enthusiasm, fanaticism, superstition, schism, heresy, mysticism, idolatry. Once suffer imagination to enter into our religion, and we have no security that any of these, its frequent attendants, will be excluded. Religion, of all things, is that with which imagination should have nothing to do. Let the heart, indeed, with all its feelings and affections,—let the understanding, with all its powers, enter into our religion;—but let imagination be silent and prostrate, before the light and voice of truth. Imagination lies at the root of all the strange theories, novel interpretations, fanciful experiments, with which religion has been disgraced. It will be known, henceforth, what we are to expect from such guardians of the national faith. "Let it not be supposed that we would reduce religion to a mere practical matter, in which the heart and the IMAGINATION are not to enter!" Away with the "Evangelicals." Give us an imaginative religion. We will sing our hymns to Apollo, or adore the relics of the martyrs!

We have seen what are the sentiments of the article before us, and its execution is worthy of them. In an extract from Newton's Memoirs, by Himself, in which he is speaking of early lessons, received from his mother, we have the following words. "Though in process of time I sinned away all the advantages of these early impressions, yet they were for a great while a restraint upon me; they returned again and again, and it was very long before I could wholly shake them off: and when the Lord at length opened my eyes, I found a great benefit from the recollection of them." To the extract from which this passage is taken, the Reviewer appends the following remark.

"Mr. Newton intimates that his heart was not reached by these lessons, that he had consequently sinned away all the advantages which he derived from them, and that they were of no use to him, till *after* the special interpositions in his favour, which subsequently changed his heart,"

What can be more groundless, than this closing allegation? Mr. Newton intimates that these lessons "were of no use to him, till *after* the special interpositions in his favour,



which subsequently changed his heart," says the Reviewer.— "Though in process of time I sinned away all the advantages of these early impressions, *yet they were for a great while a restraint upon me; they returned again and again, and it was very long before I could wholly shake them off*, says Mr. Newton himself. And what is equally observable, he says in the preceding sentence, "I think, for the encouragement of pious parents to go on in the good way, of doing their part faithfully to form their children's minds, I may properly propose myself as an instance." Then he adds, "Though in process of time I sinned away all the advantages of these early impressions, yet they were for a great while a restraint upon me," &c. So far is he from any intimation, that these advantages were of *no use* to him, till *after* the special interpositions in his favour. But all is fair, in dealing with an "evangelical!"

Not many pages further on, we find the following passage; which, one would almost think, could only have been written on the supposition that it would be read by no one that understood Greek; unless indeed we suppose that to have been the case with the writer himself.

"Unwilling to submit to the uncertainty of chance, they (sailors,) ascribe the innumerable incidents, whose dependence on a proximate natural cause they are unable to trace, to a predetermined plan, called fate, fixed from the birth of each individual in spite of whatever nature or man can oppose. We say not that this is a very philosophical arrangement of 'mortal consequences,' but that it is a common one, and has the warrant of antiquity: *αἰτία γὰρ δοκοῦσιν εἶναι φύσις καὶ ἀναγκὴ καὶ τύχη ἐτι δὲ νοῦς καὶ παντὸς δι' ἀνθρώπου.*—*Aristot. Ethic. 3. 3.*"

Who would not expect, from this mode of bringing in Aristotle, that the quotation from his ethics contained the same sentiments as those here imputed to sea-faring men, of which it is cited as a "warrant"? But the fact is, it contains *opposite* sentiments. Yes, reader; mark and compare. The sea-faring men ascribe incidents

"to a predetermined plan, called fate, fixed from the birth of each individual *in spite of whatever nature or man can oppose.*"

The "warrant" for such sentiments, afforded by antiquity, is this:

"Nature, and necessity, and fortune, appear to be causes: *and moreover, intellect, and every thing that operates through the instrumentality of man.*"

A heathen sentiment, truly; but widely different from that, of which it is cited as the "warrant:" namely, that fate is fixed "*in spite of whatever nature or man can oppose.*" Aristotle again expresses himself clearly upon this subject,

towards the close of the same chapter. Εοικὲ δὴ, καθάπερ εἰρηται, ἄνθρωπος εἶναι ἀρχὴ τῶν πράξεων. "Man, then, as was said before, appears to be the principle" (or originator) "of actions." So remote from the Aristotelian philosophy is the doctrine of a fate, "fixed from the birth of each individual in spite of whatever nature or man can oppose." We urge not these points as of any great importance in themselves; but merely as serving to expose the literary *charlatanerie* of thus dragging in Aristotle, when it was only to be done by imputing to him sentiments, at variance, not merely with the very words adduced from him, but, with his general views.

We have observed of late, however, one constant feature in the writings of such assailants; a feature so constant, that we always expect to find it: namely, the misquotation of scripture. One example of this practice we find in the present instance. And though the error lies only in a single word, it is a most important one.

"The wretch, (says the Reviewer,) who is, because he believes himself, in the state of debasement we have described, cannot contemplate the possibility of the gradual progress in religious faith and practice, which is the course of a Christian race and the terms of his warfare, nor that God will *work with him* both to will and to do, but expects a total change of his nature to precede every exertion of his own."

The greater part of our readers need not be reminded, that the text of Scripture here referred to, Phil. ii. 13, runs thus: "It is God which *worketh in you*," (ὁ ἐνεργῶν ἐν ὑμῖν,) "both to will and to do," &c. Nor is there any philological subterfuge by which this reading of the passage can be evaded. (We have looked into the "Improved Version," so that upon this point our Reviewer may make himself easy.)

The text, then, stands, in the Epistle to the Philippians, thus: "It is God which *worketh in you* both to will and to do." But our Reviewer gives it us thus: "Nor that God will *work with him* both to will and to do:" altering *in* to *with*. And this, we say, is not a slight, but a most important alteration. It is an alteration which begs the whole question; namely, whether there be, or be not, any inward influence of the Holy Spirit. We allege that there is such an influence. If the text be, "It is God which *worketh with you*," no such doctrine appears in it. But if it be, "It is God which *worketh in you*," we need look no further for a proof of our position. That proof, however, was to be suppressed, though scripture suffered.

The present attempt, then, we can regard in no other point of view than as an attack without a breach. It serves at



once, therefore, to prove our strength, and the audacity of our assailants. Nor is the failure less, in what appears to be one specific object of the attack. The "Life of the Rev. Thomas Scott" is taken in hand to be reviewed, but not a flaw can be shewn in it. With one cruel, but now, happily, ineffectual thrust, respecting the death of a beloved child, the memory of Mr. Scott is dismissed. And, towards the close of the article, we have something like a compliment, for the "truly Christian sentiments" of that departed minister and father of our Church; by way of amends, it should seem, for correction that has not been administered. Thus the insect in the fable, having tried about the pineapple on all sides to find an opening, discovers at length that it has spent its time and strength in vain, and goes buzzing off. It is indeed very observable, how the Reviewer, in attempting to fasten an accusation upon the evangelical part of the Church of England, passes off from Newton and Scott to Bunyan, from Bunyan to Madame de la Mothe-Guyon, and, with one slight digression to Olney, from Madame de la Mothe-Guyon to Southey's *Life of Wesley*—a work, by the way, with which some of the Reviewers of the *Quarterly* seem particularly well acquainted. However, we scorn to take an unfair advantage of any set of men. The writer, whose review we have been considering, is plainly ignorant of his subject. And as it is probable that the more judicious among the opponents of "evangelical" principles, would disown many of his sentiments and arguments, we wish it to be understood that we do not regard his failure, as a triumph, on our part, over the whole body.

We had intended to have noticed an article which appeared in the same number of the *Quarterly*, containing a most illiberal attack on Mr. Biddulph's late work on *Divine Influence*, in which the Reviewer has manifested the same bitter hostility. But the Rev. Author has rendered our interference unnecessary, by publishing an answer himself.

Before parting with the *Quarterly Review* on the present occasion, we venture to offer one suggestion: namely, that the theological department of a work, maintaining such a position in the political and literary world, ought to be conducted upon some fixed principle. As matters stand, there is no telling what the theological principles of the work, in any given number, are, nor what we are next to expect from it. With regard to the questions between the Church of Christ and unbelievers, the writers of this periodical sometimes express themselves—not altogether unsoundly; sometimes give us what Unitarians reprint and circulate with

rapture, in "Vindication" of their "Expositions" of St. Paul. With regard to the "Evangelicals," again, they sometimes employ the language of respect and courtesy; sometimes that of low scurrility, and the most barefaced misrepresentation. And consequently, when we attempt to cope with their productions, we have to contend, at once, with so much instability and so much emptiness, that we are like the marksmen whom we have sometimes seen employed, upon the sea shore, in firing at a floating tub.

When we have to deal with such antagonists, we always suspect unsoundness in some part; and therefore make it a rule to begin by examining and trying about, as a surgeon examines a broken limb to discover the fracture, with a tolerable assurance of finding. We seldom have to search long. Only let our readers remember the principle, on which too many proceed—"Every thing is fair, in dealing with the saints."



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ART. XVII.—*An Extensive Inquiry into the Important Questions, What it is to preach Christ; and what is the best mode of preaching Him?* By Richard Lloyd, M.A. Rector of St. Dunstan's in the West, London; and of Midhurst, Sussex. London: Seeley and Son. 1825. Pp. viii. and 372.

HE who observes the signs of the times, even with a moderate degree of interest, will not fail to be struck with the rapid extension of a spirit of inquiry in Britain, and indeed, throughout the world. The general expansion of human intellect, contrasted with its partial development and improvement in former times, furnishes abundant ground of speculation and wonder, to the metaphysician, the moralist, the philosopher, and the divine. A few years only have elapsed, since mental culture, even in this comparatively enlightened country, resembled the cities and eminencies of Egypt during an inundation of the Nile. They stood insulated and apart, in a kind of solitary grandeur, which served more strongly to exhibit the waste of waters by which they were surrounded. The element, long apparently stagnant, has at length subsided; and the vast surface of mind beneath it teems with the life of thought, in unexampled luxuriance. Experience alone can decide whether the whole produce, so great in quantity, so prurient in growth, will ripen to a salutary and joyful harvest; or whether, like the rankness of tropical vegetation, some of it may not experience an early decay, and by the influence of the very sun that matured it, undergo a fermentation and decomposition, which shall diffuse a noxious influence over all around. To drop the metaphor,—an extension of knowledge and

information, so wonderful as that by which the present time is characterized, must necessarily produce among all who wish well to their country and to human nature, a solicitude of no common extent, as to "what shall be the end of these things." Amidst the prodigiously increasing taste for reading; the number of publications upon the most important subjects, which daily issue from the press; the almost universal establishment of Mechanic's Institutes in places where a considerable and operative population is congregated; the philosophical lectures so frequently delivered to men whose employments are dependant upon the application of chemical and philosophical principles; the very frequent establishment of Mechanic's and Apprentice's Libraries, with all the other immense apparatus for the diffusion of information among the lower classes;—it yet remains to be proved whether this wisdom and knowledge shall be the stability of our times, or whether they shall exert an influence upon the national character, sufficiently unfavourable to nullify much, or all, of their apparently obvious advantages. Time, that greatest of all innovators, can alone prove whether we are, or are not, to exchange the palpable evils and grosser vices of ignorance, for the overwhelming sin of infidelity, and all the legion of public and private woes that invariably follow in its train. One thing is to be apprehended;—that with the present increase of knowledge, minds heretofore undisciplined by judicious instruction in early life, may be vainly puffed up through an acquaintance with scientific subjects, until they extend the spirit of philosophizing into the higher concerns of religion; and view the awful verities, and sacred demands of the gospel, with secret contempt, or with the unblushing avowal of a godless infidelity. It may be said, that these are vain and visionary terrors, which only haunt those who have chained their opinions to the stationary notions of the darker ages; and measured their hopes and fears by standards as obsolete as the cubit of the sanctuary. It may be objected, that a wild terror of innovation has so entirely blinded the eyes of our mind, as to prevent us from distinguishing what, to every other sight, is as obvious as the sun amidst the cloudless glories of the noon-day. It may be averred, that our taste is so vitiated, from having drank only at the muddy stream of old opinions, as to induce us to mistake for poison, what is, in fact, the best food and sustenance of the community. Such remarks, however, should not prevent men, confident at least of their earnest desire for the best interests of their fellow-creatures, from speaking what they believe; and from offering to the public eye, sen-



timents which have neither been lightly imbibed, nor crudely applied to the existing state of things. On many accounts we sincerely rejoice in the prodigious accession of knowledge throughout the land: but, as Christian moralists, our pleasure is not wholly unmixed with apprehension;—we rejoice with trembling. There is, however, a strong resting place for hope, amidst many fears which the present aspect of our population is calculated to produce. While every other kind of knowledge is so wonderfully on the increase, that hallowed illumination of the mind, which alone can make men wise unto salvation, is advancing with no unequal pace. The light of life is daily becoming diffused over the community with increasing radiance. The spread of religious truth is in a great degree commensurate with the enlargement of secular information. That eternal life, which consists in “knowing the true God, and Jesus Christ whom he hath sent,” appears to be achieving its own glorious triumph over the principles of evil, with an energy not less than is put forth for the attainment of advantages which perish in the using. All other knowledge, like broken cisterns which hold no water, will at length leave its possessor unsatisfied and destitute: but an experimental acquaintance with the power of Christianity, in its transforming work upon the heart, must be drawn from the living waters that flow from the love of God in his Son, accompany the Christian, purify and refresh his spirit, through every part of his earthly pilgrimage, and expand themselves amidst the blessedness of heaven, into that river of pleasure that is at God’s right hand for evermore.

If then, “godliness be profitable for all things; having the promise of the life that now is, and of that which is to come,”—if, without its sanctifying process upon the soul, the very light that is in men be darkness, upon every point which it most concerns them to know; the friends of wisdom, in its highest walk and exercise, will be supremely concerned to extend the blessings of true religion through every quarter of the land. It is neither a cold and cheerless system of ethics, “nor the meagre Christianity of those who deride as enthusiastic all the peculiarities of our most holy faith,” that can meet the moral exigencies of the population; and prevent their intellectual acquisitions from becoming a curse, instead of a blessing. The generalizing system of philosophy, in which the present age delights to indulge, has invented for itself a species of optimism, which fancies all innovation to be absolute good; and upon principles, not only entirely irrespective of the word of God, but utterly contradictory to it, identifies expansion of mind, with amelioration of character.

The inculcation of a sound and orthodox religion, drawn from the word of God; recommended by the mercies, and enforced by the warnings, with which that word abounds, must correct this great mistake. The law and the testimony must be the balances in which all changes are weighed; the touchstone by which judgment must be made, whether the prevailing theories of human improvement be pure, or debased and alloyed. Christianity, therefore, must not be disguised under fantastic forms, concealing the severe beauty and majesty of her proportions. She must be exhibited before the public eye, and pressed upon the public mind, in that simple garb and aspect of unrivalled grace and sublimity, which attest her heavenly original, and in which she was first revealed to man by him who brought life and immortality to light through the gospel. Her preachers must not imitate those missionaries of the Romish Church, who, actuated by a zeal not according to knowledge, distorted the great truths of the gospel, to accommodate them to the prejudices or ignorance of savage hearers. What was the result? That Saviour whom they virtually denied in his most gracious character, as a man of sorrows, and acquainted with grief, bearing our sins in his own body on the tree, denied their unholy labour. In many of the places where they had appeared most successfully to implant their spurious Christianity, scarcely more traces of it remain, than of culture and civilization in those degraded countries which were once supposed to exhibit the perfection of both. Christ must be preached as the only hope of a perishing world. He must be exalted in all the various and wondrous attributes of his character, as "over all, God blessed for ever." The mode and purposes of his incarnation; the example of his holiness, while he dwelt upon this world of sin; the conformity of his nature with that of the offenders whom he came to ransom; the vicarious atonement of his cross; the mission of the Holy Spirit; the gracious work of his intercession in heaven; the future judgment of all mankind, administered by him in righteousness, must be prominently taught from the pulpit and the press. In short, the whole "mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," must be inculcated as the essence of Christianity.

"Thus the apostles, by the introduction of Christ, and the riches of his grace, into the precepts of morality, gave life, animation and splendour to all their sacred ministrations, and maintained, in vigorous exercise, that filial love of God which impels to a free, unconstrained, and acceptable obedience to his will. In short, they gloried



in their Redeemer; He was, indeed their *Beloved*; 'chief among ten thousand, and altogether lovely,'—and they perpetually present him to our view under figures and allusions reminding us of the near relation in which he stands to his people, and of the affectionate care and protection he affords them. He is declared to be the Head of the Church, which is his body;—the Corner-stone of the temple;—the foundation of the spiritual building. He is also represented as the Bread of life;—as the Vine, of which his members are the branches:—as a Refuge from the storm, and a shadow from the heat; and he is sometimes recommended to us under the endearing terms of a Father,—Brother,—and Friend;—of a Physician,—a Shepherd,—a Guide, and Counsellor." (Pp. 46, 47.)

Since, however, the perversities of our nature would hurry us into extremes, and make us wander into error even by a partial or unthinking pursuit of truth, the utmost caution is necessary, in every exhibition of religion as a system of moral government for man, lest the teacher dwell with undue, constant, and almost exclusive attachment upon that part of his solemn message which regards the divine character, and redeeming work of Jesus Christ. The priesthood of Christ, rendered omnipotently effective by the divinity of his character, however dear it ought to be, as the only resting place of a sinner's hope for justification, is not more essential than his prophetic and regal character. In the former, he instructs men in that will of God which is their sanctification. In the latter, he binds his laws upon their obedience by the most solemn and imperative sanctions. His religion, therefore, must be contemplated as a magnificent assemblage of precepts and duties which in their association become a vital principle, planted in the heart, exerting a sacred influence upon it—"producing a divine light in the understanding, an increasing rectitude in the will, an advancing purity in the affections, a moral sensibility in the conscience, and a glad obedience in the life." "Many preachers," saith the admirable and truly learned Scott, "are not directly antinomian in doctrine, who yet dwell so fully and constantly on doctrinal points, and give the several parts of the Christian temper, in all its branches and ramifications, so little prominence, that, after all, their hearers are never taught the particulars of their duty, in the several relations to God and man, in the improvement of their talents, and the redemption of their time." (Life, p. 205.) Now this error is more prevalent and more dangerous, than inattentive observers are apt to imagine. It requires a workman that need not be ashamed, rightly to divide the word of truth, a scribe instructed unto the kingdom of God, to mark the wide distinction between faithful statements of Jesus Christ in all the

glory of his fulness, and evangelical antinomianism. While such a holy equipoise is kept by the ambassador of Christ, in the discharge of his high commission, the mean also will be safely held between mere enthusiasm, and the cold lifeless creed of the Socinian philosopher in religion. In the same proportion that it is thus guarded within the honoured pale of our own establishment, will the Church of England approximate to the standard of her scriptural formularies, unite with herself all those orthodox Christians, who, in the quaint language of Bishop Earle "make more scruple of schism than of a surplice," and induce them to think that the majestic oak of the national ritual can provide a shade as broad and pleasant, beneath which to repose, as the trim parterres and clipped hedges of the dissent around it. In fact, such preaching as now resounds throughout a large proportion of the churches within the establishment, has already rallied around it no inconsiderable number of judicious and influential men among the dissenters: the hostility of others is fast subsiding; and we may be permitted to hope for an enlargement of similar feelings, until the national church shall become a name and a praise in the earth. As consistent members of her communion, we desire this consummation in sincerity; and not less so as zealous advocates for sound scriptural truth. "Peace be within thy walls, and plenteousness within thy palaces. For my brethren, and companions' sake I will now say, Peace be within thee. Because of the house of the Lord thy God I will seek thy good."

These considerations, if they possessed no influence beyond the shores of our own land, should unite the hearts of all wise and thinking Christians, as the heart of one man, in strong desire and earnest prayer, for the increase of a learned and gifted priesthood, by whose public, private, and literary ministrations, the gospel may be delivered in "the spirit of power, and of love, and of a sound mind." On this principle, and unconscious of any sectarian spirit, we could sincerely wish that the salutary provisions contemplated by Lord Sidmouth a few years ago, or some modification of them, might obtain the sanction of parliament; and thus lay some restriction upon "the practice of granting licences so indiscriminately, without any previous inquiry into the qualifications of the candidate," or the necessity of his application. What real solid good can be expected, under the operation of an *uninspired* ministry, from the services of men, who, however well meaning, are wholly unfitted by early or more mature study for explaining the oracles of God; and who, from the hourly demand of a laborious occupation, have no interval,



between the discharge of one duty as mechanics, and another as preachers of the gospel? "There can be no study without time;" saith the eloquent, but too sarcastic South, "and the mind must abide and dwell upon things, or be always a stranger to the inside of them. *Through desire a man having separated himself, seeketh and intermeddleth with all wisdom.* Prov. xviii. 1. There must be leisure and retirement, solitude, and a sequestration of a man's self from the noise and toil of the world: for truth scorns to be seen by eyes too much fixed upon inferior objects: it lies too deep to be fetched up with the *plough*, and too close to be beaten out with the *hammer*. It dwells not in shops or workhouses. Nor, till the late age was it ever known, that any one served seven years to a smith or tailor, that he might at the end thereof, proceed master of any other arts, but such as those trades taught him; and much less, that he should commence doctor or divine from the shopboard or the anvil; or from whistling to a team, come to preach to a congregation." South's Works, II. p. 343.)

But the interests of the human race are not less involved in the increase of a learned priesthood, than those of our own land. Great Britain is now the depository of evangelical truth. The dark and distant nations of the earth, expect from her the diffusion of that light which is to guide them into eternal peace. While the Shekinah of revelation sheds its radiance over the land, others look towards it for an acquaintance with the mercies and requirements of that God and Saviour whose presence it testifies. The written word, and the message of salvation proclaimed by its preachers, are the two great boons which the other kingdoms, and people, and tongues, and languages of the earth, demand from the Christian bounty of Great Britain: and no cry for spiritual help and teaching should ever be made in vain. As guardians of divine truth, and stewards under God for its dispensation, it is incumbent upon us to cultivate among those who are to translate the sacred records, and preach among the heathen the unsearchable riches of Christ, not merely an acquaintance with the vernacular letter of scripture, or even mainly with its spiritual scope and meaning; but with those parts of human learning which may enable them to go forth under the banner of the Great Head of the church, in their holy crusade against the powers of darkness, and to preach the gospel to every creature.

To those who have read Mr. Lloyd's work now before us, these remarks will perhaps be familiar: at least, they will appear to be borne out and justified by his eloquent and ar-

gumentative "Inquiry." To those who have not, yet are looking out with real interest upon the important movements of the religious world, these sentiments may perhaps appear to deserve some consideration; and may induce a wish for the possession of a volume in which they are very fully, and very powerfully developed. Mr. Lloyd has been long known to serious persons, not only by the zeal and ability with which, as we understand, his public and official duties are performed; but as the author of "Christian Theology," a work which we remember to have read with pleasure and advantage at its first appearance. In the present publication, with something of that hardy devotedness which distinguished the venerable author of "Zeal without Innovation," he sees the difficulty of stemming the tide of popular opinion, while it runs most strongly in favour of a lax, undefined, and generalizing theology: but he is not to be deterred from making the attempt. He dreads the increase and influence of sciolists in sacred, not less than in profane science, whose little stock of knowledge appears to them an inexhaustible fund, and whose self-satisfaction, unchecked by any sense of deficiency, makes them frequently as confident as they are incompetent. His subject is truly important, "for it comprehends the eternal interests of fallen man:" and the sympathy which it ought to excite in the minds of those who are, or who are to be the heralds of mercy, is of the deepest and most unequivocal kind. That subject which Philip laid before the Eunuch in all the magnificence of its extent, and in all the grace of its character, when he preached to him Jesus, before he dismissed him to go on his way rejoicing, as a Christian convert baptized into the possession and hope of redeeming mercy—that subject which gave impulse to the seraphic eloquence of Paul, when he preached to the Epicureans and Stoics of Athens, Jesus, and the resurrection, proclaiming him as the Unknown God, whom they ignorantly worshipped—that glorious theme, on which he dwelt with such resistless eloquence when Felix trembled, and Agrippa was almost persuaded;—that Alpha and Omega of divine wisdom, Immanuel, God with us, to consummate a salvation "planned in the councils of eternity—shadowed forth by types and sacrifices—announced through successive ages in the figurative and magnificent language of prophecy—celebrated in the fulness of time by the heavenly host, and attested and confirmed by the most splendid and incontestable miracles—may well summon around it all the energies of the writer, and all the sympathy of the reader. Mr. Lloyd has approached it with the reverence due to its



solemn character ; nor can he be accused (one brief passage excepted, p. 231,) of treading the borders of the sanctuary with a trifling step. He feels that the place whereon he stands is holy ground, and acts accordingly.

But our readers to whom Mr. Lloyd's work is not yet familiar, will demand from us some insight into the manner in which he has aimed to reach the height of this great argument, and to deliver his sentiments upon a difficult and delicate subject. The two main divisions of the work, are (as the title imports,) in the greatest degree simple and inartificial. After a brief introductory chapter upon the necessity of a learned ministry for the conviction of error, and the inculcation of scriptural truth, the author devotes a few pages to the personal character of Christ, as it appeared during the work of his incarnate mercy. The third chapter views the subject more narrowly ; and considers with greater particularity what is comprehended in the term, "preaching Christ," directly or explicitly. It aims, in harmony with the purport of the whole volume to prove, that "independently of that wide range of erudition so necessary to an able polemic, or learned defender of the faith, no inconsiderable degree of mental cultivation, of theological knowledge, and of spiritual discernment, will still be found requisite for a sound and able discharge of the Christian ministry in the more circumscribed view of its duties which relate to preaching Christ." (P. 27.) It begins with a statement of the mighty import of the everlasting gospel—not such a statement as would have proceeded from the frigid school of Socinian ethics, which offer themselves to our notice like the moon enveloped with the sickly covering of a winter's fog—dim, and cold—but a statement warm from the writer's heart, glowing with life and heat ; as though it had been enkindled by a live coal from the altar of eternal love. We subjoin an example couched in that fervid eloquence which becomes a messenger of the gospel, whose motto ought to be the same with that of the chief apostle, "God forbid that I should glory, save only in the cross of our Lord Jesus Christ !"

"Standing at the foot of the cross, and looking to Him who died thereon, with the eye of penitential faith,—a flood of light above the brightness of the sun, has often illuminated the gloom of despondency, and tranquillized the tumults of the soul. This light is not that cold speculative light which amuses only the understanding ; it is the light of life,—a light that vivifies, invigorates, and warms the affections,—and at the same time enriches the soul with the lovely fruits of righteousness and true holiness. The black Ethiopian may look long enough at the visible sun and not be changed ; but he who thus looks to the Sun of Righteousness, shall be enlightened and trans-

formed into that divine image, which has been so awfully defaced by the fall. For what is the gospel but the gracious interposition of celestial mercy for the deliverance of fallen man ! It is mercy coming down from the throne of righteousness in the person of our Redeemer, that she may brighten the prospects, and revive the dejected spirits of the humble penitent. When all around him is dark and tempestuous, she opens to him a refuge from the storm ; safe and secure, he hears the thunders only at a distance, and lifts up his eyes to heaven, radiant with hope, and glistening with gratitude. The gospel is emphatically the glory of *sinner*s, not of the innocent, but of the guilty. Christ came not to call the righteous but sinners to repentance ; He came to seek and to save that which was lost, and requires only a serious sense of our need of mercy, and an earnest application for it, that we may obtain it. Indeed the cross of Christ exhibits such an assemblage of all that is sublime and lovely in moral excellence,—such unsullied holiness,—such inexorable justice, combined with such an unfathomable depth of divine love, that it tends far above all other subjects in the scriptures, to rectify the inverted order which sin has introduced, and to form the Christian character. It alone reveals Christ's righteousness in the remission of sin ; it magnifies justice in the way of pardoning it, and mercy in the way of punishing it. It shews justice more awful than if mercy had been excluded, and mercy more attractive than if justice had been dispensed with. In short it is a scheme of reconciliation, planned with such unerring wisdom, that it magnifies the law, and makes it honourable ; whilst it magnifies the criminal, who broke the law ;—for the respect put upon the law makes him honourable also. Hence both the sinner and the law have just ground to glory in the cross of Christ, as the wisdom and the power of God unto salvation.

“ Whilst we may and ought to trace out, (as far as the scriptures authorize,) the deep and manifold wisdom of God in the congruity or adaptation of the means to the accomplishment of this great momentous end, and thus endeavour to confirm our faith by concentrating the different component parts of the gospel into one grand simultaneous view, we must still remember that this enlarged consideration of the internal evidence and harmony of truth ought not to divert us from a pre-eminent regard to the doctrine *itself*,—to that amazing and transcendent expression of love, by which our salvation was finished,—by which death was disarmed of his sting, and the kingdom of heaven opened to all believers. This tremendous hour was the noontide of everlasting love,—the meridian splendor of eternal mercy. All the preceding manifestations were like the obscure twilight, ‘ that shines more and more to the perfect day ; ’ and that perfect day, which dispelled the shadows of Judaism, was, when Christ hung suspended upon an ignominious cross, and darkness covered the land. The spiritual blessings antecedent as well as subsequent to it, are to be resolved into his meritorious obedience, and more especially into his expiatory and penal sufferings on the cross. In short, the cross of Christ is an object of such incomparable brightness, that it spreads a retrospective, as well as future glory round it



to all ages, generations, and nations. The history of this sublunary world—its changes and revolutions, except as they relate to the kingdom of Christ and its glory, are comparative trifles,—the sickly dreams of a vain philosophy. Even the mighty fabric of the material universe is made to subserve the spiritual interests of this kingdom,—and when the eternal purposes of the Almighty shall be accomplished, ‘the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up.’ Thus hath Christ crucified been the subject of God’s decrees before the world began, for the fulfilment of which it continues to be preserved. It is no wonder that the ancient patriarchs, who lived so many centuries before the Christian era, and saw at a distance the day of Christ, rejoiced in the anticipation of his advent. Prophets, and kings, and holy men spake of it; angels are represented as desirous of looking into the mysteries of it, and the Holy Ghost gave testimony to it by signs and wonders.” (Pp. 30—34.)

These are sentiments worthy of a Christian divine—sentiments which the first heralds of salvation delighted to promulgate; and upon which they dwelt with all the rapture of inspiration, and all the energy of devoted love. They are the sentiments which distinguished the fathers of the reformation, and its honoured champion in England, when they asserted the truth as it is in Jesus, against the gross and grovelling superstitions of papal Rome. They are the sentiments which form the glory of the established church, and which she seems hourly more strenuous in avowing, instead of countenancing Socinian error, as was perhaps her former danger, by failing to inculcate the truths of God, concerning the person and offices of the Redeemer, as he is exhibited for the salvation of a dying world.

The *irrationality* of Socinianism, in objecting to the mysteries of our holy religion, is traced with a master’s hand “to that mystery of iniquity within the heart of man, which induces him either to reject or to mutilate evidence well adapted in kind and degree to carry conviction to his mind. Without such a supposition indeed, we should be at a loss to account for that glaring inconsistency, which while it impugns the mysterious doctrines of Christianity, admits of numberless inexplicable difficulties in the natural world.”

“We take continual advantage, for the purpose of embellishing our present precarious existence, of what is clear and intelligible in things too dark and profound to be seen through, and thus derive sufficient intimations and directions, under the exercise of our mental and bodily powers, for our temporal security and welfare. And shall we not act, with the same practical wisdom, in respect to the preservation and happiness of our souls? There is a *bright*, as well as a dark side in the most incomprehensible articles of our religion; and it becomes us, instead of floundering about in vain and even presump-

tuous speculations, to avail ourselves of what is distinctly revealed, and to improve it to our spiritual edification. The mariner does not suspend his voyage till he fully understands the theory of the winds and tides,—but reduces, with promptitude and skill, his actual knowledge to practice, and directs his course at once, through the trackless deep, to his ultimate destination. The husbandman displays the same sort of wisdom, who watches the revolving seasons,—ploughs his land, and sows his seed at the appointed times, and looks for the harvest of his labours, though he understands not the recondite philosophy, by which the seed germinates into fruit. This analogy between natural and spiritual subjects is replete with delightful instruction,—and it ought not only to reconcile us to the *mysteries* of revelation,—but should lead us to deduce from them additional arguments in confirmation of its divine authority, as they indicate an unity of design, and a harmony of proceeding, demonstrative of an identity of character in the divine Author.” (Pp. 80, 81.)

After dwelling upon the exhilarating theme of the Saviour's glory with the fervour and earnestness becoming a man who avows the subject to be the anchor of his own soul, and is sensible of his solemn vow, to know nothing save Jesus Christ and him crucified, as the great subject of his ministry;—the author proceeds to shew the intimate and inseparable union between such an exhibition and the enforcement of that high and holy morality which pervades the gospel, and marks it out by broad and beaming distinctions, from every other system that has been offered to the acceptance of mankind. He proves most eloquently, and most clearly, that every man, upon the deep recesses of whose heart the Holy Spirit hath moved, giving him to “see the light of the knowledge of the glory of God in the face of Jesus Christ,” must of necessity feel; not that love of his Redeemer “which is rather an abstract extatic affection, than a sober devout disposition of the heart—but an actuating motive of external and sincere obedience. Socinianism, which robs Christ of his essential glory, as the co-equal Son of God, under a vain pretence of doing him honour as the great prophet sent for the instruction of mankind, feels the cold and withering character of its own infidel superstition, attaching even to the inculcation of an evangelical morality: and often sees no more beauty in the spiritual nature of the gospel, as to its preceptive character, than in the gracious and eternal fountain of all excellence from whom it proceeded. The practical, like the doctrinal creed of Socinianism, is the body without the spirit, the name without the reality, of those rules of life which our great teacher came to exhibit in his own conduct, and to recommend to those who might receive his religion in every age of the world. Fanaticism on the other hand,



“instead of connecting by an indissoluble bond of union, the love of God with the love of man, and rendering them one consistent, uniform principle of action, frequently disjoins the tables of the law, and dissolves by its dissociating power, the links which should bind man to man;—and thus becomes—not what it pretends to be, a sovereign antidote to the evils and discords of life,—but, a noxious blight which paralyzes the functions of the heart, perverts its sympathies, and withers its kindest and most useful charities.” (P 57.)

Between these two extremes, equally dishonourable to the priestly and prophetic character of the Son of God, the Christian teacher must steer his endangered way. Having laid his foundation deeply and firmly in the love of God to a dying world, he must endeavour to promulgate the duty of those who are in Christ Jesus, as the ark of their salvation, to cultivate, with an ardour proportioned to the extent and magnitude of their obligations, “whatsoever things are pure, whatsoever things are lovely, whatsoever things are honest, whatsoever things are of good report.” Such a morality is proved to arise only from worthy views of him who taught it: and we are told, with earnestness due to the subject, that a believing regard to a crucified Saviour, can alone enable us to become his disciples, not in word and in tongue only, but in deed and in truth. Depraved and feeble man is instructed, as his best hope, to look off from every other object of regard, to that illustrious pattern of action, who, “for the joy that was set before him endured the cross, despising the shame; and is set down at the right hand of the throne of God.”

“Such a holy determination, formed in the strength of divine grace, will soon emancipate you from many embarrassments and difficulties, internal and external, and give a clear and manly tone to your character. Having a *good end* before you, and being resolute and true to the attainment of it, you will, in so pursuing this end, be moulded into all virtue at once; for whatever virtues lie in the passage towards it, you are invested already with a disposition to conform yourselves to them. Let Christ then be enthroned over all your undertakings and enjoyments, and they cannot but be consecrated to his glory; for ‘there is,’ says a learned and pious divine, ‘a knowledge of the truth, as it is in Jesus, in a Christ-like manner;—as it is in that sweet, mild, humble, and loving spirit of Jesus, which spreads itself like a morning sun, upon the souls of good men, full of light and life.’—See then that you keep your eye fixed upon your Great Advocate in the courts above, that He may not only guide you in safety through the waves of this troublesome world, but enrich you, during your passage through it, with all spiritual blessings; for He still remembers and pleads in your behalf, what he once did and suffered for you: and such intercession cannot but form an indissoluble bond of connection between heaven and earth, and thus serve to elevate your hopes, to spiritualize your affections, and to maintain, in lively exercise, that

mysterious and invisible communion with the living Head of the Church, in which the life and power of godliness consist. A cold, historical assent to an orthodox creed, may indeed lead you to the porch of the temple;—but only that faith, which is the fruit of the Spirit, and upon which all other graces are founded, and by which they are nourished and strengthened, can conduct you into the sanctuary itself, and inflame your hearts with the sacred fire of the altar.—Let not the wild fanaticism of the times tempt you to be too jealous of an *impassioned* piety, or so to merge the doctrines of Christianity in its precepts, that they may lose their prominence, and shine only, like a watery sun, with a cold and unproductive lustre. The warmest expressions of our affections, when they are founded in right apprehensions of the Deity, add to the beauty of holiness. They are only to be censured, when they are indulged to raptures in the confusion and darkness of the mind;—when they flutter and make a tumult in the twilight of the understanding;—or, when they are raised high by the visions of fancy, without the solid foundation of knowledge.” (Pp. 68—70.)

The conclusion of the whole matter in its reference to Christian principles, is recommended in a tone of feeling and expression, well calculated under the divine blessing, to enkindle within the mind of every reader, some sparks of that divine flame which glows in the writer’s heart; and warms it with a *scriptural* love, alike for the author, the character, and the requirement of that gospel which he seems to know experimentally as the power of God to his salvation.

“If we would dwell in safety and happiness,—secure from the thunders of Mount Sinai,—we must pitch our tents around the cross. The great doctrine of the atonement is *that* doctrine, from which the others radiate as from their centre, and God recognizes no genuine piety, independently of the pardoning and sanctifying grace, that flows from this doctrine. And as all sin needs repentance, and as no sin requires it more than the sin that has now pursued the Jews in vengeance for nearly two thousand years, and shall continue to do so, till they ‘look unto Him whom they have pierced, and mourn;’ let me invoke the humble believer to guard against that scepticism, which seeks, under the garb of benevolence, to plunder mankind of their divine faith in the promises of God,—by the extinction of which, society is despoiled of its grand security, patience of its best motive, morality of its true foundation, life of its sovereign balm, and death of those splendid anticipations of immortality, which constitute its only support. Such hope is interwoven with the well-being of man; no affliction is so finished, no clouds so dark, as to be impenetrable to its enlivening beams. It cheers by its mild lustre and influence, the most sorrowful and disconsolate with the prospect of days of light and comfort, and is, as an anchor within the veil, sure and steadfast amidst the storms and billows of life, when all worldly expectations fail. And yet infidelity seeks to undermine the eternal basis of truth, and all those immutable promises, upon which the adamantine pillars of hope



are founded. Such are the tender mercies of infidelity. It is, indeed, with all its vauntings, but a gloomy, fearful, impotent thing. It has no basis; no resources; it is mighty only to destroy. O! fly then from the tents of these ungodly men;—they are worse than the midnight assassin—they are the murderers of the soul; they consign you over, without feeling or remorse, to the desolations of unbelief, and to all its fearful forebodings of a future state of retribution. Such ‘infidels,’ in the language of Burke, ‘are outlaws of the constitution,—not of this country,—but, of the human race!’” (Pp. 84, 85.)

The fourth chapter discusses the great subject of moral obligation at considerable length, upon those principles of devoted love, which a believing view of the cross of Christ never fails to render active and influential within the heart; and of which the only measure is the infallible word of God. The necessity of studying the divine law as a rule of action, and thus of practically exhibiting the necessary fruits of a justifying faith, the solemn truth, too little understood in the world, that “an evangelical creed was never designed to be the substitute of piety, but the life of it, and that piety itself requires to be disciplined by rules,” is plainly, and as we think most satisfactorily enforced.

“Does the Christian inquire, in the simplicity and ardor of a grateful mind, ‘What shall I render unto the Lord for all his benefits unto me?’ Let him consult, in humble dependence upon the divine aid, his appointed rule,—the inspired word of God, and the best expositions of it. Let him not take counsel with an heated imagination,—with sudden impulses,—or inflamed desires: Let him not have recourse even to the dispensations of Providence; they are too dark and inscrutable for interpretation, and cannot be safely followed. As a comment upon the Scriptures, they should be well studied, but as independent and infallible criteria of the divine will, they have often opened a way, under the apparent sanction of religion, to a wild and sanguinary fanaticism, that has subverted the constitution and government both of church and state. They are indeed obscure and uncertain guides; and piety, under such vague directions, necessarily becomes disorderly;—and these disorders may not only damp, but finally extinguish it; for false fires frequently terminate in no fire at all.” (Pp. 94, 95.)

There is a union of sound reason and good feeling in the whole introductory part of this chapter, which claims our admiration, and proves its author to be a man under the teaching and influence of that Spirit which giveth a right judgment in all things; and not least in the proper estimate of that goodness, righteousness, and truth, which flow from the reception of evangelical principles, as necessarily as cause is productive of effect.

A few important instances of duty are touched upon to illustrate the evil of crude and ill-digested statements of reli-

gion, as unlearned ministers are supposed to be in danger of making them. The divine institution of the Sabbath is well vindicated against the opinion of some latitudinarian divines. And the author considers that thus only its obligations can be duly enforced upon the Christian world. He next proceeds to recommend that cardinal grace of true religion, *humility*, to shew the extent of the term, and the suitableness of its exercise to the demands of the gospel upon man as a sinner under a covenant of mercy, and to the happiness of those poor in spirit, of whom it is emphatically said, that they are blessed, for theirs is the kingdom of heaven.

“How befitting and delightful is such an unreserved oblation of ourselves to the service of our Maker! It argues a moral grandeur and sublimity of soul. What dominion and dignity does it confer in the high way of holiness, and under all the gloomy vicissitudes of this lower world. To wait, in the serene spirit of resignation, for the salvation of the Lord:—to anchor our hope within the veil, when the tempest of life is high;—to recognize through surrounding clouds the wisdom and goodness of God, as well as his sovereignty, is, indeed, a sublime posture of soul. It is to walk with God,—to move within the confines of heaven. When we shall have arrived at this state of maturity, we shall have passed the bitterness of death—the crucifixion of the old man with all his corrupt affections and lusts: and though he may still, in his expiring efforts, strive for victory, his usurped dominion is destroyed, and the Christian looks for his final and perfect salvation with an ardent, but patient, frame of mind, which admirably accords with his probationary state, and with that greatness and unity of design which so conspicuously shines through the endless variety of the divine administrations: and this coincidence of Christianity and its fruits with the law of creation and the general dispensations of providence, constitutes no uninteresting part of that internal evidence, which authenticates the truth of revelation.” (Pp. 152, 153.)

The remainder of pure and undefiled religion is well considered by a distinct review of the various attributes of that charity, “which enjoins us to love our neighbour as ourselves, and to do unto others as we would they should do unto us; which suffereth long, and is kind; which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked; thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” Under this head we are particularly struck with the force and propriety of the remarks upon submission to the powers that be, as ordained of God. The line, and the limit are admirably defined: and “the harmony of religion with civil polity” established by one, who has evidently regarded this part of his duty in the glass of the gospel. Our



limits forbid any extract, which in fact, could not be made without some difficulty.

The second question proposed by Mr. Lloyd, "What is the best mode of preaching Christ?" occupies about fifty pages of the work; and its object is to exhibit the superiority of written over extempore or memoriter discourses for the pulpit. It will be easily imagined, that the unpremeditated effusions of unlettered men are lightly esteemed, as indeed they ought to be, in days when a learned ministry is, under God's blessing, essential to the success of the gospel. But "passing from the consideration of uneducated sectarian preachers," to all of whom he considers his remarks applicable, with only some shades of difference, Mr. Lloyd proceeds to shew, as he imagines, that the most learned and eloquent will make full proof of their ministry rather by written, than by unwritten discourses, however diligently the text may have been previously considered. Upon this part of the work there will be many differences of opinion; and we know not that any thing strikingly new has been elicited upon the subject. Indeed, we are rather disposed to doubt the correctness of the manner in which Mr. Lloyd has stated the question. He directs his arguments very forcibly against "extemporary preaching," and against those who preach "with no preparation beyond the mere *outline* of their discourses;" and then concludes, that "the result of these observations preponderates in favour of written discourses." Now we do not see how this conclusion follows from his premises. Quite agreeing with him in disapprobation of the practice of preaching without study; we still do not understand how we are necessarily compelled to insist upon the adoption, in all cases, of written discourses. It so happens, that some of the most eminent and useful ministers of the Church of England now living, neither neglect study, nor yet confine themselves to written sermons. Nor has the Church of England often possessed a more wise or laborious parish priest than Joseph Hall, afterwards successively Bishop of Exeter and Norwich, whose method is thus recorded by himself.—"Yet never durst I climb into the pulpit to preach any sermon whereof I had not before, in my poor and plain fashion, penned every word in the same order wherein I hoped to deliver it; although in the expression, I listed not to be a slave to syllables." A written discourse, we apprehend, Bishop Hall did not take into the pulpit with him, that custom having arisen at a later period; but by committing his thoughts to paper, he so settled them in his mind, as to run no risk of being reduced to utter the fancies of the

moment. It has, indeed, frequently occurred within our own experience, that very able extempore preachers have fallen into a habit of generalizing their statements of religious truth, to the injury *at least* of a close and practical inculcation of moral precept in the details of its application to life and conduct. We believe individuals high in this rank of preachers have observed, that after a time, their preaching has seemed to lose some of its effect: and we can attribute that failure only to the want of particularity—which, although it may for a time allow a vigorous and eloquent mind, to range with advantage over the wide circle of Christian generalities, never fails eventually to weary those who follow in the same beaten line. In these matters, however, every preacher must, and will be, a law unto himself; and he who earnestly desires to do his heavenly Master's will, and to finish his work, whether he use extempore or written means, may well expect that his labour of love shall not be in vain in the Lord.

It would, however, be injustice to the author were we to omit the remarks with which he brings the subject to a conclusion. Their justice and force are equally applicable to all preachers of the gospel: and if their spirit were imbibed, an effect of the happiest kind would be felt among the flock of which the Holy Ghost has made them overseers; an effect, of which the evidences would be immediate, but of which the extent could only be known and appreciated in that world of recompence and glory, where “they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.”

“I shall now bring this discussion to a termination, by proceeding to state that *written* discourses impose no such restraints upon a preacher, as may not consist with the full expansion of his powers; and the most sublime and impassioned eloquence. Let him under the advantages of those intellectual attainments that a liberal education implies, carefully investigate the source and primary meaning of his subject, and deduce sound and appropriate matter from it: and in a connected chain of conclusive arguments apply it to the diversified habits, prejudices, and wants of his hearers, and he cannot but excite their attention, and produce a conviction, more or less, of the truth of his statements. If he should, moreover, be endowed with transcendent abilities, and a natural talent for elocution, and compose his sermons as in the presence of his congregation, and under a solemn and devout sense of his ministerial responsibility, he will not be satisfied to convince their understanding, but will endeavour to kindle their imagination, and, through the imagination, to call up their passions and every active principle of their souls into lively exercise. Hence he addresses his audience not in dry abstract terms, but in the language



of nature and of the Bible, enforcing his exhortations in all that variety of light and colours reflected from surrounding objects, that he may by such vivid and glowing descriptions, and the most powerful and affecting appeals, arrest the career of vice, break through all the barriers and strong holds of sin, awaken the slumbering conscience from her delusive security, and re-establish the sacred majesty of truth in its own rightful dominion. Thus the commanding mind of the speaker transfuses into his words an electrical power that astounds the transgressor; it comes into such violent collision with his sense of guilt, that he stands self-condemned and subdued by the terrors of the Lord. He hears and sees nothing but the thunders and lightnings of heaven around him, and anxiously seeks a refuge from the wrath to come. When a Christian minister is so wrapt up in the greatness of his subject, (whether that subject be the terrors or mercies of the Lord,) that it inspires him with such lofty and magnificent conceptions, that the beauties of his style, though highly illustrated by the figures of rhetoric, seem to be lost in the superlative brightness of his thoughts; when the most common and familiar truths are so raised and ennobled, by the new and rich combinations in which they are represented by the enchanting influence of his eloquence, that we wonder at our former indifference, and even ascribe our strong and lively emotions to the spontaneous exertions of our own mind, more than to the corruscations of his genius; when this sublime sympathy, this mysterious action and reaction between himself and his hearers, is thus powerfully produced, we can no longer withhold from him the praise of that exalted species of oratory, which seems to act by virtue of some hidden principle that eludes analysis, and becomes tangible only in its effects." (Pp. 283—285.)

The remainder of the volume is occupied with an Appendix, containing illustrations of the doctrines advanced in the body of the work. We do not think they will excite material interest; and they might perhaps have been omitted, without the loss of much information. Such parts of an author's efforts are often the most laborious and the most thankless. We do not pretend to undervalue them; but at the same time we doubt whether the generality of readers will enter into them with that minuteness of examination which they were evidently meant to receive.

If we were disposed to censure any thing in the work before us, it would be a tone of asperity which occasionally, if not frequently, appears; especially where much earnestness has evidently been felt for the establishment of the particular position in hand. The castigator morum sometimes seems to remove a little from his post of meek forbearance; and although he doubtless aims to speak the truth in love, utters it rather more with the air of the satirist, than of the pastor. In a didactic work of this kind, such a tone is perhaps more allowable than when it is heard from the pulpit; but it is

always dangerous to the spirit of him who uses it, and requires to be guarded against with unslumbering vigilance. In all other respects, we have read Mr. Lloyd's volume, with high admiration of his talents, his reading, in most cases his logical precision of argument—and above all, his sound, scriptural, and fervid piety. He is evidently no champion of a party, nor one of the men who eagerly rush upon the debateable ground of controversy between Arminianism and Calvinism, throw down the gauntlet, and challenge all opposers, in a field where nothing is to be won, and where the best charities of our nature are every day hazarded. Happily such combatants are becoming more rare; and we earnestly desire to see the arrival of that period, when the powers of divines and Christians will be exclusively devoted to the inculcation of that "repentance towards God, and faith towards our Lord Jesus Christ," which it was the desire of the great Apostle of the Gentiles to preach; and which he has emphatically called, "the whole counsel of God."

We may perhaps be permitted to add, that Mr. Lloyd has overlooked a few mistakes in composition, which a new edition will speedily, as we trust, give him an opportunity of correcting. In this case we would also recommend him to shorten many of his sentences which at present are unreasonably long; and thus are rendered so far involved and obscure, that the reader is either obliged entirely to lose the thread of argument, or to retain it at an expence of thought and attention, which is very rarely given at all, and, if ever, is sure to be reluctantly afforded.

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ART. XVIII.—*Letters on the State of Ireland*, addressed by J. K. L. to a Friend in England. Dublin: R. Coyne. 8vo. Pp. viii. and 364.

THERE are, perhaps, few errors more common, and few of more mischievous tendency, than that of the supposed amelioration of the Roman Catholic system. We are constantly hearing of the improved tone of Papists, and of the reasonable hope that may be entertained of something like an accommodation of differences between them and the Protestant churches. But we are very incredulous on these points. Not that we deny the gentleness of their demeanour and the liberality of their professions on some occasions, or doubt their perfect recollection of the advice of Bellarmine:—"Heretics are to be de-



stroyed, *root and branch*, if that can possibly be done, but if it appears that the Catholics are so few that they cannot conveniently with their own safety, attempt such a thing, *then* it is best, in such a case, *to be quiet*, lest upon opposition made by the heretics, *the Catholics should be worsted.*" De Laicis, lib. 3. c. 22. But we question the reality of this supposed change, and doubt the sincerity of such professions. On these points, therefore, it is the more satisfactory to be able to refer to the declarations of the Roman Catholics themselves, from which we may surely expect to gather enough to satisfy us on this important question.

J. K. L. otherwise Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin, is generally acknowledged to be the most talented and able advocate of popery at present existing in the three kingdoms. Temperate, moderate, and conciliatory, he must also be considered; since to the display of these qualities in the late parliamentary examination, the conversion of several opponents of popery has been ascribed. To his last work, therefore we shall turn, and shall trespass very briefly upon our readers, while we attempt to bring together, into two or three pages, the most characteristic features of modern Roman Catholicism, which this volume furnishes.

The first point which struck us on perusing this work, was, *the continued assertion of the arrogant claims of Romanists to infallibility, and to religious supremacy.* To begin with him who is claimed as the founder of their Church: hear the notions entertained of St. Peter, by this moderate and candid papist.

"The Father of mercies, not flesh and blood, had revealed to Peter that his master was the Christ, the Son of the living God; and a divine charity, bestowed from above, had filled the heart of that apostle, more than those of his companions. He is, therefore, elected to be the head of his brethren, that there might be no division amongst them, and the powers given to all collectively are given to him alone, and greater powers than these are given to him: not only is he entitled to bind and loose throughout the world, but the very keys of the kingdom are entrusted to him, that he might regulate all power, even as Christ himself, who is head over all the churches. His prerogatives are not yet filled up. Christ was the corner-stone, the rock—he is about to depart; but the Church, whilst in this desert, requires a rock whereon to repose, or at whose fount she may drink the refreshing waters of truth and grace: Peter, therefore, is made a rock, firm and immoveable; on him the church, by divine appointment, must be built, that it may be safe against the power of hell. Peter must found it at Jerusalem; he must ingraft the Gentiles in the person of Cornelius on the seed of Abraham—the old trunk of the genuine olive: he must establish his chair at Antioch, fix his see at

Rome, plant by the hand of Mark the word of the Gospel at Alexandria,, and collect under the shade of these great patriarchates all the nations of the earth; James might labour with him, John might pray with him, Paul might run with him; but if they laboured, or prayed, or ran without him, they would, as the most eloquent and laborious of them testifies, labour, and pray, and run in vain. Whosoever did not gather with him, as Jerome said to his successor Damasus, scattered; whosoever did not eat the lamb with him was prophane. The Redeemer has not yet dismissed him; he must accumulate upon him the plenitude of his power; he must pray to the Father specially for him, that his faith should not fail, and that, if infirm for a moment, he might return, and not only return, but confirm his brethren less gifted, less secure than himself. Now, indeed, he is prepared, and at length dismissed to the exercise of all his powers; to feed the lambs, yea, a second time to feed them, not by violence, or for the sake of base lucre, but to feed them as much by love and example, as by power; and to feed not only the lambs, but also the sheep—the whole fold, the pastors and the flock.” (Pp. 161—163)

We shall offer no remark on such language as this. It is meant for those to whom the Bible is denied, and with them it may succeed. But J. K. L. very well knows that such extravagance can excite in the mind of a reader of the Scriptures, only a mingled sensation of indignation and pity.

Having thus asserted St. Peter's supremacy, he naturally claims it for his followers, whom he designates, as  
 “the men whom the Lord deputed, in his own name, and with his own power, to govern his people until his second coming.” (P. 157.)

“If we want to know what that faith is, let us not wrangle about texts, which the devil himself could quote as flippantly as the most devout Bibleman; but let us do what Moses prescribe to be done, what Christ prescribed to be done, what common sense and the practice of mankind prescribe to be done; let us go up, like Paul and Barnabas, and their friends, from Antioch, and hear what Peter, and those who are with him, say about it; let us hear what seems good to the Holy Ghost and to them, or to those who were to be teaching in their place to the end of the world; let us hear what they command us to think and do upon the matter. If we hear them, we hear Christ, who is with them all days, even to the end of the world; but if we despise them, and Christ, and his Father with them, we must only take our place amongst the heathens and publicans, where we will have ample leisure to print and distribute Bibles, and dispute about them to our hearts' content.”\* (Letters, pp. 194, 195.)

“According to St. Paul, no one can take upon himself the priesthood, nor, of course, any office growing out of it, unless he be called

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\* The circulation of the Scriptures, according to this *Catholic Bishop*, is an employment fit only for the infernal regions. On the other hand, to take the Bible with a pair of tongs and bury it in the earth, as in the case of the Kildare peasant, is worthy of commendation, and proves a man to be a sound member of the Church of Rome.



as Aaron was ; unless, also, among other things, hands be imposed on him, and he sent to the work as Paul himself and Barnabas were sent. Even this does not appear to be sufficient ; regular vocation, ordination, and mission, from those who received it from Christ, or from those who succeeded to his disciples ; all this would not appear to be sufficient, unless the person sent to preach compare his gospel with that of Peter, and those who are with Peter, though he were called from heaven, he may, as Paul testifies of himself, be only running in vain. He may, if he be not in the body of which Peter is the head, make for himself, as Cyprian says, a *human Church*, an *adulterous Church*, (oh, shade of Harry, hear it ! ) but he cannot add to the Church of God if he be separated from him on whom alone Christ built it. If he be not in the body of Christ, in the unity of Christ, God will not exhort through him ; If he have broken, through charity, that bond of perfection which unites all the brethren ; or if he tear, as Cyprian again has it, by his wicked separation, the seamless cloak of Christ, whatever doctrine he teaches is a matter of indifference—he belongs not to the Church.” (Pp. 169, 170.)

It will be observed, that in these passages, infallibility itself, to all practical purposes, is claimed by Dr. Doyle, not for the Pope only, but, generally, for the clergy of the Romish church. The standard of truth is declared to be in the hands of “ Peter and those who are with Peter ”—we are to “ hear what *they* command us to think and do upon the matter. If we hear *them*, we hear Christ.”

Farther than this the ancient Papists could scarcely go, in their claims of spiritual domination. “ Those who are *with Peter* ” are to teach, and even “ *command* us what we are to *think*, as well as what to do.” Let us now observe how this power is employed, and to what purposes it would be devoted, were the means of enforcing their authority to be placed in the hands of Papists.

In the first place we find the Bible proscribed.

“ Some person in Waterford quoted with religious horror the saying of a priest, ‘ that the Bible would play the devil with them,’ meaning the children : yet the priest thought rightly, though he expressed himself in the Irish manner, putting the wrong end of the sentiment foremost. The Scriptures would not play the devil with the children ; but the devil would play his pranks with the children by means of the Scripture.” (Pp. 143, 144.)

“ Had the chain with which Henry the eighth tied the Bible to the preaching desk in England, never been broken, that country would not have witnessed the scenes which her history records, and she might this day be the most free and happy nation on the earth, reposing in the bosom of the Catholic Church.” (Pp. 178.)

“ Wherever the reading of the Bible is not regulated by a salutary discipline such as ours, it leads a great portion of the people necessa-

rily to fanaticism, or to infidelity. The French infidels know this well, and hence their alliance with the Bible Societies." (Pp. 178, 179.)

So that it seems, according to this popish Doctor, that God has given to men a book, the free use of which is calculated to make men infidels. We beg pardon, or *fanatics* "*fanaticism or infidelity*" are the words. Now this term of fanatic is constantly applied in the present volume, to Protestants generally: so that we have here Dr. Doyle's distinct opinion, that the dispersion of the Scriptures among the poor Irish, will lead them "*necessarily*" to Protestantism. No wonder, therefore, that he wishes it still "chained up."

In the next place we learn how the establishment of scriptural schools is considered by them.

"We have borne many things, but we have never borne a persecution more bitter than what now assails us. As the persecution of the church by Julian in the time of peace was more afflicting than that of Nero or Domitian, so what we suffer from these societies, and the power and prejudice they have embodied against us, is more tormenting than what we endured under Anne or the second George." (Pp. 152, 153.)

"The tendency of all these societies is one and the same; the subversion, by indirect means, of the ancient faith, and the establishment on its ruins of a wild and ungovernable fanaticism. They have, under the specious pretences of diffusing the Word of God, and educating the poor, obtained the money, and the patronage, and the support, of some of the most exalted and liberal characters in both countries. The bigots in Ireland are all with them, actuated chiefly by the deadly hatred they bear to our religion. The Established Church lends them its aid, as it would ally itself with the priests of Baal, against those whom it has supplanted; and also because it cannot oppose itself to sectaries without being taunted with its abandonment of the right of private judgment.

"These societies have lately thrown off the mask, which had been too much worn to conceal them; they have openly avowed this hostility to our faith. They have questioned the authority of those whom God appointed to rule his church; they have scoffed at the idea of tradition, and loudly confessed the competency of all to read the Word of God without guide or instructor, and become wise by it alone to salvation." (Pp. 153, 154.)

The circulation of the Scriptures, then, and the establishment of schools in which the word of God is taught, would both be prohibited by J. K. L. and his friends, had they the power to do it. And that power is the object they are now endeavouring to gain.

Our last remark is, *that the claim to spiritual supremacy is always accompanied by a refusal to shew their title to it.* Indeed, the system of papists is altogether one of *assumption.*



They set common sense at defiance, and demand implicit submission without offering any proof of their title even to a qualified obedience. To understand the extent of this spiritual tyranny, and the prostration of mind which must be required before a man can be brought into subjection to it,—take a single instance. A young man of sense and acuteness is brought up a Roman Catholic. His friends, his connexions, his neighbours, are all of that persuasion; but he begins to think, and finds many things around him for which he wants a reason. His priest tells him that by the pronouncement of two or three latin words, he actually turns a piece of a wafer, into real, substantial, flesh, and yet this flesh retains all the appearance of wafer still. He has been brought up in the credence of this, but he now begins to ask himself—*Why* do I set aside the evidence of my senses in this case? Upon *what ground* is my belief founded? Again, the priest prescribes to him the frequent repetition of some latin prayers, not one syllable of which can he understand, and tells him that this vain service is meritorious in the sight of God.—Again, he asks himself, *Why* do I perform, at the bidding of the priest, rites which, as addressed to the Father of Spirits, are so plainly irrational? These questions bring him to the plain conclusion, that he is trusting the concerns of his soul, and his immortal interests, in the hands of a human being like himself. He is not following either the dictates of common sense, or the written commands of God; but is relying wholly on the direction and guidance of his priest. The question naturally follows, Has this priest any divine authority, or commission from God, which can warrant me in placing myself so implicitly in his hands?

A sincere and earnest inquirer, would thus be brought, however candidly and submissively, to ask of his priest the credentials on which he assumes to act with this plenary authority. He would say, You teach us to attend to such and such ceremonies; to perform such and such services and penances, and you promise us salvation on these conditions. Now as the confidence you thus require of us is immense, as we are to rely on you for our eternal welfare, will you not afford us the satisfaction of knowing that you are really invested with the divine authority in these matters?

To this requirement Dr. Doyle replies:—"The Lord deputed us, in his own name, and with his own power, to govern his people until his second coming." (P. 157.) "Perhaps it may not be too much to ask," resumes the inquirer, "that you will let us see the commission by which this power is intrusted to your hands. It is contained, we

presume, in the Holy Scriptures. Allow us, then, to 'search the scriptures,' as we are told we are commanded to do, and then your title to this vast authority will doubtless appear, and our minds rest satisfied."

"No," replies Dr. Doyle. "The reading of the Bible, when not regulated by a salutary discipline, necessarily leads to fanaticism or infidelity." (P. 178.) We allow "the entire, or *portions*, of scripture, to be read by those who will not abuse them, or by those who, *in our judgment*, are likely to profit by them." (P. 207.) "But you appear too inquisitive and captious to be trusted with them at present. Content yourselves, therefore, with hearing them "expounded by those who are commissioned by Christ to teach." (P. 207.)

The Romish Church thus takes the ground of an Executor, who locks up the will which he undertakes to administer, prescribes arbitrary conditions to the parties interested, and at the same time refuses to allow them to see the instrument under the authority of which he professes to act, and the provisions of which he pretends to be fulfilling. The Clergy first deprive their votaries of the Scriptures of truth, and in the next moment appeal to those Scriptures to prove their own right to supremacy. So that their followers are mocked with continual references to a document, the perusal of which is sedulously denied to them. In what other transactions of life would such a line of conduct as this be quietly submitted to, by a large portion of the people of a whole country.

Our conclusion is, that the substantial character of Popery remains the same. There is no visible token of any descent from the lofty ground she has taken. She shuts the scriptures to mankind, and claims to be heard in their room, as an equal or superior authority. She is the sole depository, as J. K. L. informs us, of "*Tradition*" which is the "unwritten law" of God, and by which alone the written word can be rightly interpreted. But Protestants know that "Holy Scripture" *alone* "is able to make them wise unto salvation," and Englishmen are too much attached to common sense and plain dealing, to submit to the authority of a canon of interpretation which exists only in the minds of those who fear to trust their cause upon the plain meaning of Scripture. Till, however, this point be conceded; till the Church of Rome consents to appeal to the Bible, to lay it open for the examination of her claims, and to abide the decision; there can be no reasonable hope of her sincere or genuine amendment; or any ground on which Protestants can safely unite with her.



ART. XIX.—*Divine Influence ; or, the Operation of the Holy Spirit traced from the Creation of Man to the Consummation of all things*: By the Rev. Thomas T. Biddulph, A.M. Minister of St. James's, Bristol: and late of Queen's College, Oxford. London: Hamilton and Co. 8vo. Pp. v. and 263.

THE volume, which we now introduce to our readers, consists of fifteen consecutive discourses on THE INFLUENCE OF THE HOLY SPIRIT ON THE SOUL OF MAN, traced from the Creation to the Consummation of all things. The subject itself is invested with attractions of the highest order, and ought at all times to command the ready attention of Christians; but the occasion, and other circumstances of the appearance of this work before the public, clothe it with additional interest. The volume owes its existence to one of those painful seasons of cessation from pastoral labour, to which the Church has been indebted for some of its most valuable and permanent possessions. It is the production of a veteran in the greatest and noblest of causes; who, though compelled for a time to quit the open field, yet, even in the tent and upon the couch of suffering, allows not the weapons of his warfare to lie idle beside him. The venerable author thus occupied and improved the period of his trial; and his work reflects the peculiar character of the scene which gave it birth.

The promise of a Saviour, made to the first and only tenants of the forfeited Eden, implies a gracious purpose, correspondent with that which the Son of God communicated to his servant and apostle Peter: "Upon this Rock I will build my church; and the gates of hell shall not prevail against it." The first stone of this spiritual edifice was laid on the very spot, where the cross of its founder was erected; and in every age, since its commencement upon this rock of ages, the divine Architect has made additions to the majestic pile. During some bright eras the work has advanced with a rapidity which has gladdened earth and heaven, and compelled even its adversaries to exclaim, "This is the finger of God:"—"for they perceived that this work was wrought of God." At other periods, and these not of short duration, it seemed, to human view, to be at a stand, and perhaps even in a state of dilapidation, exposed defenceless to this world's inclement and stormy atmosphere. The building, however, was securely sheltered, and in sure, though silent progress. The gates of hell, pouring forth from time to time all the hosts of the powers of darkness,

never prevailed, either to shake the foundation, to loosen one stone, or to suspend the advance of the superstructure. The cause is not far to be sought. The Spirit of truth, and life, and power, abideth ever in the church as his chosen abode; and accordingly we find, in even the gloomiest eras of its history, irrefragable evidences of His presence, by whom the whole body of that church is governed and sanctified. It is not so much the object of the volume now before us, to establish the correctness of this remark, as to prove that all the genuine piety extant upon earth, ever since the foundations of the world were laid, derive its origin and maintenance from the influence of the Holy Spirit. The author might easily, and, we conceive, with some advantage, have multiplied his historical evidences upon this point. In another edition, which we trust will speedily be called for, we shall hope to see additional testimony to the soundness of his general position, that in every age of the church, divine influence has been vouchsafed to all its members; and is to be considered to be the one principle, exclusively and inclusively, of spiritual life, vigour, and hope towards God, and as the sole efficient cause of charity or love towards man.

In his first "Discourse on the influence of the Holy Spirit on the Soul of Man, in his state of Innocency," Mr. Biddulph proves the necessity of that influence, by reasoning at once simple, convincing, and scriptural.

"The constitution of man, as we learn from the pen of St. Paul, is three-fold: it consists of a *spirit*, a *soul*, and a *body*. In its triune nature it resembles its divine Archetype, in whose image and likeness the triune Author of all created existence is expressly said, in our text, to have formed his creature, man. The *body* of man, formed out of the dust of the ground, has a life common to it with other vegetable substances. It consists in, and is maintained by the circulation of a vital fluid throughout the whole, called blood, as existing in the human body; and sap, in organized vegetable bodies. Its office in all is the same, the maintenance of a vegetable life. The animal *soul* of man has a distinct life which is common to all animal nature. It is the life of sensation, propagated by the nerves through the body. But man has also an immaterial intellectual nature, described by the term *spirit*, whereby he is distinguished from all other animals, and associated with the spiritual world. Hereby he is rendered capable of communion with God, who is Himself pure spirit, and of worshipping Him. This is that nature which God *created* at the time when he *formed* the body of preexisting materials, viz. the dust of the ground, and *breathed into his nostrils the breath of animal life*.

"Now each kind of life in man is supported by extrinsic influence, without which it necessarily perisheth. If the breath cease to maintain the circulation of the blood, the body becomes a torpid mass of matter. If any partial interruption take place in the communication



of the nervous fluid, the parts of the body from which the supply is cut off, lose all sensation. And the case is the same with respect to the intellectual branch of human nature. Its spiritual sensibilities, its proper consciousness, and its capabilities of enjoying that from which its happiness must be derived, depend on divine influence communicated to it, and a state of soul adapted to the reception and functions of that influence." (Pp. 3, 4.)

"The immaterial part of man was, doubtless, created in the highest state of spiritual perfection. Its sight, its hearing, its feeling, its taste (to make use of a phraseology which the Scripture warrants), were all acute, in a degree inconceivable even to a resuscitated soul in its present diseased condition. Its capability of delight in the objects which it was created to enjoy, its love to the Divine Author of its existence, and of all its blessed prerogatives, its spontaneous and instantaneous movements in obedience to every blissful call of duty,—were such as an angel only can understand. A perfect organization of mind, and a full and constant supply of divine influence, constituted the paradisiacal state of man. What Mr. Addison has said of a renewed soul (*mutatis mutandis*), must have been true with greater emphasis in man's primitive state: "He (the Spirit of God) is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man." (Pp. 4, 5.)

When we attempt to draw a portrait of the first Adam, we copy its constituent lineaments and features from the graphic history we possess of the second Adam; and from the spiritual and moral image of God restamped, though as yet but faintly, and imperfectly, upon the regenerate soul. Here we are directly led to the agency of the third person in the ever-blessed and glorious Trinity, and recognize the fulness of this sacred unction resting upon the Son of man, and various measures of the same holy influence upon the renewed souls of his people. Now, as the image regained is identically the same with the image lost, the cause of the perfection of the one, and the incipient excellence of the other, must be identified. The divine agent, who moulded the first human pair in the very image of God, is the same as he who constitutes believers in Jesus, "partakers of the divine nature."

From the same discourse we extract the author's view of the loss sustained by man at the fall, and of the glorious object of redeeming mercy.

"The first transgression put an end to all direct communication between God, the only possible source of real felicity to an intelligent mind, and the soul of man. The life of God was extinguished by the withdrawing of the Spirit of life. While the body became subject to death, the soul immediately died the death adapted to its immortal nature, by the loss of that in which its life consisted. It was instantaneously deprived of the favour and presence of God. The effect

which is produced by paralysis on the body, by a separation between it and the fountain of sensation in the head, was produced on the fallen soul. It could not indeed, from its immaterial nature, lose all sensibility, for it became conscious of its own misery; but it lost all capability of enjoying its proper happiness in and from God. Another spirit supplied the place of that which had hitherto governed and influenced it, and man became '*earthly, sensual, and devilish*;' his three-fold constitution became subject to that dreadful influence, which is present and prospective death." (Pp. 8, 9.)

"This view also shews us the nature of the object which the redemption in Christ Jesus proposes. It is not a mere exemption from the future punishment in hell, which sin has deserved;—it is not a mere restoration of the profligate from a course of vicious conduct to morality and virtue;—it is not a reinstatement of intellect in the government of the passions; but it is the restoration of the soul to communion with God. To this end an adequate satisfaction to the insulted justice of the Deity was necessary, in order that God might be just in the justification of the sinner; and this obstacle, which the truth and justice of God interposed, being removed by the sacrifice of a Divine Mediator, a way was opened for a discovery of the glorious object of Divine benevolence. That object could be nothing less than a restoration of the fallen soul to a capacity of enjoying its forfeited happiness. To this end it was further necessary that a reorganization of the mind should be effected, or, what the scripture calls, a new formation in Christ Jesus, produced by virtue of his mediation and intercession. This was essential to a renewal of that connexion between God and the soul, by the indwelling *Spirit of life in Christ Jesus*. And what is the process of conversion but the process of that reorganization, gradually accomplished in order that the wisdom, power, and grace therein manifested, may be the more clearly discerned by its eternally indebted subject, and by adoring angels, who, rejoicing over every sinner that repenteth, or that receives this renovated spiritual constitution? It is the removal of the spiritual paralysis, the restoration of heavenly sensibilities, the reanimation of the soul to a capacity of perception, to a consciousness of Divine love, and to a reciprocal love of God." (Pp. 10, 11.)

A considerable part of the second Discourse is taken up with an induction of particulars from the inspired records of eternal truth, and from the accredited depository of the views of that truth entertained by the Church of England, to establish the doctrine, that divine influence is the cause of all spiritual vitality in the human soul. The writer takes a cursory and brief retrospect of the evidence, afforded by the succinct history of Moses, that the energy of the Holy Spirit was not unoccupied, in its official character as the source of spiritual life, in the antediluvian church. To that source he traces up the penitent faith of the first transgressors; the more excellent offering of the protomartyr Abel, the public and holy



zeal of Seth; the heavenly tenor of Enoch's glorious course; and, indeed, all the streams which partially irrigated a world, so early doomed by the universal corruption of man, to bear the curse of spiritual barrenness, to be deserted by the long-resisted Spirit of God, and to be eventually swept by the besom of destruction. He gleans from a field which, at this distance of time, appears in retrospect to be but a desert, sufficient evidence to establish the important doctrine of our scriptural church, that "both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man:" and that therefore, "they are not to be heard, who feign that the old fathers did look only for transitory promises."

Every expositor of the Holy Scriptures renders an essential service to the church, when he throws the full light of the New Testament upon the pages of the Old; and redeems the ancient ceremonial from that character of burdensome and barren formality, which has been too readily imputed to it. Thus, the seven branch candlestick of the Jewish sanctuary, is perceived to have been supplied with the same oil which feeds the ever-burning lamp of the Christian temple; and to have thrown around a light, comparatively indeed feeble and dim, but essentially the same with that which shines in the modern Zion, and renders the spiritual Jerusalem the joy of the whole earth. On this principle Mr. Biddulph satisfactorily proves that

"circumcision was a standing memorial of the operation of the Holy Spirit in regenerating the fallen heart, from the time of its institution, till the atonement by blood having been made on the cross, it gave way to the unbloody rite of washing the body with water, in token of the same essential truth, that man 'being born in sin, and a child of wrath,' must, by divine operation, be made a child of grace. And it appears that the great design of both these successive ceremonies was to keep alive in the church a remembrance of the office of the Holy Spirit in the economy of redemption." (Pp. 43.)

The history of Israel, from their triumphant transit through the Red Sea to their removal in slavish bonds to the provinces of their Eastern conquerors, furnishes an important period in the annals of the church of God; and we should have thought that it afforded rich and ample materials for more than one brief Discourse. The highly respected author might have dilated upon this part of his subject, and illustrated it with portraits of piety as brilliant in their colouring as any to be found in the sacred archives:—portraits which reflect in their every feature, the divine lustre peculiar to those whom

the Holy Spirit draws into communion with God, and on whom that blessed agent renews his own marred and lost image. The era, which gave birth to three-fourths of the volume containing the only revelation of God to man, was distinguished by multifold evidences of the presence of the Third Person in the Trinity with the people of God, and of the insufficiency of laws, however holy, just, and good; of ceremonial ordinances, however numerous, strict, and significant;—to render man holy and happy, without the aid of that Divine guide and comforter.

When we read the Fifth Discourse, which is a review of the effects of divine influence during the period comprised between the Babylonish captivity, and the Advent of the Messiah, our attention was principally arrested by a brief but valuable and interesting notice of the Maccabean revival of religion. Much of the blood, which flowed in such copious streams under the dæmoniack sword of Antiochus Epiphanes, was the blood of martyrs, whose dying testimony to Jehovah attested the presence of a divine unction upon their souls, which hallowed their death in the sight of their God. Jesus himself appears to have borne in acceptable remembrance the faithfulness unto death of this company of the “holy army of martyrs;” for it is with great show of probability conjectured, that “the Feast of the Dedication,” which, though of uninspired origin, the Saviour honoured with his presence, was instituted in commemoration of the renewal by Judas Maccabeus of the buildings of the Sanctuary, which, during the Antiochean persecution, had been profaned and desolated. The Apocryphal history of that period, lamentably deficient as it is on many points, is not destitute of pleasing and satisfactory evidence, that the Holy Spirit supported, comforted, and purified his church in the midst of the fires. The language of the book of Wisdom in all probability aided the aspirations of many awakened and anxious souls. In the silent hour of self-communion, their reflections were of this cast—“O send wisdom from thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? And thy counsel who



hath known, except thou give wisdom, and send thy HOLY SPIRIT from above ?”

These Discourses, however, do not constitute a bare historical review of the history of the church of God in reference to the doctrine of divine influence. They contain but little to gratify the speculative curiosity of modern superficial readers. Throughout they are of a practical character and tendency, aiming simultaneously to ameliorate the heart, and to elevate the affections to the only source of bliss, communion with God ; as well as to enlarge the views taken by the understanding. The author having remarked that, “ the life of godliness lasts no longer than the influence which produces it maintains its existence,” and that, for more than a century and a half before the advent of the Son of God, the Jews “ were sunk into formality, self-righteousness, and ignorance of the spiritual salvation, which was the grand object of their prophecies, and the sole aim of their typical worship, “ proceeds to inquire

“ what is the inference which we are to draw from the survey we have made ? Is it not plainly this : that Godliness is an exotic in the human heart, and requires an artificial climate and constant cultivation for its preservation ? It is in its origin the effect of Divine influence ; and that influence which implants it, must also preserve it. The natural state of the human heart is one of alienation from God, and of enmity to every thing that is spiritual, holy, and divine. Grace is not hereditary, nor can education or instruction ensure its effects. *The sons of God are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* The portrait of Israel, as delineated in the 78th Psalm, is the portrait of man in every age ; and the contrast there produced, between Israel’s ingratitude and Divine compassion, is verified through the whole history of the church.

“ But the history of the church is the history of every individual Christian. Every awakened mind is conscious of the same natural tendency to depart from the living God, which we have traced through the stages of the church which we have surveyed. Believers know that *by grace they stand*. If the influence of God’s Holy Spirit be obstructed in its operations by the unfaithfulness of its recipient, faith languishes, hope droops, and love becomes cold ; and were that influence for a moment to be wholly suspended, the spark of spiritual life would expire. The constant prayer, therefore, of every conscious sinner is that of David, *Cast me not away from thy presence, and take not thy Holy Spirit from me*. A sinner, saved from the dominion of the devil, the world, and the flesh, is a miracle of infinite compassion and almighty power.

“ The independence of Divine influence on human merit is another self-evident corollary from the survey we have made. The revivals which have been traced in the church of God, have all been preceded by a state of alienation, ingratitude, and rebellion. The tender

language of the Father of mercies, in all these instances of his renewed favour, has been that expressed by his prophet, *How shall I give thee up, Ephraim! How shall I deliver thee, Israel*; while that of his church in her declensions has been, *Depart from us, for we desire not the knowledge of thy ways*. It is by grace that we are saved, through faith; and that not of ourselves; it is the gift of God. The origin of salvation in the purpose of God and the gift of his Son, its communication by the influence of the Holy Spirit, and the preservation of the believer in the enjoyment of the benefit, by what Bishop Horsley calls "THE MYSTERIOUS COMMERCE OF THE HUMAN SOUL WITH THE DIVINE SPIRIT," evince that salvation is by grace. To suppose that merit, or worthiness, is the purchase-price of the grace of God, is Simony of the worst description, and fully proves that he who entertains the notion has *no part nor lot in this matter*, but is *in the gall of bitterness, and the bond of iniquity*." (Pp. 77—79.)

The Sixth Discourse is a succinct but able retrospect of THE STATE OF THE HEATHEN WORLD BEFORE THE OUTPOURING OF THE HOLY SPIRIT." The inquiring mind knew not whither to revert for consolation amidst the crowded calamities of life, nor where to find a single principle of truth on which it might repose. Reason afforded no steadier or stronger light, than that of a solitary star feebly glimmering between the clouds of the midnight sky; and philosophy herself, with all her Alexandrian stores, could furnish no source of present peace, nor basis of future hope. Left to its own resources, 'human nature knows nothing better or higher than itself, all above and around it being shrouded in darkness.' The God of this world, the Spirit that worketh in the children of disobedience gave appalling evidence, that the very light of his kingdom is darkness. But as the deep gloom of the intervening night augments by the effect of contrast, the splendour and glory of the day: so the state of the heathen world antecedent to the outpouring of the Holy Spirit was rendered subservient to the manifestation of the divine glory, when in the fulness of time, God, who at the first commanded the light to shine out of darkness, shined into the hearts of believing multitudes, and, reflecting the saving knowledge of his own glorious nature from the face of his dear Son, scattered the settled gloom of former ages. A world without God formed a striking contrast to the brightness of Jehovah's coming under the descriptive appellation of EMMANUEL, GOD WITH US.

We pass over the next Discourse ON THE INFLUENCE OF THE HOLY SPIRIT IN REFERENCE TO OUR BLESSED LORD, extracting only the annexed paragraph as illustrative of the Author's best style.

"A consideration of the concurrence of the high contracting parties to the covenant of redemption, in the execution of that stupendous



work, is of vast importance to the establishment and consolation of the believer's mind. To know that the blessing of pardon is not to be wrested from a reluctant hand, and that the sanctifying influence of the Holy Spirit follows, as a link in the chain of consequences from redeeming mercy, is knowledge that is of vital importance to the confirmation of our faith and hope, and consequently to the promotion of that love which is the essence of personal religion. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.* In this one gift all others are comprehended; heaven itself, and consequently every preparative for it, not excepted. There is but one thing more that can be added, in order to satisfy the mind of a trembling believer, and that is, the consideration that God, the Triune Jehovah, hath *chosen* the revealed method of saving sinners by Jesus Christ, as the principal means of shewing forth his own glory to all his intelligent creatures throughout the ages of the future eternity. If there be then a full concurrence of the Father, the Son, and the Holy Ghost, in the gospel plan of salvation—and if the everlasting glory of God will be thereby manifested, the doubting soul may be addressed in our Lord's compassionate expostulation with Peter, *O thou of little faith, wherefore dost thou doubt?*

“That there has been such a concurrence among the Divine Persons in the work of man's redemption, will appear by the inquiry we are about to make into the operations of the Holy Ghost, in relation to the human nature and mediatorial acts of the Son of God. He that said, *Let us, or we will, make man in our image*, has, since the entire mutilation of that image by sin, in effect said, under the influence of the same communicative benevolence, “Let us, or we will, redeem the fallen creature, we will restore him again to our lost image, we will bring him again to the enjoyment of his forfeited inheritance.” Such was, virtually, the language of the first discovery of grace made in Paradise, and that of every subsequent revelation of the Divine will; such was the language, not indeed spoken or written, but more easily legible and forcibly impressive than either verbal or written declaration could have been; such was the language of the incarnation, birth, ministry, life, death, resurrection, and ascension of the Son of God; and such is the intelligible language of all the operations of the Holy Spirit, both in the church at large throughout the whole period of its existence on earth, and in the heart of every individual believer in Jesus.” (Pp. 99—101.)

The Eighth Discourse is merely a rapid sketch of the effects of the great Pentecostal effusion of the Holy Spirit down to the end of the first century. “To collect all the evidence on the subject of the influence of the Holy Spirit, furnished during the Apostolic age, would require a transcript of almost one half of the New Testament.” But although the vast mass of materials before him might render brevity necessary, we are disposed to regret, that Mr. Biddulph has not given us a separate Discourse on the general results of that effusion of the

blessed Spirit, which constituted the period in question, the most splendid æra of that "dispensation which exceedeth in glory." His able pen and attractive style might have exhibited in striking contrast, the moral and spiritual condition of the kingdom of Christ, in its infancy, and that of the Roman Empire, in its maturity, with all the legislative acumen of its senators, all the splendid eloquence of its orators, and all the moral wisdom of its philosophers. The various resources of the wisdom of this world had been brought to bear upon the crying enormities prevalent in every rank and relation of human society, but with as little effect as the scanty waters of a solitary and disorganized engine produce upon a flaming edifice.

— ignis edax summa ad fastigia vento

Volvitur, exuperant flammæ, furit æstus ad auras.

"The simple modes of iniquity," says a powerful writer, "were put under an active ministry of art to combine, innovate, and augment. And so indefatigable was its exercise, that almost all conceivable forms of immorality were brought to imagination, most of them to experiment, and the greater number into prevailing practice in those nations: insomuch that the sated monarch would have imposed as difficult a task on ingenuity in calling for the invention of a new vice, as of a new pleasure." On a retrospect of the time, when Christianity began to pour its cleansing stream through the Augean filth of the heathen world, we are forcibly reminded of a remark made by the elegant Livy, in the preface to his History of Rome. He speaks of his own days as "*hæc tempora, quibus nec vitia nostra, nec remedia pati possumus.*" We have, it is true, a Discourse upon the state of the heathen world before the outpouring of the Holy Spirit; but that Discourse, able as it confessedly is, seems to us illustrative only of the *intellectual* degradation of the millions, upon whose understandings unassisting reason was left to essay the utmost of its powers: while their *moral* state is only incidentally touched upon. The two, indeed, are inseparably connected with each other, for, where light is absent, we legitimately infer the existence of all the horrors of darkness. Where God is unknown men are equally ignorant of whatsoever is lovely and of good report. How affecting too was the contrast between the aspect of that rising kingdom, whose characteristics were peace and joy in the Holy Ghost, and the universal aspect of the dominions of the God of this world. If there is truth in the remark of our great master of moral science, in reference generally to mankind, that "the utmost felicity which we can ever attain is little better than an alle-



violation of misery, and that we always feel more pain from our wants than pleasure from our enjoyments," what must have been the amount of positive woe amidst the destitution of paganism, which has no deity, nor priest, nor religious principle to heal the broken heart, or to inspire hope into the bosom of despair. While the Church, whether her members burned at the stake, bled on the scaffold, or encountered the deadly jaws of wild beasts, had in the midst of her a Divine Comforter, whose presence in the souls of believers threw the very light of heaven upon their earthly pilgrimage, converted the bed of torment into a bed of roses, and gave to the flames of martyrdom the glory of the prophet's car of fire.

Our author might also have found a subject worthy of his pen, in a comparison between the specific, as well as the general effects of divine influence under "the ministration of death and the ministration of the Spirit." "For if," in this as well as in all other points of view, "that which was done away was glorious, much more that which remaineth is glorious." We have seen the fruits of the Spirit rich and lovely, growing in that favoured region, which Jehovah chose for his own enclosed inheritance, the vineyard of his own planting, and which was watered by the dew of heaven, and by the early and latter rains of his grace. But how inferior in magnitude, flavour, and beauty, were the early products of the garden of the Lord, to those predicted by Isaiah: "Israel shall blossom and bud, and fill the face of the world with fruit." We must content ourselves with throwing out these hints, on which we shall be glad at some future day to see that the writer of these Discourses has enlarged and improved. His brief and cursory review of the period distinguished by the Pentecostal effusion of the Spirit, is aptly and beautifully closed with the following quotation from the Epistle of St. Clement to the Corinthians.

"How blessed, how amazing, the gifts of God, beloved! Life in immortality, splendour in righteousness, truth in liberty, faith in assurance, sobriety in holiness! And thus far in this life we know *experimentally*. If the earnest of the Spirit be so precious, what must be the things which God hereafter hath prepared for them that wait for him!" (Pp. 136, 137.)

Many readers probably will deem that Discourse the ablest in the volume, which is entitled, "THE INFLUENCE OF THE HOLY SPIRIT NECESSARY TO AUTHENTICATE THE HOLY SCRIPTURES AS THE ORACLES OF GOD." We shall make rather copious extracts from it, as illustrations of the venerable writer's deep and sound "knowledge in the mystery of Christ." The whole is written in that flowing, and yet energetic style,

which distinguishes most of the Author's valuable works, and affords, as far as *litera scripta* is capable of conveying, a fair idea of his personal ministry.

"We have seen how human corruption, and the natural enmity of the heart to truth and righteousness, polluted the stream of doctrinal tradition with admixtures of error and superstition. Sufficient evidence has appeared, that, had not a written revelation been vouchsafed, and had not a depository of that revelation been provided in the Jewish church, all trace of the true God, and of his salvation, would have been obliterated from the mind of fallen man. This indeed might be inferred from the present state of the Catholic church, without any reference to the direct proof arising from its past history. For, if the facts and doctrines of the gospel, so clearly laid down in the New Testament Scriptures, have been debased, perverted, and denied, by those who profess to receive those Scriptures as a revelation from God;—if the humiliating and consolatory, though mysterious, doctrines of man's wholly lost condition, of redemption by a Divine Saviour, and of regeneration by an omnipotent Sanctifier, have been found to be so opposed to the pride and self-righteousness of the human heart, that all the ingenuity of man's intellectual powers has been employed, almost from the rise of Christianity, in an endeavour to remove from the sacred page these offensive statements, or by dilution to render them inefficient and nugatory; the inference is evident, that these humiliating truths, had they been left to a merely traditional mode of communication, must, long ere this, have been entirely lost in labyrinths of inexplicable confusion.

"But matter of fact fully establishes this inference. We have seen the effect of human folly and perverseness in the several stages of our journey through the annals of the church. In the antediluvian and postdiluvian periods, to the time of Moses, though fresh verbal and symbolic renewals of the original revelation were furnished from time to time, as they became necessary; though the tradition of these divinely communicated notices, was, as far as it was possible, secured from alterations or additions by significant rites of Divine worship; yet the stream hardly flowed through more than a single generation, without being grossly corrupted; and though the polluted river, widening in its course as it increased its distance from its fountain, and as it was augmented by muddy waters flowing into it continually through a thousand different tributary channels, was again and again narrowed by some confining rocks; yet in spite of all obstacles, it continued to flow, till like the Ganges or the Nile, it burst through a multitude of mouths into the interminable ocean of Polytheistic idiocy." (Pp. 139, 140.)

The nature of his subject leads him to look further and deeper than the external evidences of Christianity, for attestations to its claim of a divine origin. To the bulk of mankind those evidences are either wholly or in part inaccessible. They have not leisure, nor, had they leisure, have they mental cultivation to enable them duly to estimate their force: but



as they cannot be expected to submit themselves to the discipline of a moral system, of whose truth and authority they have not competent evidence, other testimony, on a level with the lowest capacities of rational beings, must be placed within their reach.

“ The evidence, then, which is of universal application, is *EXPERIENCE*, or, knowledge gained by trial and practice. No other evidence will supply the place of this. The judgment may be convinced by the miracles and prophecies, the moral tendency and consistent tenour of Divine revelation ; but unless the heart be possessed of inward demonstration that the Bible is the word of God, its truths, when particularized, will be disrelished ; the consolations which it is intended to convey, will be unknown ; and the obedience which is paid to its requisitions, will be cold and lifeless.

“ The author is aware of the abuses of which the term *experience* has been the means, and of the strong prejudices under which, in consequence of being abused, it labours. But he knows of no other term which will equally well express what it means ; and he can discover no solid objection to it. It is used by the most learned and cautious of our English Divines, and it is scriptural. It was by *experimental* research that Bacon and Newton overthrew the error of former theories in natural science, and established truth on the ruin of baseless systems of error.

“ What other evidence would be satisfactory that fire will warm the body when it is cold, and medicine will heal it when it is sick, or that food will nourish it when it is in health ? A theory on either of these subjects might amuse the mind, but it would produce no real benefit. A fire on canvass, however skilful the artist’s pencil, will convey no warmth—an unapplied medicine, however sanative in its nature, no healing virtue—untasted food, however nutritive, no health or vigour. Of this experimental evidence, the uninstructed peasant is as capable of judging as the most deeply read philosopher. It is the evidence of sensation ; and the regenerate soul has its senses adapted to its spiritual nature, as well as the living body. It sees, it hears, it tastes, it feels. It has sensations of pain and pleasure which it had not, and could not have, in its natural state. ‘ Godly persons are such as *FEEL* in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things.’ ” (P. 145.)

We cannot but admire the judgment displayed by the author, in supporting the orthodoxy of his views, by apt and luminous quotations from divines of the highest and most unexceptionable standard, and against whose sentiments no appeal can lie amongst true churchmen.

The *DISCOURSE*, which traces the influence of the Holy Spirit through the period of heathen persecution, to the final establishment of Christianity, professes to contain little original matter.

“ These successive persecutions (observes the author,) answered, for a time, the same end in the mystical body of Christ, which the valves in the system of the veins answer in the animal body. The latter open towards the heart, and freely admit the influx of the vital fluid; but close to prevent its retrocession. Thus the circulation of the blood, which is the life, is maintained. In like manner, the severe sufferings of the church, while they continued, kept open a communication with the source of its life, and preserved the spiritual vitality of the mystical body. Soon after these persecutions terminated, disorder was introduced into the system, its vigour languished, its health failed, and atrophy and suspension of animation followed.” (P. 160.)

It appears, however, that the spark of life was never totally extinguished. Maintained by ‘the Lord and giver of life,’ the vital principle survived all the deadly attacks made upon its existence; and that which the storms of persecution only fanned into a flame instead of extinguishing, proved indestructible even by the stagnant atmosphere and mephitic vapours of prosperity.

Advancing into the æra distinguished by the establishment of Antichrist, the devout student of Ecclesiastical History gladly lingers upon the acts and writings of the illustrious Bishop of Hippo. It appertains to the office of that Divine agent, whose influence in the church forms the important topic of the present discussion, to endow his subordinate agents with their respective intellectual qualifications. But there are endowments of a higher order, and of weightier import, which peculiarly and exclusively result from His operation upon the hearts of those agents. The Spirit of wisdom manifested his presence in the already apostatising church, by enriching the celebrated Augustine with first rate intellectual and spiritual gifts, and thus arming him for a conflict with the host of Pelagian Heretics, who, betrayed by pride of intellect and by pravity of heart, conspired with the Spirit of Darkness to oppose the Spirit of Light. Inferior only to the ‘lively oracles’ of God were the writings of Augustine, in maintaining the feeble light that glimmered in the seven-branched lamp of truth through the dark ages. Many of the ‘secret ones’ of God found in the perusal of his works, the sole way to pardon, peace, and heaven. He knew all things by ‘an unction from above,’ which also pervaded his inestimable writings, and still discovers itself to the refined sense of the renewed soul, as precious ointment fragrant with odours from a happier and holier clime.

The empire of Antichrist did not obtain an undisputed triumph over the prostrate liberties of Christendom. Many a nominal subject of that empire, though invested with the



sable robe of superstition, bore faithful testimony to the essential doctrines of the gospel, and thus retarded the final ascendancy of that 'mystery of iniquity,' which previously to the dawn of the Reformation had established the authority of the Prince of darkness. It was, however, in the vallies of Piedmont that the contest was most nobly sustained by successive generations of holy men with an energetic and heroic constancy, which attested the invisible but efficient presence of 'the hand of the Lord,' a title whereby the Holy Spirit was known to the saints of God in days of old.

We have the highest authority for tracing up the arts, which add either to the comfort or ornament of life, or which subserve the important ends of mental cultivation, to a source higher than human ingenuity. As man must first have been taught by inspiration how to employ the noble faculty of speech, so, with equal probability, we may refer the art of writing to a divine origin. Letters, first written by the finger of God upon the Siniatic mount, were primarily applied to the most important of ends, in being made the depositories of revealed truth, whence the Spirit of grace brought forth his treasures of heavenly wisdom to enrich and save the impoverished and perishing souls of Adam's fallen race. Those treasures their blessed author still more widely dispensed, by an early consecration of the art of printing. The least observant of the complicated but admirable machinery of Providence, cannot avoid noticing the consecutive connexion between the discovery of this inestimable art, in the middle of the fifteenth century, and the rapid spread of the reformation. When the waters of divine influence swelled from their fountain into a deeper and broader stream, channels more numerous and capacious were thus cut through the parched and barren wilderness of the church. Multitudes hailed the rising of the waters with a holier enthusiasm and purer joy than was felt by the myriads of Egypt, when their mountain flood rose above the common level of the Nile, and diffused its refreshing and fertilizing tide over their thirsty lands. To all the means, devised and employed by infinite wisdom to bless and restore a ruined world, the language of the great Apostle of the Gentiles is strictly applicable. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

The thirteenth of these Discourses takes a retrospect of the period between the days of our own Bradwardine and the French Revolution: and brings forward abundant proof of

the unanimity of the true church in all ages, in a scriptural appreciation of the value and necessity of gracious influence to enlighten, renew, and comfort the soul of man. This review establishes the important fact, that, whatever other differences have existed, and still remain in Protestant Christendom; 'on the subject of the influence of the Holy Spirit, there is no diversity of opinion. It may here be remarked, that the unanimity of all true believers, on this and the other vital doctrines of Christianity, amidst an endless variety of sentiment on matters that do not enter into the essence of religion, corroborates the apostolical dogma, that "one and the same Spirit," animates "all the members of that one body," whose glorified head is Christ. But, as Mr. Biddulph too correctly observes,

"The revival of pure and undefiled religion, produced at the Reformation, did not long maintain the vigour of its youth. The reformed church, like the moon, after filling her orb with light by an unshaded exposure to the sun of righteousness, began to wane. The doctrine of the Reformation, as published by successive generations of preachers, first lost its energy, and then its purity. Justification by faith in Christ Jesus, and regeneration by the grace of his Spirit, became less prominent features in the sermons which were delivered from the pulpit, and the publications which proceeded from the press; till at length the light of nature dethroned Divine revelation from its supremacy, reason occupied the place of the Holy Spirit's influence, works were mingled with faith as the instrumental, and even the meritorious cause of acceptance with God, and morality was substituted for that spiritual state of heart and that holy walk with God which are the scriptural evidences of conversion to him. Such, and even worse has certainly been the case of the foreign reformed churches; and, whether it may be said without offence or not, such has been too much the case of our own establishment. Particularly, after the disorders in church and state introduced during the time of the usurpation, those who claimed the meed of orthodoxy, in flying as fast and as far as possible from the extravagancies and destructions which they had witnessed, verged to the opposite extreme, and in rejecting the dross of fanaticism and schism, threw away with it the precious ore of truth, which our martyred reformers had bequeathed to us in our articles, homilies, and liturgy, at the expence of their own blood, as a legacy of inestimable value." (Pp. 216, 217.)

"But the value of sound formularies has been made fully apparent by this declension. They preserved the light from extinction while human folly covered it from view, as far as it was possible to do so. And this light, on the gradual removal of the covering which concealed it, furnished a rallying point to the friends of truth, superseded the necessity of a laborious search after orthodox doctrine, and proved a bulwark to those who maintain, and are labouring to promote, the principles of their martyred forefathers. How different has been the state of things in those churches from which formularies were



discarded at the reformation! There, in process of time, infidelity became rampant. The deluge found no dam to obstruct its course; and from the chair of the once Christian professor, it was in an oracular tone declared, that science could make no progress, till the existing blind attachment to the Bible was banished from the world.

“On the continent, therefore, we may expect to find that the de-  
 cension from purity of scriptural doctrine and practice has been  
 greater than in our own island. Some of the once reformed churches  
 have reverted to their former state, and have again submitted to the  
 papacy. In all of them Deism has made dreadful ravages. And in  
 one of them, and that one of the most famous of the number, Socinian-  
 ism has superseded Christianity; the Augsburg confession has given  
 place to a system of (misnamed) rational Divinity; the schools of  
 learning have been cleared of all their orthodox professors, and the  
 doctrines of the Divinity of Christ, of justification by faith in his  
 name, and of sanctification by his Spirit, have been excluded from the  
 pulpit, and their advocates excommunicated. The persecuting spirit  
 of heresy, whether papal or infidel, has been fully proved by the  
 history of the church, whenever power has been vested in its hands.”  
 (Pp. 218, 219.)

We pass over the Discourse on the Influence of the Holy  
 Spirit, traced from the French Revolution to the present  
 period, to that which closes the volume. This last Discourse,  
 which is not inferior to any that precede it, on the Influence  
 of the Holy Spirit, during the millennial period, derives its  
 basis from Rom. xiv. 17. “The kingdom of God is righteous-  
 ness, peace, and joy, in the Holy Ghost.” If any persons  
 should take up this series of Discourses, and expect from  
 the reputation of the author, to meet with disquisitions, or at  
 least the writer’s own mature views, respecting “the ques-  
 tions which have, of late, been agitated in relation to the  
 millennium,” they will be disappointed. Whatever his sen-  
 timents may be respecting the particular character of the  
 predicted “sabbatism of the world, the Jubilee of the church  
 of God,” they are designedly withheld. He keeps before  
 him his professedly exclusive topic, and steadily pursues it.  
 He descants with his accustomed clearness and precision on  
 the present results of divine agency upon the soul, and  
 argues from scriptural premises, that the same agency will  
 operate universally in the latter days, and give to the whole  
 of this lower moral world, a character of beauty and glory  
 previously unknown.

“Now the millennial church, the last state of our Lord’s *mediatorial*  
 kingdom,—of his reign on earth,—will be similar in its character,  
 though very dissimilar in its degree of perfection in that character, to  
 its earlier and progressive stages of existence. Its essential attributes  
 will be the same, and derived from the same regenerating influence;

but as the former stages of spiritual life have been those of infancy, childhood, and youth, this will be that of matured manhood. The former exhibited the blade and the ear; but this will display the full corn in the ear: The animal life in man is, in its infancy, of the same nature with that of manhood, and originated and supported by the same extensive material agency:—the vegetable life of the grain of corn is also the same with that of the full grown plant. In like manner the millennial church will have all the spiritual qualities of the Patriarchal, Levitical, and Christian dispensations; but it will have attained, *in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" (Pp. 248, 249.)

The earth is to be filled with the knowledge of the glory of the Lord, as the waters cover the sea. But by what unprecedented display of power shall the foundations of the great deep be broken up, and the windows of heaven be opened, to pour this flood of saving knowledge, and glory upon the earth?

"Our Lord himself, (says our author) will solve the difficulty: *when He, the Spirit of truth is come*—viz. with the promised influence of the Pentecostal effusion, HE shall glorify ME—*He shall take of* (that which is) MINE, and shall shew it unto you. 'He shall exhibit to you my personal glory, the glory of my mediatorial character and office, the virtue of my atonement, the sufficiency of my righteousness, the efficacy of my intercession, and the perfection of my salvation.' This is the office of the Spirit of Jesus in the church now, to which the believing soul is indebted for all its hopes and consolations, as their efficient cause, as much as it is indebted to the mediatorial work of Christ, as their meritorious cause. And to the same efficient energy of the Holy Ghost will be attributable all the spiritual light, and life, and love, which will be enjoyed throughout the millennial period of the Church of God. Another Pentecostal feast will then be held, the memorial of a deliverance from a worse than Egyptian bondage, the bondage of sin and Satan—the era of thanksgiving for the ingathering of the harvest of the world, the general conversion of both Jews and Gentiles having been the prelude to it;—the recognition, not of the delivery of the law from Sinai, amidst thunderings, and lightnings, and voices; but of its inscription on the softened heart by the finger of the living God. This feast of an ulterior Pentecost will not be limited to a few days of rest and enjoyment like that of the ceremonial Pentecost; nor, like the first effusion of the Spirit, will its energy decline in the course of a century; but it will be the Sabbath of the ages of the world, and will be followed by that eternal and unchangeable state, in which the presence of the great King, and the influence of his blessed Spirit, will be enjoyed for ever and ever." (P. 258.)

We confidently expect, and shall cordially welcome a second and enlarged edition of this work, which we cannot dismiss in a more suitable manner than in the writer's own ingenuous words—



“Before the author can lay down his pen, he feels it to be a duty to propose a solemn question to himself and his honoured brethren in the ministry of the gospel. Have we, in our public ministrations, given sufficient prominence to the doctrine of Divine Influence? Have we exhibited it in all its importance as essential to the existence and support of vital Christianity? Have our hearers been taught, and that not occasionally and cursorily, but as a primary and certain point in experimental divinity, that *if any man have not the Spirit of Christ, he is none of his*? Have we given, that honour to *the Lord and giver of life*, to which in the Nicene creed, we have confessed him to be intitled? In short, Have we felt in our own souls, that *in Him we live, and move, and have our being*, in a spiritual sense; as, in a natural one, we live, move, and exist, in and by the atmosphere that surrounds us?

“The author himself pleads guilty to the charge implied in the preceding questions. He has never, indeed, doubted the necessity and reality of Divine influence on the fallen soul of man in order to its salvation; but he recollects with shame and regret, that he has seldom or never given that importance to the work of the Holy Spirit which its character demanded. He has never felt the *full* weight of our Lord’s awful assertion on his own heart that *except a man be born again, he cannot see the kingdom of God*.

“May not this defect in the public ministration of the Gospel account, in many instances, for our want of success? Let us try in future to give to the Holy Spirit all the honour due to his official engagements in the covenant of Redemption, and his consequent operations in the church; and see if He do not vouchsafe a more copious blessing on our labours. Our success depends, not on our talents or studies, but on his influence; and therefore it has been justly said that *Bene orasse, est bene studuisse*.” (Pp. 261, 262.)

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We can hardly close this review without some allusion to an Article in the LXIst. No. of the Quarterly Review, in which, with an unusually emphatic display of italics and capitals, Mr. Biddulph is charged with “attempting to lower the character” of certain “great and good men.” The Reviewer’s wrath is more particularly excited by the following passage and the note appended to it.

“The doctrine of the Reformation, as published by successive generations of preachers, first lost its energy, and then its purity. Justification by faith in Christ Jesus, and regeneration by the grace of his Spirit, became less prominent features in the sermons which were delivered from the pulpit, and the publications which proceeded from the press; till at length the light of nature dethroned divine revelation from its supremacy, reason occupied the place of the Holy Spirit’s influence, works were mingled with faith as the instrumental, and even

the meritorious cause of acceptance with God, and morality\* was substituted for that spiritual state of heart, and that holy walk with God which are the scriptural evidences of conversion to him. Such, and even worse has certainly been the case of the foreign reformed churches; and, whether it may be said without offence or not, such has been too much the case of our own establishment." (Pp. 216, 217.)

Upon this brief passage we have several pages of angry comment in the Quarterly Review. We will pass rapidly over the points which they hold censurable. First we are told,

"Mr. Biddulph is, no doubt, deeply read in our great English divines; and he makes heavy complaints of the numerous and fatal errors into which they have fallen. In his estimation they are, many of them, little better than heathen moralists. Among other charges against them is this—that, in the sermons delivered from the pulpit, 'works were mingled with faith as the instrumental, and even the meritorious, cause of acceptance with God.' Let then Mr. Biddulph produce half a dozen instances, from the volumes of our eminent sermon writers, in which works are declared to be 'the meritorious cause of our acceptance;' and we will engage to entreat our readers to avoid all communication with the abettors of so unscriptural a position." (Quarterly Review, p. 119.)

We cannot help remarking, here, the Reviewer's dexterity in attack. Mr. Biddulph had said, that at a certain period, in the Church of England pulpits, "works were *mingled* with faith as the *instrumental*, and *even* the meritorious, cause of acceptance with God." And the Reviewer calls on him to prove this by producing instances in which Works are declared to be "*the meritorious cause of acceptance.*" Mr. Biddulph spoke of an *alloyed and deteriorated theology*: and the Reviewer boldly calls upon him to prove *heresy*.

Passing on to the quotations from Paley, Tillotson, and Warburton, we find an imputation of unfairness and misrepresentation against Mr. Biddulph. We deny the justice of such a charge.

It is said to be unfair to judge Paley by a passage from one of his earliest publications. Let the Reviewer, then, refer to the following passages in his later works—

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\* "Socrates preaching moral virtue, and dying to bear witness to the unity of the Godhead, was made to the Grecian people *wisdom and righteousness*, not less than Jesus!"—Warburton.

"*Morality is the new creature* spoken of in the New Testament."—"Morality is all in all in the Christian religion."—"The Christian religion is the law of nature revived and perfected."—"The fruits of the Spirit are the same with the moral virtues."—"Grace and virtue are but two names that signify the same thing."—Archbishop Tillotson's *Sermons*, *passim*. This certainly is not the language of the Reformation!!

"If any one asks—What the expressions in scripture, *regenerate*,—*born of the Spirit*,—*new creatures*,—mean? We answer that they mean nothing—nothing to us; nothing to be found or sought for in the present circumstances of Christianity."—Archdeacon Paley's *Visitation Sermon*, at Carlisle, 1777.



"We have but one business in this world. It is to strive to make us *worthy* of a better." (Works, Vol. V. 1821. p. 459.)

"And first, as to the objection that is made to the Scriptures, that they have not defined with exactness the *precise quantity of virtue necessary to salvation*. We conceive that this, so far as we can judge was impracticable, &c." (Sermons. 1825. Vol. II. p. 244.)

and let him compare them with the language of the Eleventh Article, which declares that "we are accounted righteous before God, *only* for the merit of our Lord and Saviour, and *not* for *our own* works or deservings."

The objection to the quotations from Tillotson, is, the want of references to volume and page. This deficiency we can easily supply. We refer to the 3d edition in 3 vols. folio. 1722.

Vol. I. p. 394.—"It appears that the *main thing* in Christianity, is the practice of moral duties, and this is *the new creature*."

Vol. I. p. 346.—"The *great design* of the Christian religion was to restore and reinforce the practice of the natural law."

Vol. I. p. 384.—"Regeneration and sanctification are but different expressions of the self same thing."

Vol. I. p. 187.—"Good men in another life, are freed from all the evils which they suffered, and shall receive the *reward* of all the good they have done in this life."

Vol. I. p. 418.—"Nothing will pass for true religion before God, but the virtuous and charitable actions of a good life, and God will *accept* no man to eternal life upon *any other conditions*."

Vol. II. p. 311.—Title of Sermon 148.—"The Fruits of the Spirit, the same with Moral Virtues."

Vol. II. p. 314.—"Fourthly, That moral virtues are the graces and fruits of the Spirit."

Vol. II. p. 315.—"Grace and virtue are but two names that signify the same thing."

Vol. II. p. 165.—"Men must not think to drive so near and hard a bargain, in so desirable a *purchase* (as Heaven)."

Do these sentiments exactly coincide with those of the Homily on Salvation, which declares—

"Faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but *it shutteth* them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether: neither doth faith shut out the practice of our good works—but it excludeth them, so that we may not do them to this intent, to be made just by doing of them." Again, "And because all this (Justification) is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us, therefore, in that *respect of merit and deserving*, we forsake, as it were, altogether again, faith, works, and all other virtues."

Warburton is the last of these very ill-used persons. The

theology of Warburton will be found in the following passages from his works—

Vol. VI. p. 306.—“Are good works of no use in the Christian system? So far from that impiety, good works are seen, by this explanation, to be of the greatest avail, as they render men the only capable subjects of this justification, which faith alone procures.

—“as forming for us a title of God’s favour in general, they become the *qualification* of that inestimable reward, revealed by the gospel, to be obtained by faith alone.

P. 312.—“The two apostles are perfectly consistent in their reasoning on this question. Whose words, when aptly put together, produce this complete and capital truth. “Works entitle us to a *reward* indefinitely. Faith to the reward of *eternal life*.” But as he who deserves no reward at all, can never deserve the reward of eternal life, therefore the first step to the greatest blessing, must needs be, a title to the lesser.

P. 313.—“St. James’s purpose was to vindicate the use and honour of natural religion, from the corrupt comments of those pretended Christians, who flattered themselves in their vices, with the hopes of obtaining eternal life by faith, without being previously qualified for the *favour* of God, by the performance of those *good works* which natural religion enjoins.”

The doctrine here authoritatively laid down, is obviously this.—“That good works *entitle* us to, *qualify* us for, and render us *capable* of receiving justification by faith. Of course they must *precede* justification. But the Thirteenth Article, which Bishop Warburton must have repeatedly subscribed, declares, of all “Works done *before* Justification,” that “we doubt not but they have the nature of sin.” So that the Bishop would seem to imagine that men are to be “qualified for the *favor* of God” by works which “have the nature of sin.”

On the whole we consider Mr. Biddulph to have been perfectly correct in stating, as an historical fact, that “the doctrine of the Reformation, first lost its energy and then its purity”—that “works are mingled with faith as the instrumental, and even the meritorious cause of acceptance with God”—and that “morality was substituted for a spiritual state of heart. Nor can we see the impropriety of proving these facts from the writings of Paley, Tillotson, and Warburton, able, useful, and estimable as those great men undoubtedly were.



# ART. XX.—THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

1. *The Origin, Progress, and Existing Circumstances, of the London Society for promoting Christianity amongst the Jews. An Historical Inquiry.* By the Rev. H. H. Norris, A.M. Perpetual Curate of St. John's Chapel, Hackney, Prebendary of Llandaff, &c. London: Mawman, 1825. 8vo. Pp. 512 and clxxix.
2. *A summary account of the object, proceedings, and success, of the London Society for promoting Christianity amongst the Jews; with Answers to Objections; and an Appeal to Christians on their obligations to assist in this work.* By the Rev. C. S. Hawtrev, M.A. Minister of the Episcopal Jews' Chapel, and one of the Secretaries of the Society. Third Edition. London: 1823. 12mo. Pp. 36.

THE former of the above publications appeared not many days before the last anniversary of the Jews' Society, and was evidently intended as its quietus. The blow is meant to be a hard one—*toto jove fulmen adactum*:—and it may be thought extraordinary, that an Institution which has received it, should continue to show any signs of animation. On the occasion referred to, led, perhaps, partly by curiosity, we went to witness the Society's last agonies: and really we found, on our arrival at the scene of action, that some tokens of life were still discernible. If there be any thing which can render such a circumstance less singular, it must be sought for in the case of the assailant himself. That gentleman is morally defunct. He has already more than once attacked a kindred Institution; and on these occasions has been so roughly handled, and in fact so thoroughly mauled by its defenders, that we consider him, to all the purposes of literary discussion and controversy, deceased. We beg leave to assure Mr. Norris that he is extinct. Whatever contests may arise, in the present day, respecting religious Societies, he, for one, is out of the game; as much so as the captive powers, that stand by the side of the chess table. Yet, as there are some men who do not know when they are beaten, so again there are others, who do not know when they are dead. Mr. Norris may be quoted as an example. Killed but not conquered, we see this intrepid combatant advancing like the ghost of Banquo;

With twenty trenched gashes on his head;

The least a death:—

to a fresh attack. He must be met, then, by a fresh de-

fence. Yet let us not forget the nature of the contest. We would deal tenderly with his delinquencies, viewing them as posthumous : and he, if he has any thing to plead in extenuation, will of course offer it through his executors.

Yet, whatever clemency we may be disposed to exhibit on the present occasion, it certainly is not called for by any thing like temper or moderation on the part of Mr. Norris. In canvassing the conduct of individuals, and those, many of them, well known and highly esteemed characters, he shows no hesitation in imputing the worst motives, and applying the most scurrilous epithets.

The Missionary Society intended to make use of Mr. Frey as a tool. (P. 16.) "The Society's fuglemen provoked great applause, to raise what was intrinsically worthless, to the necessary measure of estimation." (P. 117.) "Their next point was to beget confidence in themselves, as disposed to economise as much as possible the Society's resources ; and, for this purpose, they proceeded to 'recommend earnestly the enlargement' of those sources of revenue, from which there were the fewest drawbacks, and to evince a special jealousy," &c. (P. 126.) "It was therefore proclaimed from the pulpit (to give all the solemnity possible to the declaration,)" &c. (P. 127.) "The schools were a part of the machinery which could not be dispensed with, and obviously best adapted for domestic use ; inasmuch as whilst they gave a locality and an imposing presence to the Society, their operations were removed from public notice, and their failures were insignificant, and not easily detected. The schools, therefore," &c. (P. 136.) "To give an air of seasonableness to Mr. Solomon's account, and to provide (if necessary) a specious pretext for his continuing here longer than the alleged cause of his coming over would account for, they divulged," &c. (P. 288.) "a case, by double refinement, and skilful flavouring, clarified and doctored into a sort of London particular." (P. 293.) These are a few specimens of the imputations contained in Mr. Norris's book. Nor is he more scrupulous in his terms and epithets. An allusion to scripture is "blasphemous." (P. 148.) The "warranty of '2 Kings xii. and 2 Chron. xxiv.'" is "grossly profaned." (P. 255.) An application for the payment of an individual for services rendered, made by another individual, is "Moravian fleecing." (P. 319.) The Committee are said to "plume themselves," "upon the policy of a pious fraud." (P. 322.) Immediately after, we are told of "the same disguised method of proceeding at Berlin." (P. 323.) Then we read of "the Committee's casuistry," and "that casuis-



tical body." (P. 438.) They are "dealers in false representations," and "cajole their dupes." (P. cii.) One gentleman expresses himself, "with an exquisite mixture of cant and cozenage." (P. 298.) Others are "these empyrics." (P. 358.) A learned professor of Berlin is "that illuminist." (P. 398.) And an English clergyman, the well-known and esteemed author of the most popular religious tract in our language, is "that great mystagogue." (P. 506.) While another has made representations "at the expense of truth." (P. 131.)

We must deprecate the low scurrility of these personal attacks. Many, we feel assured, who hesitate as to the propriety of supporting the London Society, will feel no hesitation in condemning such modes of conducting a controversy. And we cannot help thinking that some, who are the decided opponents of the Institution, will feel heartily ashamed to find themselves opposing it in such company. At the same time, we beg leave to throw out one hint, for the serious consideration of Mr. Norris himself. Men so assailed as he has assailed the supporters of the London Society on the one hand, and those who assail them on the other, must of necessity be relatively opposite. Let him remember, then, when he attacks individuals of known character, learning, and piety, that their position determines his.

One further observation we have to premise; namely, that in a case like the present, any thing like ceremony would be ridiculous. We do not wish to imitate Mr. Norris in calling names: but, while we feel the necessity of the exposure which we are now about to make, we feel, at the same time, that it would be absurd in him to consider himself aggrieved by it. Indeed such an assailant probably expects hard knocks. A man who, in attacking a public body, imputes moral turpitude to the individuals composing it, of course does not look to be tenderly dealt with in a reply. We remember being shown a letter from a gentleman, now no more, (who had attacked a kindred Society, and had been answered with just indignation,) in which he observed that he had got into hot water, but that he liked the bath well. Some such predilection must exist in Mr. Norris's mind. With these explanations, then, we proceed to examine his book: and for this undertaking we possess an advantage probably enjoyed by few; namely, that we have *read it through*. This we have done with considerable attention; and, as far as his extreme inaccuracy would allow, with frequent reference to the documents quoted by him. And, though we cannot undertake to adhere strictly to the maxim,

which, some may think, in his case ought to be followed,—“*de mortuis nil nisi bonum*,”—we desire to exercise all due moderation, and to put forth nothing extraordinary, except what may arise from the extraordinary character of the book itself.

The first point into which we shall inquire, is, *whether the work corresponds to its title*: that is, whether it can properly be termed historical. In its title page it is called “an historical inquiry,” and on its back, a “history.”

Now an historical work, we conceive, should be grounded on satisfactory documents. But the historian, in the present instance, has frequently depended on private, and even, as it should seem, on secret information. Thus after bringing forward a most serious charge against an individual, which charge has never been publicly proved, he says “The details of all that passed on this occasion, and of the several examinations that ensued, are in the author’s possession!” (P. 65.) And there he keeps them, though sufficiently ready, on other occasions, to bring forth every available document. This is the more unwarrantable, because the charge which he afterwards urges against the Society, of exhibiting the individual in question to the public in an assumed character, and concealing his real one, and in fact of smothering his delinquency, after his delinquency had been officially before them, (Pp. 87, 98.) is totally without evidence, (as it is totally without truth;) and rests on no other foundation, than on the no-foundation of these unpublished details, which, even if communicated, would come far short of establishing it. To another assertion, again, Mr. Norris appends the following note: “This information is derived from a private source, but of unquestionable authority”! (P. 290.) Concerning a heavy charge, brought by a person of no respectability against the Society’s Hebrew Testament, which charge Mr. Norris calls “evidence,” he adds, “This has been fully confirmed to the author by a gentleman—!” (P. 411.) Respecting a Ukase of the Emperor of Russia, he writes, “The author had his information of this Ukase from a person of the highest respectability, who had read a statement to the above effect in the newspapers, within the last six or eight months, but could not give the exact reference. The author has endeavoured to obtain this, but hitherto his researches have been without success”! (P. 457.) For two transactions, again, which he represents as having taken place at Lambeth and at “the new Chapel,” respectively, (Pp. 36, 204.) he gives us no authority whatever: and we shall presently take occasion to observe, that one of these representations



contains a gross misstatement. At any rate, the character of an *historical* work requires satisfactory evidence.

It is also necessary to the character of an historical work, that the documents which it quotes should prove the facts alleged. Mr. Norris offers many quotations, which are no proofs of his allegations; and that where the allegations contain heinous charges, affecting the character of individuals. Certain persons seem, he says, "to have been engaged in a body to become working partners in the concern, (the Committee here being the capitalists and they the speculators) to watch the foreign market, and to make the best bargains in Jewish conversions, that the fluctuations in that commodity and the different barterers for it should admit." (P. 195.) He then, as his proof, offers certain extracts, which prove nothing of the kind. The utmost they establish is, that in one or two instances, Jews wished to obtain some pecuniary advantages from the Society; not that the Society, or the agents alluded to, in any case bargained for their conversion. The accusation, then, is gratuitous. Again—"He reports of himself, that his 'education was irreligious,' and describes the spiritual state to which it brought him as 'the depths of infidelity.' These, therefore, are, upon his own shewing, the first rudiments of his religious character." (P. 260.) How a man can be showing the first rudiments of his religious character, when he is setting forth his errors previous to becoming religious, we are unable to discover.—The Committee of the Malta Jews' Society, Mr. Norris says, "is composed of all nations and persuasions." (P. 333.) A list of their names is annexed by him, from which it appears, that they are all Europeans, or natives of the United States, and all Protestants.—"To smooth the path to proselytism, where baptism under any modification would be a hindrance, 'the inward baptism of the Holy Spirit' is set forth as all-sufficient." (P. 374.) To establish this accusation, all the proof brought against the Society by Mr. Norris is one extract from a correspondent, who, finding two Jews at Warsaw, who declared that they were willing to become Christians, but were as yet hindered by several things from being baptized, says, "We spoke to them about the inward baptism of the Spirit." Mr. Norris's accusation, then, is as far from the truth, as speaking about a thing is from representing it as all-sufficient.—Referring to some instances, previously alleged, of opposition on the part of the Jews, Mr. Norris writes, "but the instances then cited may be taken as casual irruptions of Jewish passion, rather than as acts of premeditated hostility. They will now be shewn to be systematic, determined upon in council

by the Rabbins." (P. 419.) On examination we find, that the proceeding on the part of the Rabbins took place at Jerusalem, the "instances" cited, which those Rabbins "determined upon in council," occurred at Jaroczin, near Posen, and Gibraltar, *months before*. This is dove-tailing with a vengeance; or rather what the rhetoricians call, *hysteron proteron*. Again—"A mendicant Society is formed to give a degree of system to these levies, and to concentrate the energies of those who raise them." (P. 452, 453.) What proof is then offered of this mendicant Society, formed to give system and to concentrate energies? "Besides the existing Society for promoting Christianity among the Jews, another is about to be instituted, to provide Jewish proselytes with means of support." The charge, then, is groundless.—The London Society, "has only prepared the Jews to be 'ensnared' by those cloked infidels, 'the Jesuits,' or to swell the ranks of open and avowed 'unbelievers.'" (P. 483.) All the proof offered in support of this assertion, is a complaint, from the Society's correspondence, of the activity of the Jesuits, and the unbelief of the Jews; but nothing whatever to show any co-operation on the part of the Society, either in the unbelief on the one hand, or in the Jesuitism on the other. Here again, then, there is a groundless charge. Lastly, a clergyman connected with the Society is stated to have maintained, that the two points on which Christians in general are agreed, viz. "that 'Jesus is the Christ, and that faith in him is essential to salvation,' are the only necessary credenda of that catholic body." (P. 506.) But on referring to the documents alleged in proof by Mr. Norris, even in the garbled form in which he presents them, we only find the clergyman in question maintaining, that these two points are of very great and paramount importance, and the points which Christians are most desirous to bring the Jews to acknowledge; not by any means that they are the only necessary credenda. And on referring to the *original* documents, as they stand in the Society's third Report, we find the writer expressly saying, "Manasseh completely errs in supposing, that I think there is no material difference existing between the various parties that bear the Christian name. I only maintain that if these differences were even far greater than they are, they in no wise affect the validity of the New Testament, and the common ground of controversy with the Jews." (Report, p. 68.) So totally devoid of proof are Mr. Norris's accusations, so groundless his assertions.

We also conceive it necessary to an historical work, that it shall contain no misrepresentations. The historian cannot



always quote at length the documents to which he refers, and therefore may be permitted, when he finds it more convenient, to give the sum and substance of them. But then he is bound to do this with the strictest fairness and candour. The reader relies on his fidelity, and that reliance should not on any account be abused. With instances of such abuse, however, Mr. Norris's publication is filled. Thus, out of a sum raised for the Society by certain clergymen, who visited various parts of the kingdom for the promotion of its object, he tells us that a particular portion of it appears to have been expended, "in their comfortable conveyance in post-chaises, with their secretaries, upon their several visitations." (P. 127.) But, on turning to the account current of the Report to which he refers, we find no appearance of the kind. We find indeed the sum alleged. But we find no mention of the mode of conveyance, no mention of post-chaises. The gentlemen alluded to may have travelled in post-chaises, they may have travelled by the mail. They may have visited parts of the kingdom where neither mode of conveyance was to be had. At any rate, the document, when referred to, is not found to support Mr. Norris's allegation. Again; to show the little "churchmanship" of one of the Society's agents, he asserts, that "at Hamburgh he selected Mr. Mudie's conventicle for his public devotions, and solemnized the evening of the Sabbath, at the house of one of the congregation, in the edifying religious exercise of reading 'the speeches delivered at the last Bible Society Anniversary.'" (P. 267.) This is a total misrepresentation. As to the minor offence, that of reading the speeches, (and we think there are many worse ways of spending the sabbath,) the gentleman in question never committed it. For all he says, in the passage to which Mr. Norris refers us, is, "Some more English friends assembled at Mr. Jackson's, who read some of the speeches delivered at the last anniversary of the British Bible Society." And as to the greater offence, of "*selecting* Mr. Mudie's conventicle for his public devotions," the charge is equally groundless. It may be questioned indeed whether the English chapel referred to can, with any great propriety, be called a conventicle. But be that as it may, the charge of "*selecting*" the "conventicle" is quite gratuitous. Having reached Altona on Saturday, after a tedious voyage, the travellers immediately retired to rest. The next morning, they found themselves, on awaking, too late for any divine service at Altona, and accordingly went into Hamburgh; "We went to Hamburgh, and rejoiced to find the English chapel, where service was just performing." Thus in fact there was no selection, be-

cause there was no alternative. So much for Mr. Norris's accuracy. Such is his mode of *getting up* a charge! Again—"This by no means satisfied the zealous 'Mr. Elsner,' whose *spirit* could take no rest till," &c. (P. 324.) One would think, from the italics, that Mr. Elsner, or those who write about him, had used some such expression. But on turning to the document to which Mr. Norris refers us, we find nothing of the kind. (Fourteenth Report, pp. 78, 79.)—We may apply the same remark to a list which he gives, of gentlemen who, according to his representation, have offered contradictory opinions. At different times, and under different circumstances, various friends of the Society have recommended such plans as they thought expedient, for promoting its objects; and these recommendations Mr. Norris brings together and contrasts, as if they had been made with a mutual reference, and in opposition to each other. No doubt there have been some differences of opinion, as to the best means of conversion. But the moment we examine Mr. Norris's representation, we find that it presents a curious specimen of selection and apposition, but nothing more. Thus, after mentioning a gentleman, who recommends the Bible with notes, in the form of tracts, our Author tells us that "he is *followed*" by another, "who recommends a 'merely Biblical Catechism, published by a Committee of Jews and Christians, &c.'" (P. 361.) Now the fact is, that one of these gentlemen writes from Silesia or Poland, the other from Norway. And as to the assertion that the latter *follows* the former, his communication is dated July 28, 1821, and that of his fore-runner in the discussion, Oct. 14, 1823! We must say, when things are thus brought together which have no mutual reference, the composition is more like cross-readings than history. But after all, it is not true, as we should imagine it to be from Mr. Norris's statement, that any "merely Biblical Catechism," to be "published by a Committee of Jews and Christians," is actually "recommended" to the London Society, for their adoption. The whole of the business is, that the writer of the communication, giving an account of some arrangements for the education of the Jews which have been introduced by the Danish government, states, among other particulars, that such a catechism has been published and is used in Denmark; and observes that it may be the means of leading the pupils from the Old Testament to the Gospel. He does not in any way recommend the catechism, as Mr. Norris would lead us to think, for the Society's adoption. Again—respecting a Greek Jew, who showed great eagerness to read the New Testament, Mr. Norris writes, "The splendid fea-



ture in this case, is that the Jew did not know what book the New Testament was, even after he had read it, till informed by Mr. Goldberg, who therefore records it as 'a new proof of the life-giving power of the Word of God.' (P. 386.) The narrative on which this statement rests is to the following effect. "A Greek Jew, who came to my friend to buy some articles, and saw the books lying on the table, took up a Jewish German New Testament, and read it with so much eagerness as to make him forget his business. He asked me what book it was?" (That is, as Mr. Norris represents the matter, "He did not know what book the New Testament was, even after he had read it." Whether this is a fair and creditable way of assailing the Jews' Society, we leave the reader to decide.) "I told him it was the New Testament—I caused him to read the 3d chapter of St. John, and explained it to him. The impressions it produced on his mind, and the emotions I observed, were to me a new proof of the life-giving power of the word of God." (Fifteenth Report, p. 53.) "Therefore," says Mr. Norris, (because he did not know what book the New Testament was, even after he had read it,) "therefore," Mr. Goldberg records the case, "as 'a new proof of the life-giving power of the word of God' !!! To an extract from the Fifteenth Report, concluding, "Who would not be called the repairer of the breach, the restorer of the path to dwell in?" Mr. Norris adds the following note. "There is more to the same purpose in the place from which the above irreverent misappropriation of prophetic passages is taken; only mixed up with a profane allusion to 'Him who wept over Jerusalem, and prayed for his murderers,' and therefore the author spares both himself and his readers." (P. 461.) The subject is Jerusalem and Palestine. And in applying to that city and land, in their present state, the words of the prophets who once lived and prophesied there, we cannot, for our parts, discover any irreverence, much less any "*misappropriation*." As to the *profane* allusion, our readers shall judge for themselves. "Surely every man, who, in the Spirit of Him who wept over Jerusalem, and prayed even for his murderers, bewails the obduracy which, for eighteen centuries, has reigned over the people which he loved, and believes that, even from *their* hearts 'the veil shall' one day 'be taken away, and that they shall turn unto the Lord,'—must feel a glow of holy zeal within him, when called upon to pity their wretchedness and forward their conversion." (Fifteenth Report, pp. 62, 63.) We read Mr. Norris's comment with astonishment: and we ask, on what principle of controversial fairness, or even of common honesty, he has cast, under

the pretence of sparing his readers and himself, a veil over this passage, as containing an allusion too profane to be quoted, even in condemnation of those who make it!

"Besides the missionary stations," he writes, "'under the direction of the London Society,' the official survey comprises others only 'in connexion with it,' and the re-survey would be incomplete if these were not included. They are, in number, two,—Cochin, in India, and Sydney, in New South Wales." (P. 468.)

Sydney is a place where there are very few Jews, and where very little has been done, except in a single instance, towards Jewish conversion. Mr. Norris would have us think, therefore, that Sydney is a missionary station in connexion with the Society, in order that he may subsequently show how little has been done there. He accordingly includes the words "in connexion with it," in inverted commas, and gives below a reference to the Jewish Expositor, Vol. IX. p. 18. Who would not think that Cochin and Sydney are there expressly mentioned, as missionary stations, "in connexion with" the Jews' Society? Yet on turning to the passage referred to, we find nothing of the kind. It is only said, "there are now seventeen missionary agents under the direction of, or in connexion with, the London Society alone." But, it will be asked, is there no mention of Sydney, in the article wherein this expression occurs? We answer, None whatever. Is not the Society's correspondent at Sydney one of these "seventeen missionary agents?" No; they are enumerated under the heads of Holland, Germany, Russia, Poland, Italy, Palestine, and India. Such is Mr. Norris's documentary authority, alleged and referred to by himself, for making Sydney a "station."—Of an aged person, Marcus, at this very place, he observes, that no very high estimate will be taken of him as a convert, "when it is stated that he has yet advanced no further than to *think seriously* of making public profession of his faith." (P. 472.) Yet it appears that this person had been in the habit of celebrating public worship among his Jewish brethren; and purposed, if he recovered from an illness, to go again among them, and explain to them the Holy Scriptures. Mr. Norris will tell us, perhaps, that the very expression which he has used, appears in the documents which he quotes. "He has *thought seriously* about making a public profession of his faith." (Jewish Expositor, Vol. viii. p. 334.) True. But he loses sight of a little explanatory clause, which he also quotes. "He has thought seriously about making a public profession of his faith in Christ, and *receiving Christian baptism*." This is what Marcus was thinking seriously about. But Mr. Norris sinks the ex-



planation in his text; and so makes it appear, that a Jew, who had long acknowledged himself convinced, who had been announced as a hopeful character, and who in sickness had earnestly besought a Christian minister to visit him, was still in a state of hesitation.—Again, it is well known that Jews often seek Christian baptism from merely temporal motives; and instances of this are frequently related in the publications of the Jews' Society, generally with some expressions of regret or disapprobation. Of these relations Mr. Norris takes advantage, to make it appear that, upon the Society's own showing, they encourage converts of such a description. "By the shewing of the missionaries themselves, they," the converts, "are either 'persons who understand nothing but hawking,' or Jews who apply for baptism to *be more successful in their trade.*" (P. 498.) Now on referring to his authority for this last clause, we find an extract not from the correspondence of any agent of the Society, but from a Saxon Newspaper, to the following effect. "That Jews apply for baptism, to be more successful in their trade, both in buying and selling, or to get rid of numberless provocations to which they are exposed, is no rarity, and little worth rejoicing at. The case is more seldom that a respectable Jew, from true conviction, becomes a Christian." This extract, however, in no way imputes such nominal conversions to the London Society. On the contrary, (and this is a circumstance which prodigiously aggravates the effrontery of appealing to such evidence in support of such an accusation,) the extract goes on to record the conversion of a Jew of real respectability, "a man well known," "and justly esteemed in the learned world," who does impute his own conversion to the instrumentality of a missionary of the London Society!—In the Appendix, Mr. Norris gives, from the journal of Mr. Handes, an account of a party, where "A proselyte came in. He was a complete infidel, and poured the greatest contempt upon the Bible, and upon religion in general." Subsequently he adds, "Mr. Handes journalises this party on the preceding evening, as having had their hearts quickened by the Spirit from above, and as having parted as members of the mystical body of Christ." (P. cxxxix.) The fact is, there were two parties; and of that which met the evening before, Mr. Handes does speak in the terms imputed to him; incautiously, no doubt, as two of the individuals composing it were present at the second party when the infidel came in; and one of them sided with him, while the other appears to have inclined to favour him. But, will our readers believe it? The infidel was not present at the evening party. "We read," says Mr.

Handes, "a part of Milner's Evangelical History, and sung a hymn, while the Spirit from above quickened the hearts of all of us, and we parted as members of the mystical body of Christ." (Jewish Expositor, Vol. ix. p. 97.) A very different party this, from that of the ensuing morning.—Some of Mr. Norris' statements may be very shortly disposed of. Referring to the embarrassed state of the Society's affairs, before it was transferred to the management of churchmen only, he says, the Committee "found themselves reduced to the last extremity—that of throwing up the whole property of the Institution, to be scrambled for by their importunate creditors; and securing, in the mean time, the best possible retreat for themselves." (P. 100.) This assertion is totally without foundation. The property of the Institution was never so thrown up. No such scramble took place.—"Fifty adult converts, without a hearing, were passed over to the Church, after the manner of stock in trade in all shop conveyances." (P. 114.) This is altogether untrue. Perfect liberty of conscience was allowed.—The words given by Mr. Norris, (P. 204.) as sung, by way of grace, at an entertainment after the consecration of a chapel, were not sung. They contain an absurdity which may *indeed* be called profane, and which has nothing corresponding to it in the words actually employed, which we have before us.—"David Donatty and John David Marc are proved to be one individual." (P. 271.) This is impossible; one being a London street-keeper, the other a missionary employed beyond the seas. The most culpable part of this misstatement is, that Mr. Norris makes it the ground of a false accusation against the London Society; imputing a design to sink the name of Donatty in that of Marc! and adding, "no expedient could more effectually mask him than this transmutation. In the present instance, however, the expedient has not succeeded, and David Donatty and John David Marc are *proved* to be one individual." It should lead our author to be somewhat more cautious in his *proofs*, when he finds, as in the present instance, that they prove nothing but falsehood.

Such are the grounds on which Mr. Norris has had the hardihood to assert, that "the London Society's pretensions have been all confronted with its own selected statements, and stripped of every semblance of truth by this least disputable of all methods of investigation." (P. 421.) What the method of investigation is, which he pursues, our readers have now seen. The London Society has been charged, most falsely, with imposing on the credulity of the public. But, meanwhile, what attempts at imposition do we discover on



the other side! We have not yet, however, done entirely with Mr. Norris's claim to the character of an historian.

It is further necessary, then, to an historical work, that perfect fairness should be maintained throughout. The historian is supposed to be impartial, as to all the events that he records. It is not permitted, therefore, that in describing the actions or the designs of men, he should take the testimony of their declared enemies and opponents, and offer it as historical evidence. Yet this is done by Mr. Norris repeatedly. Thus, for facts relating to the London Society, he appeals to Goakman and Sailman. (Pp. 138. li.) and, in the same way, for a "short sketch of the formation" of the Moravian Church, he refers us to an abstract from their professed enemy and systematic calumniator, Rimius. (Pp. 196. xc.) As well might future historians appeal, for an account of the London Society, to "Norris's Historical Inquiry." In reading works which profess to be a narration of facts, if we find the statements supported by references, we take it for granted that they are references to satisfactory documents; and corrupt sources of information cannot be thus cited without an abuse of our confidence. "Evidence has been already produced," says Mr. Norris, "against the Society's New Testament." (P. 411.) We look to the bottom of the page to ascertain what this evidence is, and are referred to p. 138, note; where, on turning back, we find it partly consists of the round assertions and low scurrility of Goakman. This is not supporting an accusation by evidence, but maintaining one false charge by another equally so.

It is also necessary to an historical work, that the writer should tell not only the truth, but the whole truth. But, in opposition to this rule, we have frequently noticed, in the work before us, the suppression of facts. The object being to place the Jews' Society in the most unfavourable point of view, every thing was to be as much as possible excluded which might produce a contrary effect. When the history arrives at that point where two bishops became the patrons of the Society, the fact is completely suppressed; the author saying, that "it does not harmonize with his principles to touch upon it." (P. 110.) What sort of principles are these, which will not allow of Mr. Norris's stating an important fact in the records of a Society, of which he is writing the history?—but which *will* allow him to speak, afterwards, of "the *Episcopal semblance* with which the Society had cloked itself," (P. 126.) thereby making it appear that the Society pretended to episcopal patronage, while he suffers it not to transpire that such patronage had actually been obtained?

Any degree of episcopal favour that the Society has experienced, (would to heaven, and we say it not for the honour of the Society only, that such favour had been more generally vouchsafed !) Mr. Norris seems resolved to conceal altogether. Thus, speaking of the ordination of a person formerly connected with the Society, he says, it "is blazoned forth at the anniversary with accompaniments, which the author studiously suppresses." (P. 291.) What are these accompaniments ? One would think they were of a very dreadful kind. to be studiously suppressed in an historical work.—They will be found in a public resolution, moved and seconded at the general meeting, and recording the "recent ordination" of the gentlemen referred to, "by one of the Society's Right Reverend Patrons, under the sanction of the Lord Bishop of London." (Thirteenth Report.) This Mr. Norris "studiously suppresses ;" and so he does almost every circumstance connected with the history of the Institution, by which his readers might learn that the Society enjoys episcopal patronage. On the same principle of "studious suppression," he tells us of a handbill, imputing to the London Society the crime of withholding a son from his father, but abstains from all mention of the affidavit of the son, proving that the charge is altogether calumnious. "See also a handbill, headed Seduction, put forth by Isaac Isaacs, offering a reward of five guineas for the discovery of his son Hyam Isaacs," &c. (P. 478.) On referring to the original document, which we simply did, to see whether Mr. Norris had copied it correctly, and had given a true representation, (and we can assure our readers that we have found this very necessary throughout,) we discovered, to our surprise, the affidavit of the kidnapped youth. From this document it appears that, when an infant, he was taken from his parents by his natural grandfather, who was, he believes, a Rabbi: that at or about the same period when he went to reside with his grandfather, his parents quitted Ipswich ; and that he never saw either of them afterwards, "till about three years since," (when he was thirteen or fourteen years old :) that, his grandfather dying in an hospital, he came to London ; and, after various hardships, he quitted an employ at a theatre, where he was "sometimes so hungry as to be glad to pick up the orange peel, and was nearly two whole days without food, when he passed by the chapel in Spitalfields, belonging to the London Society, called the Jews' Chapel, where he immediately applied for admission, and was received into the Institution : " that on more than one occasion his relations attempted to prevail on him to quit the London Society, which he refused : that on Monday the 10th



day of June, "he was called into the committee-room, together with his brother-in-law; and was then and there informed, in the presence of his said brother-in-law, (as he had frequently been informed before,) that he was at liberty to return to his friends and leave the Society whenever he pleased: when he declared, (as the truth is,) that it was his desire and wish, to remain under the protection of the London Society." (Third Report, p. 119, &c.) Such are Mr. Norris's "studious suppressions."

But we have to complain, not only of the suppression of facts, but of the mutilation of documents. He is not contented in his historical inquiry, with abstaining from the mention of evidence, important to the case: but when he produces documents, he frequently produces them in a garbled form. On some occasions, he actually goes the length of extracting parts of sentences, which do not give the sense of the whole. "The Committee's discretion," he says, "in the choice of instruments, is represented to the life by Mr. Tachnitz," (Tachnitz) "who describes the trust reposed in himself, as 'unreserved confidence towards an unknown individual.'" (Pp. 297, 298.) Mr. Tachnitz writes to the Foreign Secretary, in terms of cordiality and old acquaintance, "My heart was filled with thanks to the Committee of your Society, whose unreserved confidence towards an unknown individual *can only be ascribed to your kind recommendation.*" (Thirteenth Report, p. 124.)—In one instance when a missionary was threatened with ejection from a synagogue, Mr. Norris writes, "Interruptions of Jewish worship were more than justified, for it was made criminal in the Jews to repel this outrageous aggression." (P. 448.) He then gives in a note a garbled extract from the journal of the missionary; a portion of which *we* shall give, including in a bracket an important sentence, omitted by Mr. Norris. "The counsellor of the court of justice, who had been informed of the uncivil conduct, called on me to know how I wished him" (the offender) "to be punished. [Of course I absolutely refused to have him punished, saying, that I respected his religious zeal.] The good counsellor [however] insisted upon my having a gensdarme\* for my protection, to which I reluctantly consented. And it was well I did," &c. (Jewish Expositor, vol. ix. p. 94.) Thus, in quoting a passage from a journal, the sentence which throws the

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\* Thus it stands in the original, "a gensdarme;" which Mr. Norris alters to "gens d'armes,"—"that I should have gens d'armes for my protection," thus making it appear that several were necessary; it being one great object with him to magnify the opposition of the Jews.

greatest light on the conduct and spirit of the writer is "studiously suppressed." As further illustrations of the same system, we must be permitted to offer one or two more extracts from those given by Mr. Norris, with some of the "studious suppressions" in brackets. "We go on as usual preaching—the number of Jews varies; [for the last three or four weeks, the number of Polish Jews has increased. Almost every service there appear two or three new faces;] some never come again, others come regularly [even Jews who have never visited us at our lodging, come regularly to the church. The benefit of a regular ministration is very evident in those who attend constantly; they are making great advances in the knowledge of the Bible, and I trust also in religious experience. We have a few over whom we can really rejoice, but we are not without disappointments;] several of whom we have good hope\* rest satisfied with a speculative knowledge, and are absorbed in the love of the world." (Historical Inquiry, p. 454. Jewish Expositor, vol. ix. p. 340.) "Few disputing Jews visit us. [Most of those with whom we have to do, come either to hear our opinions, or directly to receive Christian instruction.] There are [also] several infidel Jews, who feel dissatisfied with their philosophical principles, and desire to know something better. [These men confess openly that they have no peace; and] our intercourse with them, is, for ourselves, peculiarly instructive, [as we see how little unassisted human reason can do, either in purifying the soul, or making it happy. One who formerly belonged to this class, but who for more than a year has known something of the sweetness of the gospel, said to me lately, 'So long as I was a philosopher, I changed my system every year, and yet I could not find peace in any.' He is a man of education,]" &c.—"For some time the number of Jews attendant upon our German services† has diminished. Last Saturday they were as few as six. [We attribute this, however to the preparation for the day of atonement, which will be on Saturday.]" (Historical Inquiry, p. 454. Jewish Expositor, vol. ix. pp. 459, &c. and 472.) These mutilated and altered extracts Mr. Norris introduces, by saying, "there is a *sad sinking* in the last reports sent home to the Committee." (P. 454.) The fact is, the sinking is all on his side. The

\* So Mr. Norris reads. The original is "several of whom we had good hopes," an important difference. His reading makes the missionary hold forth as those of whom he hopes well, persons who love the world, and whose knowledge is speculative. Whereas the original intimates, that he has *ceased* to hope well of them, and felt disappointed in them.

† In the original, "The German services." The altered by Mr. Norris to *our*; upon what authority we know not.



reports abound with the most satisfactory intelligence. But to produce some semblance of this "sad sinking," he "studiously suppresses," nearly the whole of what is favourable, selecting and bringing together what is more qualified or discouraging. In the same way he refers us, at p. 190, to the appendix, for "an abridged transcript" of Mr. Moritz's tour. But on comparing this transcript with the original, we find that the abridgment is in a great measure effected, by the nearly uniform omission of what is most favourable and encouraging throughout. For instance: "I distributed 10 Testaments and 50 tracts, [\*and I had the pleasure to see them standing in groups upon the street reading the New Testament to each other.] I trust some of those 1200 Jews who live in this place will by these means, be brought to a saving knowledge of Christ." "I was soon visited by several Jews, [who wished to converse with me, and to get Tracts and Testaments. Some of them] began a controversy [†with me] which lasted four hours. [Their arguments grew weaker and weaker.] "At their request I preached to about 400 in my very large rooms, [among whom were the Cahals and the elders of the synagogue.]—I was much pleased with the serious attention they paid to the word, and the perfect silence they observed during my speech, which lasted two hours. [Many came afterwards to me, to converse with me on what they had heard, and] I hope the Lord will bless this seed to the conversion of many souls unto himself. [Some German Christians requested me to preach a sermon to them—When the Jews heard of it, they sent for permission to attend, because the Catholic and Greek churches are shut to the Jews—About one hundred very decent ones came, and sat very attentive during divine service.] *Rodonov*—300 Jews. [The Jewish post keeper requested me to stop over the night.] The Rabbin and other Jews paid me a visit, [and we conversed till half-past ten. Next morning, the Rabbin came again, and brought several Jews with him.]—quite astonished at the contents of the New Testaments," &c.—"The inn-keeper came in, telling me that the Rabbin and the other Jews would not come, fearing lest they should be obliged to acknowledge what I said to be true. [I admonished him never to fear to embrace the truth, &c. He went away, saying, *you are perfectly right.*"] "I distributed a good number of

\* This omission is the more unwarrantable, because Mr. Norris so strongly urges those cases, in which Jews have declined to receive the Society's publications, or, after accepting, have not read them.

† By Mr. Norris's omissions it is made to appear that the missionary began the controversy.

tracts, and a few New Testaments—[With some of them I had a very serious conversation, and] have the best hope that these young men, who have three evenings together visited me, have been pierced in their hearts. [They promised to pray to God for light and direction, and if they can feel convinced, they would profess the truth.] An old Rabbin [came twenty-eight versts, on purpose, as he said, to have some conversation with me, and staid three hours with me, and at parting, he] requested me to give him," &c. (Historical Inquiry, pp. lxxxii. &c. Twelfth Report, pp. 80, &c.) Such is Mr. Norris's notion of an "abridgment." As well might we publish an abridgment of the history of England, and leave out Magna Charta and the battle of Agincourt.

The first subject of inquiry in which we requested our readers to accompany us, was, whether Mr. Norris's book corresponds to its title. And, its title setting it forth as historical, we have selected some of the most obvious requisites in an historical work, and tried his production by these tests. We have inquired how far it is grounded on satisfactory documents, how far the documents which it quotes prove the facts alleged, how far it is free from misrepresentation, how far it maintains perfect fairness throughout, and how far it records the whole truth. We know of no more equitable tests than these: and of these, Mr. Norris's work cannot stand the application. We find, on examining it, assertions resting on private authority, accusations without proof, general misrepresentation, calumnies cited as evidence, the suppression of facts, and the mutilation of documents. Whether such a work deserves the title of "historical," is a question that we should like to refer (and a more competent tribunal, we are sure, could not be selected,) to the chair of modern history at either of our universities.

The next point which we purpose to consider, is, *Whether Mr. Norris's work is likely to answer its design.* Its design, we conceive, very clearly is, as we have already intimated, to give the London Society for Promoting Christianity among the Jews its quietus. The intent of the work carries nothing less than havoc, desolation, and utter demolition and destruction, written upon its front. Such is the end proposed. Let us now consider, therefore, how far it is likely to be answered.

One reason why we do not think that Mr. Norris's book is likely to annihilate the London Society is, because it contains many things that are utterly innoxious and ineffective. They fall to the earth, like the old man's javelin, "*telum imbellè sine ictu.*" They do not tell. Let us take, for instance, what he offers, respecting the union of various classes of believers,



which marked the earlier days of the Society. The plan was, that those who conducted the Institution, should, so far, be considered united; and, upon that principle of union, should hold forth Christianity as their common faith to the Jews, thereby avoiding the imputation which might attach to a divided creed. Mr. Norris appears, from something peculiar in the conformation of his mind, to regard this union as so dreadful and pernicious, that he has only to speak of it, and he will be sure to meet with kindred minds, that will thrill with horror at the very sound. But the fact is, let this design be presented to any unprejudiced and candid person, and he will immediately perceive its beauty and propriety. The only question respecting such a plan is, how far it admits of application in practice. At page 70. Mr. Norris offers a variety of quotations from the speeches of different gentlemen, in which they set forth and advocate this very principle of harmony; and that, we are sure, in the most guarded and proper terms, so as distinctly to exclude any suspicion of an unworthy compromise of principle. Is there any thing in this, then, to strike his hearers with horror? No. We think the only effect upon reasonable minds will be, to make them approve of the attempt, and desire that its principle, at least, may be still adhered to as far as possible, in the existing circumstances of the Institution. With about equal effect, does Mr. Norris urge, against the Society, the hostility of the Jews. He seems to think that he has proved a great deal, when he shows their enmity to Christianity, and their dislike to the means employed to make them Christians. But who, ever, expected that the gospel would *find* the Jews favourable to it? If that which is offered to them were seen to be generally acceptable, to excite no prejudices, and to call forth no opposition, there would be far greater ground of suspicion. It might then be urged, that Christianity must have been stripped of its characteristics to make it palatable, that a "mitigated gospel" had been preached to them, and that converts to such a system were, in fact, not converts at all. Little mischief will be done to the Society by Mr. Norris, while he can only show that the gospel which its missionaries preach to the Jews, is occasionally an offence to them. So was the same gospel to their forefathers.

But Mr. Norris's book to us appears most inefficient, in that which he seems to have thought its greatest strength, namely, its *Italics*. This important point we must explain to our readers. The object of Mr. Norris being, as we have observed, to demolish the Jews' Society, of course he is desirous of placing every thing he has to cite or urge against it, in the

most striking light. This end, therefore, he endeavours to obtain by a profusion of Italics; adopted, we presume, with the design of directing the reader's attention to the most significant words and clauses; and of forcing him to notice strong points, and potent considerations, which he might otherwise overlook. There are some really useful and respectable works in which the same plan is pursued, to an equal or greater extent. But the result of this practice, when carried too far, is that the Italics, at last, begin frequently to occur where there is really nothing that requires them; and then the only effect is, that the reader is continually called upon to expect something very important or striking, and is as often disappointed. We might refer to the translation of a well known work, Beausobre's "Introduction." (1806.) Here we have these needless Italics occurring incessantly. For instance: "The Samaritans kept the *sabbatical* years, and desired of *Alexander the Great* that they might be exempted," &c. (P. 41.) "Besides the *allegorists* or *searchers*, before mentioned, some stuck to the *literal sense* of the law." (P. 124.) "The *stadium* was 125 paces, *eight* of which made a *Roman mile*." (P. 277.) Very similar is Mr. Norris's plan, as may be seen in the following instances. "His Excellency happening to be out of town, Mr. Way sent the *Prince's letter* to the Vice-Governor." (P. 175.) The reader is tempted to enquire, What is there so remarkable in that?—"Of whom' they say 'they have *frequently* had occasion to speak, and to whose sincerity, &c. they are *again* called upon to bear a most favourable testimony.'" (P. 255.) To verify this overwhelming evidence, under which the whole fabric of the Jews' Society totters, we have a reference to the very place where it may be found, in one of the Society's own publications. "Ibid, p. 50."!! "I had no sooner *alighted from my Britchky*, then I saw all the inhabitants around me.'" (P. 287.) A singular fact, certainly, that a person travelling in the government of Cherson should ride in a Britchky! Does not this at once decide the character of the Society?—"He is *visited* by Jews, both by such as *are persuaded* of the Christian religion, and by such as *seek the truth*." (P. 317.) Reader, mark that,—*visited* by Jews! Visited by Jews who *are persuaded* of the Christian religion!! Nay, visited by such as *seek the truth*!!! What more need be said against the London Society?—Mr. Temple preached "on Wednesday and Thursday evenings in the *suburbs*, to thirty or forty persons.'" (P. 321.) To preach in the city would be bad enough. But to preach in the *suburbs*!

Another reason why, in our humble opinion, Mr. Norris's book is not likely to demolish the London Society, is because,



in spite of himself, it contains many things extremely favourable to it. Admissions, facts, and documents, appear in it throughout, which can but commend the Institution to every reasonable and honest mind, though Mr. Norris seems perfectly unconscious of this. The effect of his book, we conceive, so far as it is read at least, will be to advertise the Institution which it is meant to annihilate; and that, in quarters which other modes of advertising might not reach. Thus, at the very beginning of his work, we find the following admission. Some will think he writes ironically. But, as he urges scriptural arguments, and employs scriptural terms, that, of course, is out of the question. "The utmost that we can do towards the conversion of the Jews to Christianity, is unquestionably among the most obvious of those duties which we owe to aliens from our own household of faith; and so many and so affecting are the incentives to it, which the inspired writers of both Testaments have put forth, that there is no Christian enterprise so capable of being made at once both diffusely and deeply interesting." (P. 1.) Throughout the whole course of the work, again, facts are repeatedly brought together, (and facts supported by unquestionable evidence,) establishing most fully and convincingly—no thanks to Mr. Norris—the zeal of the Society's missionaries, and the success of its labours. It is certainly rather unfavourable to the cause of the Institution, as exhibited by this gentleman, that where any encouraging instance of actual conversion occurs, he generally deems it expedient either to suppress the facts of the case, or to distort them. Yet, even in his zeal to expose and to ruin the Society, he sometimes suffers encouraging circumstances to transpire. "Facts," he says, "were collected from Bible Society Reports, and other sources, of 'Jews of London, of Frankfort, of Poland, of the Crimea, and of the northern part of Africa,' some 'subscribing for Bibles,' others obtaining copies of the two first gospels in Hebrew, and reading them: others publishing the Old Testament in German, with 'explanatory notes;' others scattered here and there, believing in the Messiahship of our Lord, but deterred, by the fear of men, from making open profession,' and others again 'becoming Christian missionaries.'" (Pp. 162, 163.) Well then, we ask, what facts could be collected more encouraging than these?—Again; Mr. Norris subsequently enumerates, as having been all, in their turns, "made the theatre of conversional exploits," "the highway—the street—the market-place—the fairs—the shop—the coffee-house—the inn—the school—and the synagogue." (Pp. 364, &c.) And then, by the help of his letters

of reference, r, s, t, &c. he supplies us, in the notes, with satisfactory evidence that in all these places, "in the temple and in every house," "in season and out of season," the Society's agents and missionaries had been laudably, zealously, and actively engaged, in the work of teaching and preaching Jesus Christ. We felt rather surprised, also, at some of the documents which he has chosen to publish. We might mention, for instance, the well-known speech of a tried friend and zealous advocate of the Institution, delivered at Norwich, Sept. 26, 1817, (p. xxxix) in which the cause of the Jews is powerfully pleaded, the circumstances which attended the change in the Society's constitution, satisfactorily explained, and some of the leading objections convincingly answered. Thus Mr. Norris's book carries its antidote with it. The speech at Norwich answers and confutes him. He has woven, with vast labour, the web of sophistry throughout his work, and has then himself undone it in his Appendix.

A third reason why we do not apprehend the extinction of the London Society from Mr. Norris's book, is because it contains many things that are absolutely nonsensical and absurd.—Thus, referring to the five states, in which he proposes to review the Society, namely, its embryo state, its incunabular state, its state of maturity, its regenerated state, and its consummation; he speaks of "accompanying it, through its five metamorphoses." (P. 3.) By a metamorphosis is understood a change from one modification to another. And as the whole number of modifications is but five, we cannot conceive how there can possibly have been more metamorphoses than four. On numerical subjects, indeed, Mr. Norris's ideas seem to be particularly confused; for he tells us of the Society's collecting "*one*" anecdote. "One only anecdote . . . was all that the managers of that day could collect." (Pp 226, 227.) A *collection of one*, is such a collection as we never heard of before. Not much further on, Mr. Norris gravely observes, respecting certain letters, of which he gives a not very complimentary account, that the "*reply* of the Rev. W. J. of Malta, to one of the circulars, shews that they are accurately described above." (P. 228.) How the *accuracy* with which an official document is described, can possibly be shewn from the *reply* to it, is rather beyond the power of our comprehension. Again; we have accounts of certain Jews who were baptized at Warsaw and Berlin; the Grand Duke Constantine standing sponsor in one instance, and the three eldest sons of his Prussian Majesty in the other; the King himself being represented by one of his Major-Generals. On this subject Mr. Norris seriously tells us, that the converts were lured to



the font, "by the very objects of baptismal renunciation." Namely, the king and royal family.—Here is loyalty with a vengeance. The baptismal solemnities were tricked out, says Mr. Norris, "with the pomps and vanities of the world." These pomps and vanities, according to the notes to which he refers us, appear to have been the "Grand Duke," aforesaid, "Colonel Fanshaw," "several persons holding situations under government," "their Royal Highnesses the Princes," "many persons of high rank and office," and last, but not least, the King's proxy, "Major-General Von Witzleben!" Of all the strange commentaries upon our Catechism, this surely is the strangest! In fact, as our author advances towards the close of his work, his propositions advance in extravagance. It seems as if his engagement stimulates him, and he grows heated as he proceeds; till at length, having worked himself into delirium, he exclaims, "If there be any truth in that 'dogma of the Roman Catholic Church,' which Mr. W. refers to, that 'Antichrist will gather the Jews together, and seduce them, before they will turn to Christ,' this is the amount of the London Society's services and of the furtherance which it has given to that ancient peoples' ultimate restoration, that it has assumed the office of forerunner to this last grand apostate." (Pp. 483, 484.) We think we need be under no great apprehension, that a work written in this strain, will ever effect the destruction of the London Society for promoting Christianity among the Jews. If, indeed, it had been conducted with temper, caution, and management, it might have been capable of doing mischief to a certain degree. We mean, it might have put into the mouth of the Jews, some of the best arguments against conversion and Christianity; it might have afforded a rallying point to the enemies of religious institutions. But the execution and general character of the work being such as they are, we question whether it will, in any considerable degree, answer even these purposes. The bulky volume drops, like a dead weight, upon the cause which it is meant to support, and only adds to the load of inconsistency, absurdity, and iniquity, with which that cause is already overburthened. There is, however, one evil to which the present work may possibly contribute. We mean, if it should have the effect of producing an undue caution, amounting to needless apprehensiveness, in the measures or language of the class of persons whom it assails. This we should consider a real evil. Of course, both in language and measures, there is a *proper* caution; and the rules of propriety, moderation, and good taste should always be kept in view. So far as hostile publications have led to

such effects, the evil designed by them has unquestionably been overruled for good. But what have they who know that their motives are good, their objects scriptural, and their cause the cause of God and the gospel of Jesus Christ, to do with a guarded, temporizing, world-consulting policy? It is the just, though unpublished remark of an eminent prelate, one of the first scholars now living, that "a sickly and squeamish caution is a great evil in the present day; an epidemical vice of our literary men." We subscribe to this sentiment with all our hearts. That the evil extends in the same degree to the religious world, we would be far from asserting. On the contrary, we have often, in the conduct of religious societies, admired the due mixture of decision and moderation. But we mean to say, that if the contagion should spread, if the religious world in its commerce with the literary world should take the infection, then mischief will begin. We shall see the advocates of religion tampering with their enemies, discouraging and restricting their friends, gradually approximating to the spirit and the habits of the world, cavilling at the language and proceedings of others, and measuring their own; till at length we shall not be able to say who is on the Lord's side, or what are the grounds of fellowship and cordiality, upon which those who own a common Master, and pursue a common end, agree to meet. And, we say, if the present work should in any way tend to promote this evil, so far will it, in our opinion, do harm, though innoxious for many of the objects proposed by it. Yet, innoxious though it be, this makes no difference as to the degree of injury at which it aims. With zeal and application that might adorn a better cause, and with feelings evidently exasperated to personal hostility, by the recollection of castigations received, the author has done his utmost, and, as far as his abilities extend, has left no means of annoyance untried. He profits by every circumstance, even where the character of facts is opposite. While his general theme is the unwillingness of the Jews to receive instruction, he turns the circumstance to equal account, where he finds them ready and even eager. (P. 218.) While he actually stoops to reflections on the vehicles used by the Society's agents as conveyances, he sneers at an individual who carries a load of Bibles on his back. (P. 366.) His rule, in fact, is, to quarrel with every body and withevery thing: his touch is that of a harpy, which defiles whatever it lights upon: and as the bee sucks honey, so does Mr. Norris suck gall, from every quarter. He reminds us indeed of the valiant Gascon, of whom we have somewhere read, who, in the course of his daily walks through the city of Bourdeaux, had



quarrelled and fought a duel with three individuals who met and passed him in the streets : with the first, for looking full at him ; with the second, for looking sideways at him ; and with the third for not looking at him at all.

One other point, although a minor one, still requires some notice, namely, *whether Mr. Norris's work confers credit on the character of the writer?* On the two preceding topics of inquiry, whether the work corresponds to its professed character, and whether it is likely to answer its design, we have ventured to offer our judgment. Upon this we shall leave our readers to judge for themselves ; only presenting them with materials, out of which an opinion may be formed. In speaking of character, it will of course be necessary for us to premise, (and in fact the present remark applies equally to what we are going to say, and to what we have said,) that we only refer to public character ; private character being that with which we have nothing to do. Mr. Norris sustains a public character, and a professional character, both as an author, and as a minister of the Church of England. And the point for our readers now to determine, is, how far his work confers credit on him, in this his public and clerical character. The subject is one on which, for ourselves, we shall offer no opinion.

How far Mr. Norris's work, then, confers credit on the character of the writer, our readers will decide, in the first place, from his mode of dealing with religious subjects in general. His plan of employing Italics, which under other circumstances we have noticed as innoxious and unmeaning, they will here probably regard as highly offensive. Thus a clergyman having said on a public occasion, (representing the Society in its difficulties under the image of a ship in a storm,) that " the churchmen set to work at the pumps, and through the goodness of God, have not only cleared the hold, and righted the ship, but are navigating her now with all their might," Mr. Norris, at once sneering at this passage and distorting it, says, ' the hold ' being, as Mr. S. expresses it, ' cleared through *the goodness of God.*' (P. 109.) For what good and allowable purpose can these Italics be employed?—A few similar examples we shall subjoin, still giving the author's Italics, without a comment. " The Berlin Society's eldest *daughter* was the *Detmold* association. Baron Von Blomberg was its real father, having instituted it, as he expresses himself, ' by *the assisting grace of our adorable Lord.*' " (P. 325.) " Mr. P. a proselyte who has embraced Christianity *with a lively faith in Christ,*" &c. (P. 326.) " The second adoption into the Berlin family is the *Kæningsberg* Association, ' a *work of the Lord.*' as Mr. Hoff describes it."

(P. 327.) "Short distance from Posen met a Jew. Shewed him a New Testament. *Spoke of the necessity of atonement.* Becker." (P. 364.) In other instances, the temper of Mr. Norris's strictures is still less equivocal. When the Committee say of Mr. Wolf, on his departure from Jerusalem by way of Gibraltar at the expense of a private individual, that "they cannot but hope that Almighty God, who has endowed the one with such a holy zeal and the other with such a kind liberality, will crown their united efforts with success," Mr. Norris calls this the Missionary's "*benè decessit.*" (P. 306.) Again: "Mr. Nitschke furnishes the first clue to the development, in a letter written in 1820, but a few days before *his translation.*" Anxious to know what is meant by "*his translation,*" we refer to the note annexed, and there read, "'He was suddenly removed by an apoplectic stroke from this transitory world, to the more immediate presence of the Saviour whom he loved.' *Jewish Expositor*, Vol. V. p. 232." (P. 442.) Is sudden removal, then, by an apoplectic stroke, a fit subject for mockery?—We had at first some doubt whether we could, with propriety, transcribe passages and expressions such as these. But if our exhibiting them has the effect of cautioning any, against the danger of dealing irreverently with religious subjects and names, it will not have been "in vain."

The question now under discussion respecting Mr. Norris's work, our readers may derive further means of determining, from his mode of dealing with the doctrine of a particular Providence. Here again, as in former instances, the aid of Italics is called in, to cast a reflection on the sentiments of the writers quoted. Thus, with reference to the Society's unexpected deliverance from its embarrassments by the liberality of a friend, Mr. Norris writes,

"to have told this plain tale would not have produced the same stage effect, as the throwing a little of the air of miracle into the proceeding; and so piety is prostituted in the ensuing report, and the communication, that 'it has pleased *God*, in His adorable providence, to raise up for the Society all necessary help,' is introduced with a representation of the Society's 'difficulties,' as 'so great that, calculating according to *common* principles, it seemed impossible that it should surmount them;' and with a solemn reference to the *divine omnipotence* displayed on the occasion,—'those things, which with men are impossible, are possible with God; all hearts are in his hand.'" (Pp. 108, 109.)

Again: Mr. Wolf "was then 'directed' by '*Providence*' to this country." (P. 282.) "His station is then changed for 'Leipsic,' where, as the Committee inform their constituents, the *providence of God* had opened to the Society an access to



the Jews," &c. (P. 297.) "It (viz. the Palace) was pointed out to us in a *very providential way*." (P. 309.) "He prays the *Spirit of the Lord* to raise many affectionate supporters." (P. 309.) "Dresden stands conspicuous for the 'association by *divine Providence* formed there.'" (P. 331.) "But a *remarkable series of providential circumstances* leading him to Amsterdam, there Mr. Thelwall found him every thing that could be desired in a convert." (P. 387.) "Fully convinced that *the Lord* will regulate all his circumstances for himself and family.'" (P. 298.) "His 'outward situation' leads himself and his Christian friends to wish that *the Lord* might so direct it that he soon could be united with his dear family."—"The next letter commences '*The Lord* has safely conducted hither my dear wife and children. The first thing we did was to kneel down before *the Lord*.... *The Lord* gave us to experience his peace.'" (P. 299.) "May *the Lord* bless the stock in hand.'" (P. 418.) These are all references to the doctrine of a particular Providence, and they are all thus exhibited by Mr. Norris.

The question respecting Mr. Norris may be further determined by our readers, from his mode of dealing with scripture. We refer in the first place, to those instances, in which he repeats, sarcastically, expressions from the Bible that have been quoted seriously. Where there is an aversion to the doctrines, and an ignorance of the letter of Scripture, this may sometimes be done inadvertently. How far that is the case in the examples now to be offered, we shall not attempt to decide. Here again Mr. Norris calls in the aid of his italics; and as we are unwilling to misunderstand him, it is only where this is done that we shall cite from his book. "The Christian casts his bread upon the waters, and leaves it to the providence of Him whose path is in the deep' and... the 'spiritual husbandman' (regardless of the '*thistles*' and '*noisome weeds, the blasting and mildew, the palmer worm, locust and caterpillar, and his teeth as set on edge by sour grapes*') 'sows his seed in the morning, and withholds not his hand at even, in dependence on the sovereign blessing of the Lord of the harvest.'" (P. 154.) \*—"But this Society provides a treasury both for the wise and *unwise*, wherein,'" &c. (P. 244.) †—"They do expect that such an association will be a means, under God, if watered, as in other instances, by the Divine blessing, of many sons growing up before him *trees of righteousness*, and many daughters becoming as *the polished*

\* Eccl. xi. 1. 1 Kings viii. 37. Joël i. 4. Ezekiel xvi. 2.

† Rom. i. 14. I am a debtor.... both to the wise and to the unwise.

*corners of his temple.'"* (P. 251.) \*—"He becomes 'actuated by another spirit'—'laid aside pernicious books,' " &c. (P. 273.) †—"Mr. Hands, a sensible young man, from Frankfort, and *powerfully constrained by the love of his Lord,*" was sent," &c. (Pp. 324, 325.) ‡—"At Marienpole—spoke a good deal to the landlady while the horses were fed, who was so attentive, that I could not help thinking of *Lydia.*" (P. 365.) §—"But a very little further 'intercourse with that wonderful people,' as Mr. Neat expresses it, 'proved' to them, 'that *the bones were very dry.*'" (P. 458.) ||—"Let the Christian world,' (as Mr. Lewis prescribes to it,) 'still go on in humble confidence, and *give the Lord no rest* until he pours out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication!!!" (Pp. 467, 468.) ¶—"He came to me for two or three Testaments and some tracts for his Jewish brethren in Van Dieman's Land. . . . Is not this the *Lord's doing?*" (P. 473.) \*\* Mr. Norris's motive for these unfavourable exhibitions of the language and sentiments of Scripture, it is not always easy to determine. But we must now refer, in the second place, to those instances, in which he plainly makes expressions from the Bible the subject of a jest. We say not one word of the pain which we feel, in offering these extracts. We have undertaken the task, and must go through with it. A public speaker, having, it appears, referred to the Society's object as "the haven where it would be," †† Mr. Norris observes, that "it devolved to the newly appointed officers to recommence their course, and for this purpose *to raise the wind.*" (P. 125.) "There are some apostates.—The Society's founder being, since the *last day of purification*, by no means the least of them." (P. 213.) ‡‡—"The Breslaw association . . . represented as the *little Benjamin* of these indefatigable propagandists." (P. 331.) §§—"The Rev. *Jonas King* is the happy selection of the Paris Society for this auspicious commencement of its Missionary career." (P. 337.) An allusion, we suppose, to the neglect of duty, on the part of the prophet Jonas, on his first mission to Nineveh. ||||—A preacher discoursing on the words, "We are journeying unto the place of which the Lord said," &c. ¶¶ appeals to his auditory, whether the character of the Christian, as a pilgrim upon earth, is not exactly described in the expression "jour-

\* Isaiah lxi. 3. Psalm cxliv. 12. † Num. xiv. 24. ‡ 2 Cor. v. 14.  
 § Acts xvi. 14. || Ezek. xxxvii. 1, 2. ¶ Isaiah lxii. 6, 7. \*\* Psalm cxviii.  
 23. Matt. xxi. 42, &c. †† Psalm cvii. 30, (Prayer Book version.)  
 ‡‡ Luke ii. 22. Acts xxi. 26. ||| Psalm lxxviii. 27. §§ Jonah i.  
 2, 3. ¶¶ Numb. x. 29.



neying." Upon this Mr. Norris exclaims, "No term can be more technically accurate. For, if *private* Christians, they are not 'keepers at home,' &c. They are continually going to and fro upon the earth, and no chains can bind them." (P. 371.) A jest at the expence of the friends of religious Societies was not to be lost, though it were a jest at the expence of Scripture. This is the writer, who will not quote a harmless and perfectly warrantable allusion to the gospel narrative, because of its *profaneness*!

Lastly, it remains for our readers to determine how far Mr. Norris's work confers credit on the writer, from his mode of dealing with points of theology. Soundness of views, and accuracy of interpretation, are what we may reasonably require in every clergyman. Whether they are displayed by Mr. Norris, let our readers judge. "The second," he says, "is a much more objectionable excitement, and cannot be contemplated without the most painful emotions. It is no other than 'Prayer for the out-pouring of the Holy Spirit.'" (Pp. 251, 252.) If prayer for the out-pouring of the Holy Spirit be an "objectionable excitement," what does Mr. Norris think of our Church's form of baptism? And if he cannot contemplate such prayers without "painful emotions," with what emotions does he contemplate her ordination service?—"The journal entries are frequent," he observes, "of Jews in almost the same breath, desiring baptism, and either discovering or confessing themselves in an *unconverted* state." We are then referred to a note, for examples of journal entries, be it remarked, of Jews in an unconverted state; and amongst other instances, appears the following. "Several young Jews have declared to me their intention to be baptized—some of whom are not more than fourteen or fifteen years old—*who appear to me Israelites indeed, in whom is no guile.*" (P. 405.) By an "Israelite indeed" we have always understood a sincere worshipper, a true servant of God. But when "Israelites indeed" declare their intention to be baptized, Mr. Norris appears to have fallen into the strange blunder, of supposing that this is an instance of a desire for baptism, on the part of unconverted persons! Again; the missionaries at Astrachan having written of the Jews, "as it was in the days of the Apostles, so we find it now, the vail is still upon their hearts when they read Moses and the prophets," Mr. Norris observes, referring to those engaged in the Society, that, upon their own showing, the Jews "are *judicially* disqualified for the perception of the Christian truth, by the 'vail still upon their hearts.'" (P. 416.) It seems, then, according to Mr. Norris's system of theology,

that all who have "the vail upon their hearts," are *judicially* disqualified for the perception of Christian truth. This, we must say, is a very appalling sentiment. It goes further than the Novatians went. It goes much further than the "horrible decretum" of Calvinism. We never yet met with the Calvinist who went the length of maintaining that all, who have the vail upon their hearts, are *judicially* blinded. And, we may add, such views are decidedly opposite to the teaching of St. Paul. For, after speaking of the vail as being on the heart of the Jews, he adds, in the very next verse, "Nevertheless, when it shall turn to the Lord, the vail shall be taken away." (2 Cor. iii. 16.) If all who have this vail, are "*judicially* disqualified for the perception of Christian truth," it will be in vain for us to attempt the conversion, not only of the Jewish nation, but of many nominal Christians. But if we believe that, whenever their hearts shall turn to the Lord, the vail shall be taken away, we shall not leave them in darkness. We shall endeavour, by every expedient, to induce them to turn to the Lord, *in order* that the vail may be removed. Mr. Norris, however, is, it appears, decidedly of a different opinion. For, in the next page, he speaks of the attempt at Jewish conversion, by distributing tracts, as "that which, in the present state of the Jewish mind, is neither more nor less than cruel persecution." (P. 417.) The Jewish mind being, just now, displeased by the attempts to enlighten it, and being, moreover, *judicially* darkened by a superincumbent vail, to press these attempts further "is neither more nor less than cruel persecution;" they ought to be left, in pity, to abide in darkness, and to die in their sins; upon the same principle, on which we abstain from forcing medicine upon a patient that is incurable. In short, Mr. Norris sums up his views upon this important subject, in the following pithy argument; which, for precision, cogency, and scriptural demonstration, may, perhaps, be equalled, but can never, surely, be surpassed. "As 'what the law says, it says to them, who are under the law:' (Rom. iii. 19.) so what the gospel says, it says to them who are under the gospel: not to them that are 'without,' whether Jews or Heathen, whom Christians are required to leave to the judgment of 'God.' (1 Cor. v. 12, 13.)" (P. cii.) First, "as 'what the law says, it says to them who are under the law,' so what the gospel says, it says to them who are under the gospel." That is, the law being a limited dispensation, the gospel is so too. This, we presume, is an argument from *analogy*. Hence, "what the gospel says, it says to them who are under the gospel, not to them that are 'without,' whether Jews or Hea-



then." We had always thought it said "Indignation and wrath, tribulation and anguish, upon EVERY soul of man that doeth evil, TO THE JEW FIRST, AND ALSO TO THE GENTILE: but glory, honour, and peace, to EVERY man that worketh good, TO THE JEW FIRST, AND ALSO TO THE GENTILE." (Rom. ii. 8—10.) Lastly, "them that are 'without,' whether Jews or Heathen, Christians are required to leave to the judgment of God." (!) "(1 Cor. v. 12, 13.)" This we say, repeating our former expression, is indeed a most appalling doctrine. And it is one which follows, of course, from that previously considered by us, namely, that those who have the vail upon their hearts, are *judicially* disqualified for the perception of divine truth. It is a doctrine which leaves a great portion of the world in despair. It is a good reason for having nothing to do with Christian Knowledge Societies, Societies for propagating the Gospel, Bible Societies, or Missionary Societies, and it condemns all who support either or any of these. But is it the doctrine of Scripture? Mr. Norris seems to think so; for he refers us to 1 Cor. v. 12, 13, where we read, "them that are without, God judgeth." But because they that are without are obnoxious to the just judgment of God, and they that continue without experience it, does it follow from this, that we are to *leave* them to the judgment of God? Such appears to be Mr. Norris's opinion. But we should rather say, it follows, that we should do all we can to bring them within,—to persuade them to continue without no longer,—that, knowing the terrors of the Lord, we should persuade men, plucking them as brands out of the fire. Meanwhile, we can no longer wonder why Mr. Norris so furiously opposes the Jews' Society, instead of, as upon scriptural principles he ought to do, supporting it. As many as have the vail upon their hearts, are *judicially* disqualified for the perception of Christian truth!! And, appalling dogma! them that are without, whether Jews or Heathen, Christians are required to leave to the judgment of God!!

In entering on the examination of Mr. Norris's work, we proposed to ourselves three topics of inquiry: whether the publication corresponds to its title; whether it is likely to answer its design; and whether it confers credit on the character of the writer. On the first and second of these questions, we have ventured to give our judgment without reserve. Upon the third, we leave our readers to judge for themselves. We certainly view the work as an appeal, throughout, to the bad and vulgar passions of the worst part of mankind, the ignorant, the prejudiced, and the profane; and it is only upon the assurance that there are such passions in the human heart, that

the book can have been put forth with any prospect of success. It will meet with such passions, and it will be welcome, because congenial. With no personal feelings, with regard to its author, we cannot but bewail the system which allows such gross attacks upon the characters of respectable individuals to pass with impunity, or even rewards them with approbation; while it places others, for supposed errors in opinion, which, after all, only amount to a too close adherence to the letter and spirit of written formularies, almost under a ban and an interdict. But if there is any portion of Mr. Norris's book, which we consider peculiarly disgraceful to the author, it is that in which he revives the vulgar calumnies, which the last century circulated against the unoffending Moravians. When a man attacks the members and ministers of the Church of England, he does it at his peril; and, as Mr. Norris can tell by reiterated experience, withdraws from the assault with the scars of lashes, that will go down with him to the grave. But the principles of our Moravian friends seem almost as adverse to controversy, as they are to war. The man, therefore, who for the sake of a little obloquy against those members of the establishment with whom they co-operate, can stoop to revive against them the buried calumnies of ages that are past, that man, we say, whether poet or divine, not only betrays an extreme ignorance of the present state of things, and is guilty of total misrepresentation and gross injustice, but acts a coward's part. The Moravians, though unknown to the world in general, are, in every good sense of the expression, well known. They may appeal to the ministers of the parishes in which their churches and settlements are established. They may appeal to their missionary exertions and successes. They may appeal to the sound doctrine and apostolic constitution of their tenets and discipline. They may appeal, above all, to their schools; to which members and ministers of the Church of England have committed their children, for religious and general education, as establishments which they preferred to any other, not excepting even those of their own communion.

We have now done with the examination of the former of the two publications, which stand at the head of the present article; and, though we may appear to have occasionally expressed ourselves with harshness, we can assure our readers that we have by no means gone the length which the case would justify. We proceed to the accompanying publication of Mr. Hawtrey's; which, though it appeared two years previous to Mr. Norris's, answers it by anticipation; so far, at least, as this, that it contains a correct representation of



most of the leading particulars, which, in the other work, are mis-stated and distorted. In fact, this remark may be applied generally to the Society's publications : for we conceive that a candid reader, taking up any one of them, and looking it through, whether a volume of the Reports or a monthly number of the *Expositor*, would at once be convinced of the utter irrelevancy and insignificance of all Mr. Norris has advanced. We have, however, selected Mr. Hawtrey's publication, as one of the least expensive and most compendious. It is but a small book, and Mr. Norris's is a great one. Yet, in the small space of thirty-six duodecimo pages, and for the trifling expense of sixpence, our readers may here have the satisfaction of seeing a full and sufficient confutation, of all that Mr. Norris has endeavoured to establish against the Society, in his unwieldy octavo : and that, even supposing the speech at Norwich, to which we have alluded, had never been delivered ; and had never been inserted by Mr. Norris in his Appendix, to his own exposure and discomfiture. The "Summary Account," though it well deserves this title, touches upon many important topics ; the origin and early objects of the Society, the subsequent alteration which took place in its constitution, the means which have been adopted for promoting its spiritual designs, and the success which has accompanied them ; together with answers to some leading objections, and a view of our obligations to co-operate. To all these topics in order, we now proceed to direct the attention of our readers.

"The London Society for promoting Christianity amongst the Jews, was first instituted in the year 1809. A desire to promote the salvation of the ancient people of God had previously been evinced by the London Missionary Society, whose efforts were chiefly directed to the conversion of the heathen. Circumstances, however, soon occurred, which led to the formation of a distinct Society for promoting Christianity amongst the Jews, and a Society under the above title was accordingly established.

"The existence of a distinct Society for this purpose is not only called for by the circumstances of such an undertaking, but may be shown to be in strict analogy with all the dealings of God with this remarkable people, as well as in conformity with the plan adopted by our Lord himself in the earliest age of Christianity.

"There is abundant employment for a Society engaged in seeking the salvation of at least six millions of Jews, scattered amongst all nations under heaven, and it must be allowed that the preparation of instruments for carrying on such a work is of a peculiar kind, and requires an undivided attention. It is also analogous to all the former dealings of Jehovah with this people. They have ever been dealt with as a separate people, and it is intimated, that they ever shall be.

Long ago it was declared, 'Lo, the people shall dwell **ALONE**, and shall not be reckoned among the nations,' Numb. xxiii. 9.; and again, 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; which divideth the sea when the waves thereof roar, the Lord of Hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a **NATION** before me for ever,' Jer. xxxi. 35. This method has moreover the sanction of the example of our Lord himself in the earliest age of the church. He appointed a distinct apostle to the circumcision as well as to the Gentiles; and as he appears now to be doing, by means of Societies, what he formerly effected by individuals, we might well expect to see not only Societies for the conversion of the heathen, but others also, whose exclusive efforts should be directed to the promotion of the spiritual welfare of his ancient people, the Jews.

"The London Society was at first established under the joint management of Members of the Established Church, and of the various denominations of Dissenters in England. Its object, for some years after its formation, was two-fold; first, to endeavour to convince the Jews that the Lord Jesus Christ was the true Messiah, and thus to promote their spiritual welfare; and, secondly, to afford temporal support by means of employment, to such of the house of Israel as might lose their means of subsistence by a profession of Christianity.

"The union of these two objects was afterwards found to be productive of many difficulties; but in an undertaking hitherto so untried as that on which the Society had entered, no one can wonder that its directors had many lessons to learn, which nothing but experience could teach. After the Society had thus proceeded, with much zeal and against many obstacles, for about five years, it became involved in pecuniary embarrassments, of so serious a nature, that it had well nigh sunk altogether under the burden. After much deliberation and earnest prayer on the part of the directors, it was resolved, with the mutual agreement of all parties engaged, that the management of the concerns of the Society should be consigned to members of the Established Church of England. In the year 1815, the Institution was, under the divine blessing, rescued from impending ruin; by the extraordinary benevolence of one individual, and the assistance of others, its debts were discharged, and it was enabled to set out anew on its holy but arduous undertaking. We may add, that in the year 1819, that part of the original plan which related to affording temporal support to Jews professing Christianity, was abandoned, and the object of the Society was confined to the promotion of the spiritual welfare of the Jewish people in every part of the world." (Pp. 4—7.)

Such was the origin, and such were the early objects, of the Jews' Society. Such also was the alteration, which subsequently took place in its machinery. The union of true Christians, of every denomination, was a principle of the Institution in the first instance, because union is good: and was partly relinquished afterwards, only because peculiar circum-



stances made some change of system necessary. Though members of the Church of England have, at present, the sole management of the Society, we feel happy in the reflection, that the members of other communions still continue to support it. The fact is creditable to their liberality; while, without any unworthy compromise of principle, it conduces to Christian unity. We know that this unity is by some regarded as schism. But, while we see believers of various denominations continuing to support and extend the cause of the gospel, and while we hear their co-operation reprobated as pernicious, we can but observe as striking a combination on the other side. We maintain that, if the combination of those who support religious Societies be considered irregular, the combinations occasionally observable among those who oppose them, are absolutely preposterous. Such persons may decline to co-operate with the protestant dissenter. But let them, meanwhile, remember, that they are fellow-labourers with the Pope and the Grand Signor, with the schools of Cobbett and Carlile. Let us look only to the Jew's Society. It is true that the Committee of this Institution have the support of crowned heads, and Christians of various protestant denominations abroad, and of some who are not connected with them in church-union at home. But how is it with the opposite party? *There* stand, united in their object, and associated by the bond of kindred animosities, Goakman, the discarded servant; Norris, the minister of the establishment; Sailman, the teacher of Hebrew; Manasseh, who questions the advantages of conversion to Christianity; Isaac Isaacs, who deserts his child till he is relieved by the London Society, and then advertises him as trepanned; and the Jews of Jaroczin, who trample the New Testament under foot; while the corporate body receive aid towards the promotion of their common object, in "bulls from Rome, and Firmans from Constantinople." (Historical Inquiry, p. 467.) Thus, even were there any evil in the co-operation of Christians, (though, so far from admitting this, we maintain the contrary,) there would still be only the choice of evils. If we array ourselves in opposition to their united efforts, we instantly find ourselves, by that very act, in co-operation with Jews, Mohammedans, infidels, and heretics. We will have no part with the children of God; but we join ourselves, without hesitation, to the sons of Belial.

Mr. Hawtrey next proceeds to specify the means that have been adopted, for promoting the Society's spiritual designs.

"A large Episcopal Chapel has been built at Bethnal Green, in the vicinity of London, where Monthly Lectures are preached on the

Types of the Old Testament Scriptures, and where all Jews, desirous of being instructed in the true nature of the Christian religion, may attend; here the Jewish children, educated by the Society, chant, on the Sabbath, their Hosannas, to that Saviour whose name they would otherwise have been taught from their childhood to blaspheme. On the ground contiguous to the Chapel, two spacious Schools have been erected, one for Hebrew boys, and the other for Hebrew girls. Since the commencement of the Institution, nearly three hundred Jewish children have been, by means of the Society, blessed with Christian education. When they are of suitable age, they are placed out, either as apprentices or servants in Christian families. The Committee have no difficulty in procuring situations for them; and, in several cases, they have received satisfactory testimonies to the good conduct of the children from their respective masters and mistresses. No child is received into the Schools but with the consent of the parents or guardians given in writing. Surely it may be hoped, that He, who, when on earth, received with approbation the Hosannas of Jewish children, yea, who condescended to take them in his arms and bless them, will graciously smile on this attempt to rescue these children from unbelief and misery, and to train them up in the way in which they should go.

“Another means adopted by the Society, has been the Translation of the New Testament into the Biblical Hebrew, that the Jews may read, in their own sacred language, the wonderful works of that adorable Redeemer, whom they have hitherto blindly rejected. This work was accomplished with much labour and care, and more than 10,000 copies have already been circulated amongst the Jews in the different countries where they are scattered. The work was first undertaken at the suggestion of the late Rev. Dr. Claudius Buchanan, and the result has fully justified its wisdom. It has been received with an avidity by the Jews abroad, which has surpassed expectation. The New Testament has likewise been published by the Society in German Hebrew, and in the Judeo-Polish languages, for the use of such of the German and Polish Jews and Jewesses as do not understand the Biblical Hebrew. Many thousand copies of these works have been circulated, and to their necessity and usefulness the Society have had repeated and satisfactory testimonies. The Society have also sent forth a stereotyped edition of the Prophets in German Hebrew, and have purchased a set of stereotyped plates of the Prophets in Biblical Hebrew. For a blessing on this part of its labours the Society may assuredly look, for we know who hath said, his word shall not return unto him void, but shall accomplish that which he pleaseth, and shall prosper in the thing, whereunto he hath sent it.

“Tracts on the subject at issue between Jews and Christians, have also been printed in various languages, and several hundred thousand copies have been circulated amongst the Jews. One of these Tracts, entitled, ‘Deborah to the remnant of Israel,’ written by an English lady, and circulated at Malta, became the means, under the divine blessing, of the conversion of Mr. Murtheim, a respectable and opulent Jewish merchant, to the faith of the gospel. From that period to



the time of his death, he employed his time, talents, and fortune, in attempting to promote, with unwearied zeal, the conversion of his brethren. Whatever doubt may be entertained of living characters, we are sure that those who continue faithful unto the end, and die in the Lord, are eternally blessed. If, then, there were but this one instance of a blessing on the labours of the Society, would it not be an abundant compensation? For who can estimate the value of an immortal soul? If Christians *could* have a doubt on the subject, we would appeal from them to the angels of God, who, we are told by our Lord, have joy in heaven when even one sinner is brought to repentance.

"The next means to which the Society has turned its attention, has been the preparation of Missionaries to go forth to the lost sheep of the house of Israel.

"The necessity of a specific education for this purpose being obvious, a Seminary has been established, under the superintendence of proper tutors. Here those whose hearts God has disposed to this important mission, are assisted in the peculiar studies, and instructed in the languages which are necessary to qualify them to converse with and preach to the Jews. Six faithful labourers have already gone forth from this seminary to work in the vineyard, and others are preparing to follow their steps. Twelve Missionary agents are now labouring under the auspices of this Society abroad, and it is hoped the number will shortly be increased. The principal stations where they have laboured, are Amsterdam, Frankfort on the Maine, Leipsic, Dresden, Warsaw, Posen, Breslaw, Wilna, Cracow, Cochiu, and Jerusalem." (Pp. 7—11.)

Next follows a statement of the success with which the Society's exertions have been attended. This Mr. Hawtrey sets forth under three heads: as the Society has been the means, first, of exciting the attention of Christians to the subject both at home and abroad; secondly, of converting many individuals of the Jewish nation to the faith of the gospel; and thirdly, of stirring up a spirit of inquiry amongst the Jewish nation at large. Under the first of these heads he states that about 150 Auxiliary Societies have been formed in England and Ireland; that Societies have also been formed at Frankfort, Basle, Berlin, Detmold, Dresden, Königsberg, Posen, and Breslaw, the Society at Berlin having been established under the express sanction of the king of Prussia; that a corresponding Committee has likewise been formed at Madras; and that in Scotland and America, Societies have been established, which, though not in connexion with our own, are labouring to advance the same important and glorious purpose.

"Let not the result of the labours of the Society, in this point of view, then, be overlooked, or undervalued. If it has been the means of awakening the Christian Church to their duty towards their long-lost and neglected brethren of the house of Israel, and has induced

them to substitute a spirit of Christian love, in the place of that bitter reproach or silent contempt which have hitherto marked the conduct of Christians towards the Jews, it has effected a great matter; it has removed a foul stain from the character of the Christian Church; it has taken away a formidable obstacle to Jewish conversion; and it has been the instrument, under God, of calling forth attention, and of exciting emotions in the hearts of his servants, which are among the very signs which he himself has given us of his returning mercy towards the house of Israel. For he hath declared, that when 'the time, yea, the set time,' shall come for that event, his servants will be found 'thinking on the stones of Zion, and pitying to see her in the dust,' Psalm cii. 14." (Summary Account, p. 13, 14.)

With respect to the conversion of individuals of the Jewish nation to the faith of the gospel, it is worthy of observation, that among the missionary agents of the Society, at the time when Mr. Hawtrey was writing, no less than six were converted Israelites: some of whom, by the holy zeal and affectionate concern which they have manifested in missionary labours, seem to exhibit a model of what this people may become, as instruments in the hand of the Almighty for the full conversion of the world. On this part of the subject, the Society's monthly publication, entitled the Jewish Expositor, contains many interesting details; to which we beg permission to refer our readers, as it is only by details that the case can be properly understood.

Concerning the spirit of inquiry generally excited amongst the Jews, the "Summary Account" offers various testimonies. That of Dr. Pinkerton, communicated to the London Society, was to the following effect.

"He pointed out on the map a district comprehending Russian and Austrian Poland, and a part of Turkey, in which, he said, at least THREE MILLIONS of Jews were to be found. Among these, he stated, there exists an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament, which surpasses expectation." (Summary Account, p. 15, 16.)

Again:—"We arrived here, and since the 3d of this month our lodging has been almost *besieged* by the Jews, especially on Saturday and Monday. Having received the proper authority, we began to distribute books openly:—we gave Tracts to some Jews who were passing by; they began to read them before the window; this attracted other Jews, who came in to request some for themselves; in a few minutes there were about thirty Jews satisfied. Now the news spread amongst them like fire—in less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same, and a great crowd before the house, clamourously asking for Tracts: we gave away about a hundred. The crowd then became so great, that in self-defence, we were obliged to stop. On Monday it would have been the same, had not the government kindly sent us a gendarme, through



whose aid we were enabled to keep up order, admitting a few only into our room at once. This lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before, and of Christians, still greater." (Summary Account, p. 16, 17.)

Other testimonies follow, equally interesting ; for which we must refer our readers to the work itself.

"Surely (Mr. Hawtrey observes) a few years ago, we should rather have expected that missionaries carrying New Testaments to the Jews in Poland, would have required a guard to preserve them from their rage, than from danger arising from their great eagerness to become possessed of the blessed boon prepared for their use." (P. 20.)

In connexion with this subject we may observe, that the altered disposition of the Jews in Poland is the more remarkable, because a similar alteration is found to have taken place, at the same time, amongst many of the Jews resident in Egypt, Syria, and Palestine, and on the shores of the Mediterranean. To this, the interesting journals of the converted Jewish missionary, Mr. Wolf, who has visited Gibraltar, Malta, Alexandria, Cairo, Jerusalem, Aleppo, and Damascus, bear ample testimony. We subjoin a communication respecting this gentleman's proceedings, dated Damascus, Nov. 25, 1823.

"Mr. Wolf had arrived a fortnight before, and I found him lodged in the Capuchin Convent, quite close to where I have been. Being aware of the unpleasant state into which the Jews of Damascus had lately fallen with regard to the government of the country, I entered the city with little hope of meeting with much encouragement for the objects we have in view. The high-priest, and many of the Jews, were in prison ; the houses of others were shut up : some had fled the city ; all were in anxiety—in confusion—in silence. However, I have the pleasure of communicating to you this gratifying intelligence, that although the heads, and elders, and hundreds of others, were invisible to the very last, yet I have had the happiness to witness three or four such days as our friends in Poland and elsewhere have enjoyed in the field of labour. Mr. Wolf and I walked in the Jew Quarter, talking with one and another of the Jews we met with, and we visited one of the synagogues on a Sabbath (or Saturday) morning. Next day and the days following, Jews were to be seen, *old and young, from morning until evening, crowding the street adjoining the convents, desiring books for themselves, their families, and schools.* Many of them heard the words of eternal life read and preached to them ; and we continued to supply the *real wants* of this suffering people, until nearly all our

Testaments, as well as Prophets and Psalms, &c. were exhausted."

For further information on these interesting subjects, we strongly recommend a reference to the pages of the Jewish Expositor, published monthly, and the Society's Reports, which appear annually.

Mr. Hawtrej then proceeds to answer some leading objections.

"1. Some object that the time is not come. We answer, Every thing around us seems to shew that the time is come. Christians begin to feel for the Jews, and Jews begin to inquire into the truths of Christianity. Every sign which the Scriptures specify as being the harbingers of the approach of the times, is now in existence. Why, then, should you assert, and how can you know, that the time is not come? 2. Others say, The Jews are under the judicial displeasure of God, and it is presumptuous to interfere with them. We answer, Great and just indeed has been "his severity towards them that fell," but this displeasure is only to last for a season. So fixed is the Divine purpose of restoring this dispersed nation again to his favour, that it is declared, that though they, as "touching the Gospel, are enemies for our sake, yet, as touching the election, they are still beloved for the fathers' sake."—Surely, then, we should gladly hail the least symptoms of the return of promised mercy to Israel: and when God, by his providence, shows that he no longer says of them, they are "joined to idols, let them alone," it would ill become us, the monuments of his mercy, to indulge such a thought. It would be awful indeed, if those who have been willing instruments in inflicting the judgments of God, should not be equally willing in conveying his mercies. 3. Others object, that the blindness, and prejudices, and depravity of the Jews are so great, that no hope can be entertained of success. To this we simply reply, the deeper they are sunk in unbelief and sin, the more ought we to compassionate their condition, and that there is no obstacle in any of these things which the Gospel is not mighty through God, to remove. 4. Another objector says, The Jews are so deceitful, there is no reliance to be placed on them; and all who have professed Christianity, have turned out to be hypocrites. In answer to this, we would not deny that deceit is an awful feature in the Jewish character. We firmly believe, however, that it has been greatly fostered and confirmed by the treatment which they have for ages received from Christians. This is only an additional reason why we should seek to raise them from that moral degradation into which we have assisted to sink them. That all who have professed Christianity have been proved to be hypocrites, is not true. It has already been mentioned, that six are at this time faithfully and affectionately labouring to promote the conversion of their brethren. Instances have not been wanting, moreover, in which they have made sacrifices for the Gospel's sake, to which those who are ready to suspect them of hypocrisy, have never been called. If some have been deceivers, and others have endured but for a season, ought this to be



an objection to proceeding in our work? Where would our Christianity have been, if, because Demas was unstable, Simon Magus was wicked, and Ananias and Sapphira were deceitful, the Apostles had ceased from their labours? (Summary Account, pp. 23—26.)

There is a farther objection, namely, that though the Jews will finally be converted, this conversion is to be miraculously effected, and therefore all means are superfluous, and it is useless for Christians to put their hand to the work. A similar objection is often made, in the case of missions to the Heathen; and we would invite attention to Mr. Hawtrey's reply, as very suitable in both instances.

“ Now, to this we answer, that if such persons could produce one clear unequivocal passage of Scripture, in which it is said, that the Jews are all to be converted by miracle, and without the use of means, we might allow there was some force in their objection. This, however, cannot be done, because no such passage exists. We say, therefore, that such a supposition as this, is contrary to all the former dealings of God with this very people, and to his ordinary dealings with his Church in every age of the world. Allowing that there may be ground for the opinion, that some miraculous display of power will accompany the national conversion of the Jews, it forms no objection whatever against the use of ordinary means. There is reason to think, that numerous individual conversions from among that people, will precede and prepare the way for the general conversion of the nation, and we may add that even where miracles have been used, human means have not been dispensed with. God brought Israel out of Egypt with signs and wonders, but Moses and Aaron were used as instruments in the hand of the Almighty. Yea, when the Red Sea was to be divided, the rod of Moses was first to be stretched out. When the gospel was first preached among the Gentiles, it was accompanied by miraculous signs, but they did not supersede the use of means for effecting the conversion of sinners. Sinners were not converted by the miracles only, but by the laborious preaching of the Apostles, accompanied by the mighty power of the Holy Ghost. In like manner, we have every reason to expect the conversion of the Jews will be brought about. We are quite sure, therefore, that we cannot be wrong, when we are using God's appointed means, and looking for his promised blessing upon them. Even supposing the national conversion of Israel to be distant, we would still, like St. Paul, use all means, “if by any we might save some.” And we would earnestly exhort those who are making this objection a plea for inactivity in this holy undertaking, to examine well into its scriptural foundation, lest it should not be found to stand, when the blood of those who have perished for lack of that knowledge, which they might have helped to impart, shall be required at their hands.” (Summary Account, pp. 26—28.)

Mr. Hawtrey then concludes, by setting forth our obligations to assist in promoting the London Society's objects :

alleging those pleas which address themselves, severally, to our gratitude, our justice, and our compassion; setting forth the claims of the cause on members of the Church of England, and on real Christians of all descriptions; and recommending it as one which should interest both our hopes and fears. The plea of justice is thus strongly urged.

“Have they not claims upon our justice? They have been a people in past ages much injured by the Christian world. They have been injured by unjust and cruel treatment in all the countries of Christendom: bonds, imprisonments, tortures, confiscation of property, banishment, and death, have been their portion amongst us. Since actual persecution has ceased, scorn, contempt, and derision have still been continued. We have injured them by throwing stumbling blocks in the way of their conversion to Christianity. The gross superstition of some Christians, and the ungodly lives of others, have shown them Christianity through a distorted medium. We have used no Scriptural means to conciliate or to instruct them. We have never tried what the meekness and gentleness of Christ would do towards effecting these purposes. Have we not a debt of justice then to repay, and should we not arise to our duty?” (Summary Account, (p. 29.)

We would also be permitted, in conclusion, to address a few remarks to certain classes of persons: not, like Mr. Hawtrey, taking up the general question, but grounding our observations upon the specific facts which are now before us; namely, that an individual, holding a respectable station in life, has voluntarily come forward; that this individual has published a voluminous work, evidently composed with much labour, and professing to be an historical inquiry, but proving in fact to be a most unmeasured and bitter invective from beginning to end; that, however, so far from establishing the charges which it advances, the work is found on examination to be a total failure, its intended mischief recoiling upon the writer in the threefold character, of fallacy as to its title, inadequacy as to its object, and disgrace as to himself. The three classes of persons, then, to whom, upon these grounds, we would severally offer a few remarks, are enemies, neutrals, and friends.

First, we will address the enemies of the London Society, (for some inveterate ones it has;) and we would say, See, after all, how little you can do. This last attack is your Armada. We know not, indeed, whether it comes against us, like that from Spain, with the benediction of the Pope; but it comes, to your total disappointment, and utter exposure and confusion. Now that you have made this great attempt and failed, you learn that all your attempts must prove vain. Your grand effort is over, it has not succeeded,



and the unsuccessful volume is returned upon your hands. It was the child, we know, of many exulting anticipations—but it has not done its work. It has served only to betray the temper and principles by which you are actuated, without answering its purpose. Then take it to yourselves again. It returns to you, fluttered and tarnished, with SLANDER stamped upon every page. This implement of mischief is now become unserviceable, and it will take you two years of hard labour to get up another like it. And, meanwhile, rest assured, that if the London Society for promoting Christianity among the Jews goes on, in a scriptural spirit, and in the use of scriptural means, all that you can say, or devise, or do, will not suspend its progress; or delay the time, the SET TIME, when upon mount Zion shall be deliverance, and the house of Jacob shall possess their possessions.

But we scorn to take the advantage, which the indiscretion of an individual has put into our hands. We scorn to impute to any body or number of individuals the act of one, who stands committed in his own person, but cannot compromise his party. We know not how far we should be justified in making many accountable, for that which bears only a single name: and we would therefore rather view its author as standing alone, hostile to one party and deserted by the other, no terror to his opponents, only dreaded by his friends.

In addressing the enemies of the London Society, we would not neglect those *Jews* who view it with hostility. Who can wonder, indeed, at any feelings of enmity which *they* display, when such means are employed to exasperate their minds, and to blind their understandings? But we would say to them, See who are the advocates of your cause. You feel displeasure at the Christians who labour for your conversion. But what think you of those Christians by whom their labours are opposed? Suspect a cause which has such advocates, and which requires such means for its support. You are confidently assured, that the London Society will never accomplish its objects. And some French mathematicians once made a calculation, and assured the Parisians, that the race-horse, which was coming from England to run against time, would never accomplish the given task.—It might be done in vacuo, but the resistance of the air would render it impossible. The race-horse arrived, and won the wager.

We also address ourselves to those, who, in the question respecting the claims of the Jews' Society, have hitherto contented themselves with standing neuter. Some reasons there are, as perhaps they are all aware, for supporting the Institution; but then they have heard of others for standing

apart from it. See, then, what these latter reasons turn out to be. See what they amount to, when they are brought forward against the Society, and arrayed in all their force. They prove, before the test of truth, to be actually less than nothing, and vanity. The reasons, then, against the Society, disappear; and only those which are for it remain. The inference is, that you are bound to continue neutral no longer, but to give the Institution the immediate benefit of your support.—And not only this, the Society has a further claim upon you, it calls on you for arrears, Years since you would have given your name to the Society, had you not been grossly imposed upon by false and calumnious statements. Make reparation for this error. The good may even now be done, which was prevented, at an earlier period, by the error into which you were led.

We address ourselves, lastly, to the Society's friends. And to them we say, You are certainly entitled to all the advantages of an argument arising from this consideration, that in order to blacken your characters, it has been found necessary to falsify your proceedings. Forget not, then, the *encouragements*, arising from the nature of the weapons by which you are assailed. You learn hence what your cause is, seeing what is the cause of your opponents. In these circumstances, however, you should discover not only an assurance of the excellency of your design, but a stimulus to increased exertion. It is for you to manifest, in a good cause, the zeal, the perseverance, and the activity, which others devote to unworthy ends, or lavish upon unwarrantable and pernicious purposes. There are some, you will find, who will omit nothing, who will lose nothing, who will hesitate at nothing. Your sphere of action is more limited, being circumscribed by the boundaries of moral rectitude. Within that sphere, then, it becomes you to put forth all your energies. The cause of the Institution which you support, is so essentially the cause of the Bible and of vital Christianity, and so identified with the best hopes and the best interests of mankind, that its advance is an advance towards the regeneration of the world, and its success, whenever it arrives, will be life from the dead. Be instructed, then, by the words of an enemy, and not only be instructed, but act upon them:—they are written at the beginning of his volume, and all that he has written besides, is a vain attempt to blot them out again: “THE UTMOST THAT WE CAN DO TOWARDS THE CONVERSION OF THE JEWS TO CHRISTIANITY, IS UNQUESTIONABLY AMONG THE MOST OBVIOUS OF THOSE DUTIES, WHICH WE OWE TO ALIENS FROM OUR OWN HOUSEHOLD OF FAITH.”



ART. XXI.—1. *A History of the Expedition to Russia*, undertaken by the Emperor Napoleon, in the year 1812. By General Count Philip de Segur. 2 Vols. 8vo. London: Treuttel and Wurtz. 1825.

2. *The Last Days of the Emperor Napoleon*. By Doctor F. Antommarchi, his Physician. In 2 Vols. 8vo. Pp. 416 and 286. Colburn.

AN able living writer has compared the eloquence of Burke, to “the brilliant effulgence of a painted medium, which is calculated rather for ornament, than use.” Objects contemplated through it were invested with hues and radiance not their own. The splendour of colouring thrown upon them tempted the observer to regard them with an interest, which they had no claim, from intrinsic value, to exact. When therefore, the medium was withdrawn, and they were seen in their real lights and natural colours, surprise, not unmingled with disappointment, and perhaps disgust, often succeeded to the admiration previously excited. It appeared evident, that the sight had been occupied, and the imagination enchanted, by something, which, in its own garb might be met in the every day walks of life: and, that what appeared to be magnificent or beautiful, was due, perhaps, rather to distortion, than to grace and proportional fitness. A similar comparison may be applied to the man by whom the attention of Europe was so long, and so painfully occupied;—by whom dreary years of political or personal misery were protracted to nations or individuals; and who, as the visible instrument of an inscrutable providence, rode on the whirlwind, and directed the storm of that overwhelming desolation, which a godless philosophy had alike provoked as a judgment from God, and produced as a necessary effect of natural causes. It would be the height of unreasonable scepticism to deny to Buonaparte the possession of those talents, which in times of public convulsion can scarcely fail of conducting their possessor either to the scaffold, or the throne. France at the period of his appearance above her horizon, and when he first attracted the regard of Europe, was passing from the utter frenzy of revolution, to that opposite extreme, in which the reins of power hung loosely around her, and were ready to be seized by any daring and successful military adventurer, who might urge her onward in the career of guilty war, with a despot’s goad, and yet regulate her speed with the acknowledged

vigour of a despot's hand. While he flattered the love of war and conquest, for which this people have been remarkable in every period of their history, and gratified their love of splendour, by the erection of public monuments, by the indiscriminate plunder of works of art from the galleries of vanquished nations—by the repeated fêtes of victory—and by the brilliancy of a court, which twenty years before they had affected to regard with unqualified contempt, he could not fail to become the idol of a multitude, whose unbounded and servile adulation was in turn the object of his own sole ambition. His mode of making war appeared so novel, his succession of victories over nations whose moral disorganization undermined or nullified the military discipline and valour of their armies, was so rapid—the ease with which he overthrew, and moulded again to his own purposes the most ancient dynasties, was so imposing, and the magnificent apparatus of his armies, in which monarchs and the noblest princes of Europe aspired, or were compelled, to serve, was so unexampled, that the personal character of the individual, the texture of his mind, the meanness or grandeur of his sentiments, were either wholly overlooked, or regarded through a haze of glory, with which the theatrical attitude of the actor, and the heated imagination of the spectator, had united to enrobe him. But the hour of disenchantment was at hand. The very element which had been made to subserve his greatness, began to act in a contrary direction. It had become heated to a degree that threatened the most alarming consequences to his ill-assorted and ill-cemented power. All reflecting observers saw the danger. It did not even escape himself: but spoiled and blinded by a career of success almost uninterrupted and unexampled, he persisted in a vain endeavour to suppress and confine the element now possessed of an elasticity almost irresistible. Instead of wisely accommodating himself to circumstances, and opening a way of partial escape, or devising means of condensation, he heaped more fuel upon the flame, laid his hand upon the safety valve, with a desperate obstinacy, and held it there, until the inevitable explosion at length took place, scattered the fragments of his empire to the four winds of heaven, and carried himself, the author of the mischief, to banishment and a lowly grave in the far Atlantic.

“Exitus ergo quis est? O, gloria! vincitur idem  
Nempe, et in exilium præceps fugit.”

\* \* \* \* \*

Has toties optata exegit gloria pœnas.

When Europe recovered from her astonishment, and looked



upon Buonaparte as the mist of delusion passed away from his character, and was succeeded by the sober hues of truth, the "glamour might," that had magnified every thing connected with him, so immensely beyond its due proportions, lost all influence: and the wizard himself, his wand broken, his book lost, and his magic garment plucked from him, appeared to be not only encompassed with the common infirmities of our nature, but under the strong and incessant influence of passions and feelings, that put in an effectual bar to his claim of superiority over his fellows in stature of mind, or grandeur of moral impulse. He is already placed before the bar of history. The trial has begun; much evidence against him has been collected; and when it is completed, the jury will give in a verdict without even retiring to consult; and the sentence may be easily anticipated.

If ever man were fairly tried by the judgment of his contemporaries, under the most favourable circumstances, that man was Buonaparte. While he floated down the unruffled tide of prosperity, with the most imposing splendour, it was not wonderful, that every mouth should be loud in his praise, and every knee bent before him in the blindness of homage. He lived amidst a cloud of incense, the offering of adulation, which served not less to make him seem fragrant to the nations around, than to intoxicate himself with its incessant fume and vapour. He also stooped to become his own arch panegyrist: and either with his own pen, his own dictation, or the writings of others, at his immediate suggestion, he deluged the nations, as they lay prostrate before him, with exaggerated and monstrous statements of power, magnanimity, generosity, and resources, exceeding the bounds of all credulity, that only excepted, which is inveterately wilful. Even after he became far removed from the scene of his former exploits, and from that course of events, of which he seemed almost the sole human agent—after this second Hannibal had appropriated to himself the sarcasm of the satirist, by the consequences of his wild ambition,

— I, demens, et sævas curre per Alpes

Ut pueris placeas, et declamatio fias.

the press groaned and teemed with the labours of his apologists, whether English or French, who eagerly gathered up and retailed such extracts of his conversation as appeared most likely to preserve the influence which he panted to obtain, not over the affections of his adopted countrymen; but over the blind admiration of those who had accompanied his former triumph, and "applauded him to the very echo which did applaud again." Nay, after he had exemplified the re-

mark of the same indignant judge of the vanity of human wishes,

———— Mors sola fatetur

Quantula sint hominum crepuscula—

he left a legacy of records, in the hands of devoted executors, who might publish them, with their own voluminous comments, to exhibit the extent of his benefits towards mankind, and the enormity of ingratitude by which they had been repaid. Whether the bequest has been wholly expended, or whether this equivocal liberality has satiated those for whom it was designed, we know not : but at length after having his memoirs and opinions pressed upon us, usque ad nauseam, from every quarter, we have a little time to breathe, and take our rest from the excitement. In this respect, at least, Buonaparte has been *faithful* to his own reputation : but the world is beginning to be impressed with the truth of the case, and duly to estimate the “major famæ sitis, quam virtutis.”

Though almost last, yet certainly not least among the friends of the late Emperor, is General Count Philip de Segur. He is decidedly an eulogist of Buonaparte; but his admiration is more chastened, and under the influence of a sounder judgment—perhaps of a sounder principle, than that of others, and thus prevents him from falling into the same excess of adulation. We have not had an opportunity of reading his own personal memoir : and cannot therefore judge, how far he may be depended upon for an accurate statement of facts, in the volumes before us. There is a vanity, amounting almost to simplicity, which makes a Frenchman detail the minutest incidents of his life, as matters of immense importance to the world ; and publish the particulars of conduct, which other men would conceal, as though they were necessary links in the history of the species, without which the chain of its harmonies would be imperfect. This exuberance of vanity often leads the self-complacent autobiographer to enlarge and exaggerate, rather than to compress and understate the incidents upon which he delights to dwell : and we may easily judge, from reading them, how far he may be safely accompanied in the narrative of occurrences, in which he acted only a subordinate part. In the absence, however, of such presumptive evidence of candour, as might be afforded by the volume which we have not yet perused, those now before us bear the stamp and impress of a somewhat vigorous mind and feeling. They seem to have come from the pen, and perhaps from the heart of a man, whose principles were of a higher order than the generality of writers who have trodden the same ground ;



and therefore they possess a value more particularly their own—a grace of sincerity, not usually found among a class of men, whose perverted sensibilities are often contrasted with their unrelenting cruelty of warfare, in a manner which would be truly ludicrous, were it not truly awful.

In one respect we regard the present work as a valuable addition to the stores of information collected upon the momentous struggle of which it treats. Count Segur represents Buonaparte throughout the whole Russian Campaign, as labouring under a considerable degree of bodily indisposition, which repressed the energies of his mind, and gave his enemies the advantage of the indecision, delay, and imperfect procedure, resulting from it; especially at the battle of Borodino. The rashness of that illstarred expedition, in the course of which the field of the Moskwa was fought, would probably, as the Count imagines, have been crowned with success, “if the premature weakening of the emperor’s health had left his physical constitution all the vigour of his mind.” (P. 5.) We shall have occasion to take a somewhat closer view of this subject, which throws considerable light upon the character of Buonaparte; and makes us regard him amidst all his triumphs, with feeling akin to those of Cassius

“He had a fever when he was in Spain  
And when the fit was on him, I did mark  
How he did shake; ’tis true, this god did shake:  
His coward lips did from their colour fly;  
And that same eye whose bend doth awe the world  
Did lose its lustre: I did hear him groan:  
Aye, and that tongue of his, that bade the Romans  
Mark him, and write his speeches in their books,  
Alas! it cried, *Give me some drink, Titinius*  
Like a sick girl.”

The history begins with a rapid, and enlarged and somewhat statesmanlike view of the political condition of Europe at the opening of 1812; the wild and visionary attempts of Buonaparte to enforce the Milan decrees for the continental outlawry of Great Britain; and his rage against Alexander, for refusing to lend himself to the promotion of a plan, which would have endangered, not only the prosperity of Russia, but the stability of his own dominion. The Russian monarch had witnessed a striking example in the history of his predecessor, that the interval between the throne and the grave in a land of despotism like his own, is often both brief and sure. He was disposed to profit by that experience: and regarded it a more safe, as well as a more honourable alternative to measure strength with Buonaparte

in the field, than to crouch before him in negotiation. Alexander did not, however, rashly enter upon the gigantic contest, which was to decide between the pretensions of France to universal Empire, and the necessary limits to his power demanded by the repose of Europe. He did not imitate the unadvised conduct of Prussia, when she "snatched the sword, but left the shield." His preparation was long and zealously made; until it was judged commensurate with the strife before him; at least, until it awakened the jealousy of his mighty enemy, and hurried him from the splendid boudoirs and drawing rooms of the Thuilleries, to the desert plains of the Niemen. We cannot refrain from extracting a remark of the author upon the principle in which this invasion of Russia originated; and its comparison with another expedition very disastrous to France, in a remote period of her history.

"Indeed, the expedition of Napoleon into Russia bears a mournful resemblance to that of St. Louis into Egypt and Africa. These invasions, the one undertaken for the interest of heaven, the other for the interests of the earth, terminated in a similar manner; and these two great examples admonish the world, that the vast and profound calculations of this age of intelligence may be followed by the same results as the irregular impulses of religious frenzy in the ages of ignorance and superstition." (P. 66.)

A number of thoughts of the same kind occur, throughout the work, proving that Count Segur has not acted his part upon the eventful drama of a political and military life, without profiting by the striking scenery with which he must have been conversant, and storing his mind with subjects of thought, often seasonably occurring to it, and communicated to his readers with much felicity of introduction.

The annals of modern warfare offer nothing comparable to the overwhelming mass of force, with which the invasion of Russia was commenced; and which, irrespective of him who giveth not always the race to the swift, nor the battle to the strong, seemed irresistible. The very description of the armament, as Count Segur has given it, while it excites our astonishment, associates that astonishment with sadness of heart, that so many myriads should be placed under the absolute will of one man; and march as gaily to combat the swords of enemies, the miseries of famine, and the artillery of heaven, as though they went to take their part in a procession, or in the feast by which it might be terminated.

"Every thing was now ready. From the banks of the Guadalquivir, and the Calabrian sea, to the Vistula, were assembled 617,000 men, of whom 490,000 were present; one siege and six bridge equipages, thousands of provision waggons, innumerable herds of oxen,



1372 pieces of cannon, and thousands of artillery and hospital waggons, had been directed, assembled, and stationed at a short distance from the Russian frontier river. The greatest part of the provision waggons were alone behind. Sixty thousand Austrians, Prussians, and Spaniards were preparing to shed their blood for the conqueror of Wagram, of Jena, and of Madrid; for the man who had four times beaten down the power of Austria, who had humbled Prussia, and overwhelmed Spain. And yet all were faithful to him. When it is considered that one third of the army of Napoleon was either foreign to him or hostile, one hardly knows at which most to be astonished, the audacity of one party, or the resignation of the other. It was in this manner that Rome made her conquests contribute to her future means for conquering." (P. 108.)

The French army found itself amidst the dry and desert sands, and gloomy forests, through which the Niemen rolls its waters; and immediately prepared to cross it with all the pomp, and circumstance of war; and in a manner to which their return, five months afterwards, must have formed a dreadful contrast. Count Segur shall describe it in his own words.

"Three hundred yards from the river, on the most elevated eminence, the tent of the emperor was visible. Around it the hills, their slopes, and the subjacent vallies were covered with men and horses. As soon as the earth exhibited to the sun those moving masses, clothed with sparkling arms, the signal was given, and instantly the multitude began to defile off in three columns towards the three bridges. They were observed to take a winding direction, as they descended the narrow plain which separated them from the Niemen to approach it, to reach the three passages, to compress and prolong their columns in order to reverse them, and at last reach that foreign soil which they were about to devastate, and which they were soon destined to cover with their own enormous wrecks.

"So great was their ardour, that two divisions of the advanced guard, in disputing for the honour of being the first to pass, were near coming to blows; and some exertions were necessary to restore order. Napoleon hastened to plant his foot on the Russian territory. He took this first step toward his ruin without hesitation. At first he stationed himself near the bridge, encouraging the soldiers with his looks. The latter all saluted him with their accustomed acclamations. They appeared indeed more animated than he; whether it was that he felt oppressed by the weight of so great an aggression, or that his enfeebled frame could not support the excessive heat; or that he was already intimidated by finding nothing to conquer. At length his natural impatience returned. He suddenly dashed into the country; and penetrated the forest which girt the lines of the river. He set spurs to his horse; he appeared on fire to come in contact with the enemy alone. He rode more than a league in the same direction, surrounded throughout by the same solitude; upon which he found it necessary

to return to the vicinity of the bridges, whence he redescended the river with his guard towards Kowno.

"That very day a particular calamity was added to the general disaster, (a violent tempest in which 10,000 horses and many men had perished, and much equipage had been destroyed.) At Kowno, Napoleon was exasperated against the Villia, the bridges over which the Cossacks had broken down, and which opposed the passage of Oudinot. He affected to despise it, like every thing else that opposed him; and ordered a squadron of the Polish guards to swim the river. These picked men obeyed the orders without hesitation. At first they proceeded in good order, and when out of their depth redoubled their exertions. They soon reached the middle of the river by swimming: but there the rapidity of the current broke their order. Their horses there became frightened, quitted their ranks, and were carried away by the violence of the waves. They no longer swam, but floated about in scattered groups. Their riders struggled in vain. At length their strength gave way, and they resigned themselves to their fate. Their destruction was certain; but it was for their country. It was in her presence, and for the sake of their deliverers that they devoted themselves; and even when on the point of being engulfed for ever, they suspended their unavailing struggles, turned their faces toward Napoleon, and exclaimed, *Vive L'Empereur*. Three of them were especially remarked, who with their heads above the billows repeated this cry, and perished instantly. The army was struck with mingled horror and admiration." (Pp. 125, 126—128, 129.)

It is impossible not to be struck with the reckless improvidence of Buonaparte in his advance from the Niemen. In the blind fury of his eagerness to meet and conquer the enemies, who wisely retreated before him, and lured him on to ruin, he utterly neglected all means of regular supply, and compelled his soldiers to resort for subsistence to the plunder of those very countries which they came professedly to liberate and to befriend.

"In Prussia the Emperor had only caused the army to supply itself with twenty days provisions. This he thought sufficient to gain Wilna by a battle. Victory was to have done the rest; but victory was postponed by the flight of the enemy. The Emperor might have waited for his convoys; but by surprising the Russians he had dispersed them. He did not wish to forego his grasp, and lose his advantage. He therefore pushed forward on their track 400,000 men, with twenty days provisions, into a country which was incapable of feeding the 20,000 Swedes of Charles XII." (P. 147.)

The more warlike events of this terrible campaign are so familiar to all that we rather prefer extracting traits of Buonaparte's personal history and character, at this period, when the fortunes and destinies of Europe seemed to be suspended upon his own. We have heard of the jealousy, if not the



envy, with which he regarded the successes of others; and the faint praise, or querulous accents of ill-concealed chagrin, with which he contemplated the proofs of that military skill and talent in his generals, which was an essential element in his own success. Davoust, who from the unvarying testimony of Count Segur, was amongst the most gifted of his captains, had been led into a dispute with Berthier, over whom he seems to have had the advantage: but his triumph was shortlived; and all the efforts he had made at Dantzic, where he was stationed, served only to rivet and confirm his master's dislike and distrust.

“While Davoust was probably enjoying the dangerous pleasure of having humbled a rival, the Emperor proceeded to Dantzic; and Berthier, stung by resentment, followed in his train. From that time the zeal, the glory of Davoust, the exertions he had made for this new expedition, all that ought to have availed him were regarded unfavourably. The Emperor had written to him, ‘that the war was about to be carried into a barren territory, where the enemy would destroy every thing, and that it was requisite to prepare for such a state of things, by providing for himself.’ Davoust replied by an enumeration of his preparations.—‘He had 70,000 men, who were completely organized; they carried with them twenty-five days provisions. Each company comprised swimmers, masons, bakers, tailors, shoemakers, gunsmiths, in short, workman of every class. They carried every thing they required with them; his army was like a colony; handmills followed. He had anticipated every want; all means of supplying them were ready.’ Such great exertions ought to have pleased: they were misrepresented. Insidious observations were overheard by the Emperor. ‘This Marshal,’ it was said, ‘wishes to have it thought that he has foreseen, arranged, and executed every thing. Is the Emperor then, no more than a spectator of this expedition? Will the glory of it devolve on Davoust?’—‘In fact,’ exclaimed the Emperor, ‘one would think it was he that commanded the expedition.’” (P. 103, 104.)

There is a littleness of mind in this conduct, of which many other proofs appear in the work before us; and which seems to have been intervoven in the constitution of Buonaparte. The very qualities that must in his own judgment have formed the stability of a throne founded in despotism, and cemented by war, served to alienate him from their possessor. Personal feelings, and even those most willingly concealed by men in every walk of life, always assumed an empire over his heart, and ruled him with a tyranny more absolute than his own dominion over the liberties of Europe. The worst and meanest passions of the *man*, triumphed continually over the policy and wisdom of the *sovereign*. Other mighty monarchs have established a claim to the admiration of mankind, by denying, or at least by

concealing their own individuality; and endeavouring to act as though they had no personal existence, no private impulses of conduct. Not so Bonaparte. His own passions were the law of his conduct; and they shewed unequivocally, during the greatest splendour of his power, that he could not possibly sustain his claim of fitness for the elevation he had usurped. They made him exhibit a specimen of moral weakness, too manifest to escape observation, even through the glittering veil of his magnificence; and for which all the physical power of his legions, and all the vast array of subject monarchies could never compensate.

It may be well to turn backwards, while the subject of Bonaparte's character is under consideration, and let our readers know by what unworthy means this sovereign, with energies and resources almost exhaustless at his command, was contented to provide himself with means of supporting the heavy expenses of the Russian Campaign. The Duke of Gaeta was remonstrating with him upon the impolicy of the meditated war; and the enormous burden it would bring upon France.

"This minister was listened to; the Emperor surveyed him with a smiling air, accompanied with one of his familiar caresses. He imagined that he had secured conviction, but Napoleon said to him,—'So you think that I shall not be able to find a paymaster to discharge the expenses of the war?' The Duke endeavoured to learn upon whom the burden was to fall, when the Emperor, by a single word, revealing all the sublimity of his designs, closed the lips of his astonished minister. He estimated, however, but too accurately, all the difficulties of his enterprise. It was that, perhaps, which drew upon him the reproach of having availed himself of a method, which he had rejected in the Austrian war, and of which the celebrated Pitt had given an example in 1793. Towards the end of 1811, the prefect of police at Paris learnt, it was said, that a printer was secretly counterfeiting Russian bank bills; he ordered him to be arrested; the latter resisted; but in the result his house was broken into, and himself taken before the magistrate, whom he astonished by his assurance, and still more by his appeal to the minister of police. This printer was instantly released; it has even been added, that he continued his counterfeiting employment: and that from the moment of our first advance into Lithuania, we propagated the report that we had gained possession at Wilna of several millions of Russian bank bills, in the military chests of the hostile army. Whatever may have been the origin of this fictitious money, Napoleon contemplated it with extreme repugnance; it is even unknown whether he resolved on making any use of it; at least it is certain that during the period of our retreat, and when we abandoned Wilna, the greater part of these bills were found there untouched, and burnt by his orders." (P. 55.)

Whether this means of providing funds was so glaringly



dishonourable, that Bonaparte was afterwards ashamed to use them, and that most of the bills thus forged were really burned at Wilna, we know not. But if there be truth in the narrative of Count Segur, the purpose was evident; and not less so, the character of that mind, which, aiming at immortality of fame, could imagine it was to be gained by such means.

The details of the tremendous battle of the Moskwa, which, however indecisive in its own character, sufficed to open the gates of Moscow to Bonaparte, are given with much clearness and precision; but the narrative is of a character that makes us turn aside with shuddering, and long for those promised days, when myriads of men shall no longer be sacrificed, that warriors may win themselves a name. We gladly omit them; and shall confine ourselves to some extracts, in proof of that bodily infirmity which was productive, according to Count Segur, of the indecision of Bonaparte, and which, as he thinks, saved the army of Russia, after its gigantic conflict and enormous loss.

“The marches which he had just made, the fatigues of the preceding days and nights, so many cares, and his intense and anxious expectations, had worn him out; the coldness of the atmosphere had struck to him; an irritating fever, a dry cough, and an excessive thirst consumed him. During the remainder of the night before the battle, he made vain attempts to quench the burning thirst which consumed him. This fresh disorder was complicated with an old complaint, with which he had been struggling since the day before.” (P. 330.)

In this state of weakness, the day of Borodino dawned; and that sun arose, which, with prediction less accurate than usual, he pointed out to his officers as the Sun of Austerlitz. During the heat of the battle, the French army was so severely treated by the Russians, that message upon message was sent by the Marshals to ask the aid of the guard, which was refused with a pertinacity the most inexplicable.

“To such as pressed him, his answer was, ‘that he wished to have better view; that his battle was not yet begun; that they must learn to wait; that time entered into every thing; that it was the element of which all things are composed; that nothing was yet sufficiently clear.’ He then inquired the hour, and added, ‘that the hour of his battle was not yet come; that it would begin in two hours.’ But it never began: the whole of that day he was sitting down, or walking about leisurely, in front, and a little to the left of the redoubt, which had been won on the 5th, on the borders of a ravine, at a great distance from the battle, of which he could scarcely see any thing after it got beyond the heights; not at all uneasy when he saw it return nearer to him, nor impatient with his own troops, or the enemy. He merely made some gestures of melancholy resignation, on every occasion, when they came to inform him of the loss of his best generals.

He rose several times to take a few turns, but immediately sat down again. Every one around him looked at him with astonishment. Hitherto, during these great shocks, he had displayed an active coolness; but here it was a dead calm, a mild and sluggish inactivity. Some fancied they traced in it that dejection which is generally the follower of violent sensations: others, that he had already become indifferent to every thing, even to the emotion of battles. Several remarked that the calm constancy and *sangfroid* which great men display on these great occasions, turn in the course of time, to phlegm and heaviness, when age has worn out their springs. Those who were most devoted to him, accounted for his immobility by the necessity of not changing his place too much, when he was commanding over such an extent, in order that the bearers of intelligence might know where to find him. Finally there were others who, on much better grounds, explained the whole by the shock which his health had sustained, and his violent indisposition.

“ In this manner, about mid-day, the whole of the French right wing, Ney, Davoust, and Murat, after annihilating Bagration and the half of the Russian line, presented itself on the half opened flank of the remainder of the hostile army, of which they could see the whole interior, the reserves, the abandoned rears, and even the commencement of the retreat. But as they felt themselves too weak to throw themselves into that gap, behind a line still formidable, they called aloud for the guard! ‘The young guard! only let it follow them at a distance! Let it show itself and take their place upon the heights! They themselves will then be sufficient to finish!’ General Belliard was sent by them to the emperor. He declared, ‘that from their position, the eye could penetrate without impediment as far as the road to Mojaïsk, in the rear of the Russian army, that they could see there a confused crowd of flying and wounded soldiers, and carriages retreating; that it was true there was still a ravine and a thin copse between them, but that the Russian generals were so confounded, that they had no thought of turning these to any advantage; that in short, only a single effort was required to arrive in the middle of that disorder, to seal the enemy’s discomfiture, and terminate the war.

“ All was vain. Belliard in consternation returned to the king of Naples, and informed him of the impossibility of moving the Emperor. He said he had found him still on the same place, with a suffering and dejected air, his features sunk; and a dull look, giving his orders languishingly, in the midst of those dreadful warlike noises, to which he seemed completely a stranger. Murat recollected having seen the emperor the day before, as he was riding along observing that part of the enemy’s line, halt several times, dismount, and with his head resting upon the cannon, remain there some time in the attitude of suffering. He knew what a restless night he had passed, and that a violent and incessant cough cut short his breathing. The king guessed that fatigue and the first attacks of the equinox had shaken his weakened frame, and that, in short, at that critical moment, the action of his genius was in a manner chained down by his body, which had sunk under the triple load of fatigue, of fever, and of a malady which, pro-



bably more than any other prostrates the moral and physical strength of its victims." (Pp. 338—343.)

Vainly had Buonaparte looked for repose and plenty within the walls of Moscow. The circumstances of his utter disappointment are well known: but our author has, above any other whom we have read, graphically and vividly described the dreadful conflagration, which served as the funeral pile to the hopes of Buonaparte. The indiscriminate plunder that ensued when the flames were partially extinguished, completed the disorganization of the army; and made it unfit for purposes of conquest, or even of defence. "As the soldiers, many of them being embarrassed with the fruits of their pillage, became less active and thoughtless, in danger, they began to calculate; and in order to save their *booty*, they did what they would have disdained doing to save *themselves*."

The hour of retribution was now arrived: and from the opening to the close of the second volume, the attention of the reader is chained to a series of horrors perhaps unparalleled in the history of war, fertile as it is in records of misery. The very enemies of the French, astonished at their vain security as the winter approached, pitied them, and urged them to fly. The language of some of the Cossack chiefs was remarkable for an untutored wisdom, which it had been well that Buonaparte should have comprehended, before he learned it in the terrible school of his march from Moscow to the Berezina.

"The language of some of the Cossack chiefs was also remarkable, They asked our officers, 'if they had not, in their own country, corn enough, air enough, graves enough—in short, room enough to live and die? Why then did they come so far from home to throw away their lives and to fatten a foreign soil with their blood?' They added, that 'this was a robbery of their native land, which, while living, it is our duty to cultivate, to defend and to embellish; and to which after our death we owe our bodies, which we received from it, which it had fed, and which in their turn ought to feed it.'" (Vol. II. p. 77.)

On the the sixth of November, that winter which was to consummate the destruction of the French, and make of them a dreadful example of divine retribution, overtook them on their retreat at Viazma. There even-handed justice returned to their lips the poisoned chalice of their own lawless violence, and made them drain it to the very dregs. We will neither occupy the time, nor harrow the feelings of our readers by dwelling upon descriptions over which humanity trembled with horror at the time, and which cannot even now be forgotten. There are several varieties in this version of the dreadful story; but they are all intimately connected with the general sameness of this howling wilderness of misery and woe. The utter extinction of all generous and

noble feeling, in one absorbing selfishness, was here, as elsewhere, a consequence of their unexampled suffering. Moderate affliction seems to open the sluices of pity in the heart; but an overwhelming calamity like that of the French armies amidst the snows of Russia, extinguishes too frequently every liberal feeling, and makes men reckless of every suffering except their own. Instances of a contrary character however occur; and serve to call forth the expression of sentiments which do credit to Count Segur, as a man of feeling, and an accurate observer into the springs and impulses of conduct. A rout of the French had followed an attack of Platoff and his Cossacks. Every soldier was flying from his post, when the 4th regiment assumed suddenly a more worthy attitude, and resisted the enemy with success.

“A reproach from their colonel had effected this change. These private soldiers devoted themselves, that they might not be wanting to their own characters, from that instinct which requires courage in a man, as well as from habit and the love of glory. A splendid word for so obscure a situation! For, what is the glory of a common soldier, who perishes unseen, who is neither praised, censured, nor regretted, but by his own division of a company! The circle of each, however, is sufficient for him: a small society embraces the same passions as a large one. The proportions of the bodies differ; but they are composed of the same elements; it is the same life that animates them, and the looks of a platoon stimulate a soldier, just as those of an army inflame a general.” (P. 173.)

An instance of more softened generosity may be added, serving to throw a ray of mild and momentary brightness over the horrors and darkness of the passage of the Beresina.

“While the young Lauriston had thrown himself into the river, in order to execute the orders of his sovereign more promptly, a little boat, carrying a mother and her two children, was upset and got under the ice; an artilleryman who was struggling like the others on the bridge to open a passage for himself, saw the accident; all at once, forgetting himself, he threw himself into the river, and by dint of effort succeeded in saving one of the three victims. It was the youngest of the two children; the poor little thing kept calling for its mother with cries of despair, and the brave artilleryman was heard telling it ‘not to cry; that he had not preserved it from the water merely to desert it on the bank; that it should want for nothing; that he would be its father, and its family.’” (Pp. 315, 316.)

Humanity and prudence were unquestionably the most prominent virtues of Kutusoff. He had successfully imitated the delay of Fabius, and followed the retreating French without attacking them; merely observing the havoc made by winter in their miserable ranks, and withholding his men from needless conflict against their foes, “while famine and the



ague ate them up." It is however difficult to acquit the Russian general of having carried his plan to an excess which prevented the entire destruction of his enemies. But the cause of injured humanity was so awfully avenged, that it is impossible to regret the escape of the survivors.

To say, that the work now before us exhibits no inflated sentiments, no perverted feelings, no false philosophy, would be to deny that it was written by a general of the French armies. It bears in this respect, every mark of being genuine: but we will do Count Segur the justice to say, that much less of these characteristic faults is visible, than in any other work of the kind which we have yet seen. Many instances of an approximation to just principles might be pointed out. An air of moderation prevades the book; and expressions of a candid and liberal nature are scattered throughout, which serve to raise its author in our esteem, above the great majority of the authors of his country. It seems impossible to acquit him of some exaggeration. In his desire to exhibit the enormous losses of the grand army, he subjects them to a series of slaughters, famines, and all the other apparatus of death, which would have exterminated his fellow soldiers again and again: and of which the reality needed not the aid of still darker hues from the imagination of the writer. The style is meant to be weighty and sententious—not always without success: but there is a radical defect in the vehicle by which the author's thoughts are conveyed, necessarily extending to the translation, with all the additional objections which versions never fail to accumulate. The tongue itself admits not the bold abruptness of Tacitus; nor is fitted to exhibit the energy and simplicity of real woe. French is the language of sentimental declamation; it cannot display the depth of pathos, with which such scenes should be narrated: and whenever the attempt is made, there is obviously "only a step, and that a short one, between the sublime and the ridiculous."

Bonaparte will not have lived in vain, nor will the carcases of his warriors have idly fallen in uncounted thousands amidst the solitudes of the Russian wilderness, if the example of their aggressions and fate should warn future monarchs from sinning after the similitude of their transgression. Neither will the gigantic woe of the catastrophe be useless in another view, if it lead more humble observers, who look out upon passing events from the private walks of life, not to be dazzled with the fame of a warrior, or the success of a monarch, but to remark his character in the eye of God: to be assured that the career of guilt, though apparently splendid, will terminate

in sorrow : and that only the triumphs of principle and virtue can be perpetual. The prosperity of the wicked was a stumbling block in the way of the man after God's own heart, while he looked through the dark and distorted medium of his own prejudices. His erring judgment was fully rectified, only when he sought counsel at the fountain of unerring and eternal truth. "When I thought to know this, it was too painful for me : until I went into the sanctuary of God ; then understood I their end. Surely thou dost set them in slippery places : thou castest them down into destruction. How are they brought into desolation, as in a moment ! they are utterly consumed with terrors. As a dream when he awaketh ; so, O Lord, when thou awakest, thou shalt despise their image."

The second work named at the head of this article was intended to have been made the subject of a separate notice : but upon examination, it appeared scarcely to deserve that distinction. There are cases in literature, in which the fair and free exercise of a Reviewer's functions would be entirely misplaced. Some works, the productions of exalted genius, are constructed in such perfect disregard of established rules, as to set criticism at defiance, while they yet command our respect. Others present so entire a vacuity of talent, and so extreme a degree of dulness, as to leave the critic no chance of rising above his subject, and consequently *ex nihilo nihil fit*. A third class, that of works manufactured simply with a view to the market of the day, are, perhaps, even less within scope than either of the others : They do not come within the statute "for such cases made and provided ;" and all that a journalist can do, is to give a kind of measurement and estimate of how much fact and reality has been thrown in, by way of giving the volume some kind of currency.

In the present case, the author might, perhaps, have succeeded tolerably well in giving us a second course of the sayings and doings of the redoubtable Barry O'Meara. Merely a repetition, it is true, this would have been, for a diary of one year's fretfulness and indisposition, cannot differ much from the diary of the next. The Doctor, however, had not quite half the quantity of materials required to fill out two goodly octavos, and it therefore became necessary to look out for means of expansion. Accordingly we find that out of the 700 pages, of which the whole work is composed, we start with fifty-six of a useless and uninteresting detail of the wondrous difficulties that were interposed to prevent his departure from Europe. By his own account, it would seem



that the Sovereigns of Europe reasoned thus:—To preserve the peace of Europe, Buonaparte must be kept at St. Helena; but to keep Buonaparte at St. Helena, Doctor Antommarchi must be detained in Europe.

Having, at last, got to the Island, we soon find the conversation, in itself sufficiently insignificant, eked out with old stories of "the Army of Italy." A two hundred and fiftieth edition of the Battle of Marengo, occupies eleven pages in one place, (161—172.) Then the "Italian Campaigns," twelve more, (p. 302—313.) Then we are told of one Guebart, who "conducted a negociation with all the art of a diplomatist, *as will be seen by the following Report,*"—which is forthwith given to the extent of only *eighteen* pages, (V. II. p. 4—22.) In the next place we have a heap of wills, codicils, &c. being thirty seven pages. And after all, we have sundry old documents, Reports, Instructions, &c. formed into an Appendix, the leaves of which, we apprehend, have never been cut by a single reader. These fill about twenty four more pages, thirty having been occupied with a narrative of the Doctor's quarrels with the executors, respecting his legacy and pension. So that on calculation it appears that that portion of the work to which the title is properly applicable, would scarcely form a moderate sized pamphlet. And yet for this the public are to pay the moderate sum of One Guinea. And of this portion of the book, the only one for which any degree of curiosity can be felt, whoever has read the half of either of O'Meara's volumes, has already a sufficient knowledge

Literary character the work has none. Its author is evidently thinking much more of himself than of his subject, throughout. And as Las Cases, (after Shylock's fashion—"my daughter!—oh my ducats!") talks alternately of his Emperor and his "Atlas;" so this doctor talks incessantly of "the posthumous works of the celebrated *Mascagni*, which I superintended." (Vol. I. p. 2.)

And having started his *Mascagni* thus in the second page, he takes care that we shall not lose sight of him.

Vol. I. p. 21.—"Madame de Survilliers expressed a wish to see the introduction to the great anatomical work of *Mascagni*, of which I had a copy with me."

— p. 31.—"The publication of the posthumous works of *Mascagni* had given me a sort of celebrity."

— p. 36.—"I had with me the introduction to, and the proofs of thirty plates of the great anatomical work of *Mascagni*, the publication of which I had superintended."

— p. 96.—"You have published the posthumous works of *Mascagni*. I must see them. I am anxious to admire these plates," &c.

— p. 230.—"Your introduction to the works of *Mascagni* is a revolution in anatomy.—'I think so,' responds the Doctor.

And so on to the end of the work. Indeed as "Mascagni" begins the book, so he ends it also.

Vol. II. p. 250.—"At Florence, I was detained a few days by a conflict of pretensions and discussions of a singular nature relating to the anatomical works of *Mascagni*"

All this reminds us forcibly of a certain essay on "persons with one idea." Indeed if Doctor Antommarchi attempts to express any other idea than this one, he talks very strangely. He complains bitterly of the ship which carried him out of St. Helena, because "it leaned on one side," (Vol. I. p. 41.) A very remarkable circumstance, certainly, and giving us a lively idea of the Doctor's seamanship. He also speaks, toward the end of his narrative, of the person of Bonaparte having diminished to "*less than a fourth of its former bulk!*"

The pertinacity with which O'Meara and other admirers of Bonaparte have continued to claim for him the title of Emperor, is equally observable in these volumes, and is even exaggerated into ludicrous absurdity by the attempt to revenge upon the official persons who were charged with his custody, the refusal of the English government to acknowledge his Imperial rank. Sir Thomas Reade is constantly spoken of as "Thomas Reade," and poor Sir Hudson Lowe is even more laconically styled "Hudson." This folly suggests to us the only serious remark which the work appears worthy of calling forth—a remark, indeed, which we should hardly have thought it worth while to offer, had such writers as Antommarchi and O'Meara, been the only assertors of this fancied right. But even the Edinburgh Review has followed in their train, and an error countenanced by a journal of so high rank in the literary community, can hardly be suffered to pass unnoticed.

Without debating the question on the common ground of a previous acknowledgement or unacknowledgement of his Imperial rank, we shall offer one remark on a circumstance which appears to us to have an important bearing on the question. That circumstance is, the want of any thing like an established character in the power and government of Bonaparte. His whole career was *an experiment—a struggle*. He aimed to establish a dynasty,—to found an empire. The question of success or failure remained for years undecided: but when at last he fell, his late-reared throne and dynasty fell with him, and with himself his system vanished.

Now, had the victors into whose hands he fell, themselves decided that his future style and designation, even while captive, should be imperial; we can easily perceive that they would have been justly charged with a cruel mockery, and with a purpose to embitter his solitude by the reflection, that



his *Empire* as well as himself had fallen before the British arms, and been erased from the geography of Europe. That he himself should so fondly cling to the empty title, could only have been anticipated by those who had studied his character and could calculate on his excessive vanity.

That Charles the Fifth, on his voluntary retirement from a dominion in which his son peaceably succeeded him, should retain his rank, and be still the Emperor Charles, although he was not the Emperor of Germany, we can easily understand. The empire from which his title was derived still existed; his dynasty continued on the imperial throne, and the heir and father of Emperors could not be less than an Emperor himself. Of the late king of Spain the same remark may be made. But the distinction is quite apparent, between the members of these royal houses, and an adventurer who endeavours by a bold effort to establish a new empire, and is foiled in the attempt. The distinction between the right of conquest and the right derived from inheritance, comes in aid of this view of the question. Deprive an enemy by force of an *inherited* possession, and he will be universally acknowledged still to retain a title, if he have nothing more. But resist an attempted conquest, and drive your antagonist from his hold, and in that case possession and title cease together, for he who would establish a right of conquest must do it by maintaining his possession.

But the question is one with which argument has little to do, appeal having long since been made to arms. Against the will of all the sovereigns of Europe, an adventurous soldier seized the crown of France, and assumed the imperial title. Wars ensued between him and the surrounding monarchs, in which he was often successful, and as often compelled one after another to yield him the rank he claimed. But this was merely a forced acquiescence, and only a weak mind would have expected the same deference to be paid, after the force which compelled it had been destroyed. The sovereigns combined, again denied his title to the imperial rank and character; the question was put to arbitrement on the field of Waterloo, and decided against him. He is seized and put in confinement, and there affects to wonder that imperial honours are not paid him. The answer was easy! 'You have risen by the sword, and by the sword you have fallen. Raised from obscurity by military success, it was by military power alone that your elevation could be preserved. You have not succeeded in the endeavour to sustain your elevation, you have fallen, and must be content to sink into the nothingness from which you sprung.'

## ART. XXII.—PRACTICAL AND DEVOTIONAL TREATISES.

1. *The Imitation of Christ*. In three books, by Thomas à Kempis, translated from the Latin by John Payne, with an Introductory Essay, by Thomas Chalmers, D. D. Pp. 334.
2. *The Works of the Rev. John Gambold, A. M.* late one of the Bishops of the United Brethren, with an Introductory Essay, by Thomas Erskine, Esq. Advocate. Pp. 286.
3. *The Redeemer's Tears, wept over lost souls, and two Discourses on self-dedication, and on yielding ourselves to God*, by the Rev. John Howe, M. A. with an Introductory Essay, by the Rev. Robert Gordon. Pp. 278.
4. *Treatises upon the Life, Walk, and Triumph of Faith*, by the Rev. W. Romaine, A. M. with an Introductory Essay, by Thomas Chalmers, D. D. 2 Vols. Pp. 372 and 364.
5. *Treatises on Justification and Regeneration*, by John Witherspoon, D. D. with an Introductory Essay, by William Wilberforce, Esq. Pp. 319.
6. *An Alarm to Unconverted Sinners*, by the Rev. Joseph Alleine, with an Introductory Essay by the Rev. Andrew Thomson, A. M. Pp. 350 and xxiv.
7. *Private Thoughts on Religion*, by the Rev. Thomas Adam, late Rector of Wintringham, with an Introductory Essay by the Rev. Daniel Wilson, A. M. Pp. 300. 1822, 1823. Glasgow: Chalmers and Collins.

THE age, in which we live, is distinguished for much accuracy in the statement of particular doctrines, and discrimination in settling the boundaries of the different departments of revealed truth. There has perhaps never been a period, with the exception of the feverish times immediately succeeding the reformation, when a knowledge of the precise articles of Christian truth, as they are propounded in different systems, was so widely diffused as it is at present, or when the public expositions of them in the sermons of able divines have been marked by a more guarded respect to the relation they bear to the whole scheme of the gospel. Controversies indeed are still agitated upon all these points. But controversy has produced distinctness; and opposite partisans have been enabled by it, at least to understand the points in dispute with greater readiness than in most of the ages which are past.

Many, however, as are now the works, which explain with great accuracy the several articles of the christian faith, not



indeed with all the systematic minuteness of the century before the last, but yet perhaps with greater eloquence and force of reasoning, it must be allowed, that devotional works are in the present age of rare occurrence, and, we may add, generally of inferior value. It is remarkable, with so much activity in forming societies, disseminating bibles, and sending forth missions to the Jews and to the heathen, how little is attempted for the promotion or guidance of domestic and private devotion. Some truly excellent works indeed of this kind are in circulation; to a few of which we have recently called the attention of our readers. But in general the efforts of the religious world, as seen in the publications of the day, are rather directed to the object of doing good on a grand scale, and training the different branches of the tree of knowledge, than to that of watering the root by the exercises of humble, unostentatious, secret devotion. It is this undue prevalence of the busy over the retired duties of religion, which, in many instances has appeared to assimilate the occupations of religious people to those of the gay and worldly, so much so, indeed, as sometimes to render an occasional visit to religious families, an agreeable variety even to the irreligious, and well suited to relieve the tedium of unvaried amusement. Men are so much accustomed to excitement and stimulus, that they have little taste for solitude; and even the hours which are devoted to it, are so seasoned by books that mix entertainment with instruction and cull the flowers out of the wide wilderness of literature, that quiet reflection is almost as much banished from the closet as from the platform or the drawing-room. We, reviewers, have contributed our full share to this deterioration of our devotional character. It is therefore the more incumbent upon us to do what we can to repair the injury.

The publishers of the several works, prefixed to this article, have (we think) rendered an useful service to the religious world in introducing again to their notice some of the practical and devotional publications of the days that are gone; and it will be seen, that they have further succeeded in inducing some of the most eminent writers of the day to usher in the several works they have republished by a suitable word of recommendation. A few remarks on each of these works, though, we trust, they are neither unknown nor forgotten, will serve to illustrate what we mean, when we venture to point the attention of our readers to a defect in the religious literature of the times.

The first of them is a very respectable translation of a Kempis's treatise, entitled the *Imitation of Christ*. The

treatise itself consists, as is well known, of two books of meditation on the different exercises and trials and duties of the spiritual life, and of a third book, which throughout maintains the form of a conversation between Christ and the disciple. There is no attempt in the work at methodical arrangement, except so far as to place together the several reflections, which relate to the same subject; the design being rather to supply hints for private meditation, than finished disquisitions on the particular topics referred to; and therefore, a very short passage being sufficient to furnish materials for a single occasion, there would be no advantage in an exact and orderly succession of subjects, had it been observed. Indeed we have always regarded the strict adherence to systematic arrangement in another work of distinguished utility, Doddridge's *Rise and Progress of Religion in the Soul*, as derogating from its effect, by studiously withholding that relief, which the alternation of light and shade would have afforded to the reader, and for which the pages of scripture are throughout remarkable.

When it is recollected, that à Kempis was a monk of the fifteenth century, it will naturally be expected, that any work from his pen must be deformed by at least some occasional allusions to the characteristic errors of popery, and particularly, that any devotional work of his must express an unscriptural reliance on the intercession of saints and angels, which would reduce its value in the estimation and for the use of all sound protestants.

We will therefore at once select all the passages in the whole volume, which are likely to offend the reader upon this score: and he may then be assured, that the body of the work is conceived in a spirit, truly catholic, rather than Roman. Indeed it is gratifying to observe, how Christians, whose religion brings them often to their knees, are led to leave far behind them on those occasions the peculiar errors of their peculiar creeds, and to unite in the worship of the one true object of adoration, owning in his presence one Lord, one faith, one baptism, one God and father of all, who is above all and through all, and in all. This is the act, which links divided members to the head, and thus promotes in all the union of the spirit.

Two paragraphs occur on the popish dream of purgatory. They are as follows.

“As thy soul is unperishable, what can the fire of purgatory devour but thy sins? The more, therefore, thou now indulgest thyself, and gratifiest the desires of the flesh, the more severe must be thy purification, and the more fuel dost thou heap up as food for that fire. The



pains of that tremendous state will arise from the nature and degree of every man's sin. There the spiritual sluggard shall be incessantly urged with burning stings, and the glutton tortured with inconceivable hunger and thirst: there the luxurious and voluptuous shall be overwhelmed with waves of flaming pitch and offensive sulphur; and the envious, with the pains of disappointed malignity, shall howl like mad dogs; the proud shall be filled with shame; and the covetous straitened in inexpressible want. One hour of torment will be more insupportable, than a hundred years of the severest penance in this life. There no respite of pain, no consolation of sorrow, can be found; while here some intermission of labour, some comfort from holy friends, is not incompatible with the most vigorous discipline." (à Kempis, pp. 122, 123.)

"If thou sayest, thou art not able to suffer much here, how wilt thou be able to endure the purifying fire of an hereafter? Of two evils, the least is to be chosen; and to escape the awful punishments of futurity, thou must, for the sake of God, bear with equanimity and patience the evils of the present life." (à Kempis, p. 209.)

Besides these the protestant Christian will find nothing to complain of, and much to profit by. We will only cite a few specimens of the devotional character of the work, that those who are unacquainted with it, may perceive its tone, and appreciate its usefulness, as an auxiliary to closet-religion.

"Because thou art often strongly tempted, deeply troubled, and easily subdued, thou must not, therefore, think that all is lost: thou art man, not God: a spirit fallen into a corrupt animal body, not a pure angel: and how canst thou expect to continue in one unchangeable state of holiness." (à Kempis, p. 325.)

"The trial of this vicissitude of light and darkness, will contribute more to the perfection of thy spirit, than the gratification of thy own selfish will in the enjoyment of perpetual sunshine: for the safety and blessedness of man's state in this life, are not to be estimated by the number of his visions and consolations; nor by his critical knowledge of Holy Scripture, nor his exaltation to superior dignity and power; but by his being grounded and established in humility, and filled with divine charity." (à Kempis, p. 200.)

"If the stars have 'fallen from heaven, if Lucifer, son of the morning,' hath not kept his place, shall I, that am but dust, dare to presume upon my own stability? Many whose holiness had raised them to exalted honour, have been degraded by sin to the lowest infamy; and those that have fed upon the bread of angels, I have seen delighted with the husks of swine.

"There is, therefore, no holiness, if thou, Lord, withdraw thy presence; no wisdom profiteth, if thy spirit cease to direct; no strength availeth, without thy support; no chastity is safe, without thy protection; no watchfulness effectual, when thy holy vigilance is not our guard. For no sooner are we left to ourselves, than the waves of corruption rush upon us, and we sink and perish; but, if thou reach forth thy omnipotent hand, we walk upon the sea and live." (à Kempis, p. 214.)

“ For thou, O Lord God ! art above all, in all perfection ! Thou art most high, most powerful, most sufficient, and most full ! Thou art most sweet, and most abundantly comforting ! Thou art most lovely, and most loving ; most noble, and most glorious ! In thee, all good centers, from eternity to eternity. And therefore, whatever thou bestowest on me, that is not thyself ; whatever thou revealest or promisest, while I am not permitted truly to behold and enjoy thee ; is insufficient to fill the boundless desires of my soul, which stretching beyond all creatures, and even beyond all thy gifts, can only be satisfied in union with thy all-perfect Spirit.” (à Kempis, p. 229.)

Passages, like these, are food for all Christians ; and the ardent desire which they manifest for the highest attainments of christian holiness, would be ill exchanged for the most jealous adherence to the articles of a creed. A correct creed indeed cannot be overvalued. It is the foundation on which alone the christian character can be safely erected. But if it be made a substitute for a holy life, it only enhances our responsibility, and will aggravate our condemnation. It is the tendency of true faith to purify the heart and sanctify the conduct by introducing into it a principle of divine and constraining love. To this its justifying efficacy is only instrumental and introductory : for, if the doctrine of justification be, as it were, the gate of heaven, those, who linger at the gate instead of going forward to enter into its holy mansions, will incur the hazard of being excluded, when the bridegroom shall come, and the door be shut. We therefore acquiesce in the recommendatory observations of Dr. Chalmers, when he states, that

“ It is the partiality wherewith the mind fastens upon one article of truth, and will scarcely admit the others to so much as a hearing—it is the intentness of its almost exclusive regards on some separate portion of the divine testimony, and its shrinking avoidance of all the distinct and additional portions—it is, in particular, its fondness for the orthodoxy of what relates to a sinner’s acceptance, carried to such a degree of favouritism, as to withdraw its attention altogether from what relates to a sinner’s sanctification,—it is this which, on the pretence of magnifying a most essential doctrine, has, in fact, diffused a mist over the whole field of revelation.” (à Kempis, pp. iii. iv.)

“ And one of the main uses of this book is, that while it enforces these spiritual graces in all their extent, it lays open the spiritual enjoyment that springs from the cultivation of them—revealing the hidden charm which is in godliness, and demonstrating the sure though secret alliance which obtains between the peace of heaven in the soul, and patience under all the adversities of the path which leads to it.” (à Kempis, p. xvi.)

The second volume in this collection, containing the works of the Rev. John Gambold, strikes us as rather out of keeping



with the rest. It is not a manual for the closet, but consists of poetical pieces, sermons, and letters. The poetry indeed is sacred: and one dramatic piece, recording the martyrdom of Ignatius, is well suited to familiarize modern readers to the feelings and sentiments of a primitive father.

The sermons are not particularly valuable. But from the letters we transcribe some animated reflections on the vanity of the richest intellectual endowments and accomplishments, when not sanctified by religion.

“Eagerness in pursuing whatever kind of knowledge, will create an indifference and dispassionateness, as to other things; a loftiness of mind, in proportion to the value you set upon your attainments, together with much enjoyment and good humour, freeheartedness, and humanity. But then this will continue, which is worst of all, no longer than you are pursuing knowledge; when you have attained it, all is over; it no longer delights you, and consequently no longer inspires you with excellence of temper.” (Gambold, p. 276.)

“The learned man is just as happy in his stock of notions, as a gardener in a heap of old rotten apples. So you would find it, if the learned would but be sincere. The man who has discovered, as far as human thought can go, the manner how the world was created, and how it shall be restored, the nature of the human soul, and its state after death; and gratified the age with the brightest scenes of contemplation: when he has done, what is he the better? When the heat of thinking is over, will his heart be found in any better or nobler condition than other men’s? Unless some bye-reasons engage him still to his old speculations, or the respect paid him upon that account by the world, and by his juniors, will not he confess, that he is never the happier for them. Will not he prefer plain common sense, before all such subtleties? And unless conscience restrain him; for knowledge will not restrain him, yea it is well if it does not very much weaken the power of conscience itself, will not he, after all, be as prone to seek comfort in a heap of money, or in love, and a bottle, as another man? Alas, alas! under the greatest accomplishments of the head, the heart remains just as it was: This is very true, though it does not presently appear so to us. I cannot therefore agree to that fine Platonic insinuation—‘That as much as we have of truth, so much we have of God.’ At that rate, if we had a sufficient number of notions and problems, and were on the right side of the question in all of them, it would swell up at last to a beatific vision. No, no; nor introduce us to that vision either. There is, indeed, one truth that can do this, a truth that will make us free; but this is only the true knowing and receiving of Jesus Christ.” (Gambold, pp. 277, 278.)

The introductory essay by Mr. Erskine is characterized by that writer’s close and generalizing style. It is an application of one maxim—

“Command a man’s circumstances! and you command his character.” (Gambold, p. v.)

to spiritual objects : and while it is eminently successful in exposing the folly of estimating a man's circumstances without including in them his hopes and fears for eternity, we think it fails in establishing his main position,

"That *if* we could command the circumstances of a man, we could also command his happiness and his character." (P. vii.)

In fact the maxim, so stated, is incompatible with the history of the fall : for it will not be denied, that he, who can command all our circumstances, placed Adam in such as were most favourable to his happiness and character ; and yet the spiritual enemy ruined both, not assuredly by commanding his circumstances (for that he could not do,) but by tempting him to make a bad use of them ; and to such a failure the consequent of this hypothetical proposition will always be liable in the present stage of our being. The author has probably been betrayed into this oversight by that love of metaphysical paradox, which prevails in his other writings.

The next author whom we have to notice, is Mr. Howe : and certainly the title of his principal work, 'the Redeemer's tears, wept over lost souls,' is not a little captivating. Nevertheless the execution is heavy ; and both in that, and still more in some of the treatises, which are appended to it, a cold and calculating discussion seems to take place of that appeal to our better feelings, which such a title would lead us to expect. Two of the treatises are devoted to an exposition of the reasonableness and duty of making a formal dedication of ourselves to God : and in the whole of them we do not recollect a position, calculated to affect the mind so powerfully, as the simple example of self-dedication, which we transcribe from Kirke White—"I have made Fame my god and Ambition my shrine. I have placed all my hopes on the things of this world. I have knelt to Dagon. I have worshipped the evil creations of my own proud heart : and God had well nigh turned his countenance from me in wrath. Perhaps one step further, and he might have shut me for ever from his rest. I now turn my eyes to Jesus, my Saviour, my atonement, with hope and confidence. He will not repulse the imploring penitent. His arms are open to all. They are open even to me : and in return for such a mercy what can I do less than dedicate my whole life to his service?" (Southey's remains of Henry Kirke White, vol. III. p. 7.) Nor is there in these treatises any thing, equal in impressiveness or pathos, qualities indeed, which the author seems never to have regarded, to a passage which we cite from Mr. Gordon's introductory essay.

"Christ has expressly assured his followers, that he has carried



with him, even into the abodes of ineffable glory and blessedness, all the tenderness of which he gave so many unequivocal proofs during his ministry on earth, that he is not a high priest who cannot be touched with the feeling of their infirmities, or who can remain an insensible spectator of the temptations which he himself endured : and this assurance is in perfect accordance with the whole tenor of his communications to the Old Testament church. And can we suppose then, that he has forgotten the compassion with which he once looked on the infatuation of sinners ? or that any change has taken place in his mind towards those who still continue deliberately to reject the counsel of God against themselves ? The careless and the unbelieving may, indeed, make their escape from such reflections, and plead the mysteriousness of this compassion, in excuse for their remaining unmoved and unaffected by it. But, mysterious as it may be, if it were competent for us to single out one hopeless and impenitent sinner, should we not be warranted to tell him, that he is pitied at the very moment that he is forsaken—that he perishes not because God was unwilling to be reconciled unto him, but because he would not be reconciled unto God ?” (Gordon’s Intro. Essay, pp. xix. xx.) In short, though the considerations adduced by Mr. Howe are just, the mind which is sufficiently religious to require food for closet-meditation, will hardly find it here.

Very different from this is our estimate of the next work in the collection, Romaine’s treatises upon the life, walk, and triumph of faith. Dr. Chalmers in his introductory essay gives the following apology for the subject of the treatise.

“The theme on which Mr. Romaine so much loves to expatiate, is a purifying as well as a pleasing theme. It is not only not grievous to indulge in it, but, most assuredly, to every true-hearted Christian it is safe. We are aware of the alleged danger which some entertain of the tendency of such a full and free exhibition of the grace of the gospel, to produce Antinomianism. But the way to avert this, is not by casting any part of gospel truth into the shade. It is to spread open the whole of it, and give to every one part the relief and prominence that it has in Scripture. We are not to mitigate the doctrines of a justifying faith, and an all-perfect righteousness, because of the abuse that has been made of them by hypocrites—but, leaving to these doctrines all their prominence, we are to place by their side the no less important and undeniable truths, that heaven is the abode of holy creatures, and that ere we are qualified for admittance there, we must become holy and heavenly ourselves. Nor is there a likelier way of speeding this practical transformation upon our souls, than by keeping up there, through the blood of Christ, a peace in the conscience, which is never truly done, without a love in the heart being kept up along with it.” (Romaine, p. 21.)

We cordially agree both in this sentiment itself, and in its application to the treatise before us. It is full of correct and edifying sentiments concerning the condition of a Christian, not arranged in any precise order, nor diversified by any great

variety, nor directed with any very searching power of discrimination, nor marked by any great depth or compass of thought, but yet pleasing from the intense delight, which they shew the author to have taken in his subject. The reader is supposed to be not only a sincere, but a settled and confirmed Christian; and these sentiments are such as rather accord with his feelings, than correct, strengthen, or advance them. We gladly extract two specimens of the meditations, the one describing the condition of a sincere disciple under the law, the other under the gospel.

“Will the broken law take part of our duty for the whole? No. It has determined, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. And let him be ever so careful in doing what the law requires, or in avoiding what the law forbids, let him fast, and pray, and give alms, hear and read the word, be early and late at ordinances, yet the enlightened conscience cannot be herewith satisfied; because, by these duties, he cannot undo the sin committed, and because, he will find so many failings in them, that they will be still adding to his guilt, and increasing his misery.

“What method then shall he take? The more he strives to make himself better, the worse he finds himself; he sees the pollution of sin greater; he discovers more of his guilt; he finds in himself a want of all good, and an inclination to all evil; he is now convinced that the law is holy, just, and good, but when he would keep it, evil is present with him. This makes him deeply sensible of his guilty, helpless state, and shows him, that, by the works of the law, he cannot be saved. His heart, like a fountain, is continually sending forth evil thoughts; yea, the very imaginations of it are only and altogether evil, and words and works partake of the nature of that evil fountain from whence they flow; so that after all his efforts, he cannot quiet his conscience, nor obtain peace with God.

“The law having done its office as a schoolmaster, by convincing him of these truths, stops his mouth, that he has not a word to say why sentence should not be passed upon him. And there it leaves him, guilty and helpless. It can do nothing more for him, than show him that he is a child of wrath, and that he deserves to have the wrath of God abiding upon him for ever; for by the law is the knowledge of sin.”

“The gospel finds him in this condition, as the good Samaritan did the wounded traveller, and brings him good news. It discovers to him the way of salvation.” (Romaine, pp. 32, 33.)

“The apostle, in Romans, chap. vii. not only confesses that he had nature and grace in him at the same time, but also describes it at full length. Indwelling sin was his continual grief, and his heavy burden: an apostle in Christ and yet he felt the plague of his own heart: and it was his daily cross, which he was forced to bear—and his constant enemy, against which he was always at war, no peace, no truce could be made. The flesh was ever lusting against the spirit, and the spirit against the flesh, and these two with such unceasing opposition



night and day, that he could not do the things that he would, either so continually or so perfectly. He describes this battle as it was carried on in his own experience, the two combatants striving in him for the mastery. He was a good soldier of Jesus Christ, and as well instructed and armed as ever any believer was for this warfare, having on the whole armour of God, and yet wearied with the daily conflict he is forced to cry out, "O wretched man that I am, who shall deliver me from the body of this death?" He had no deliverance in or from himself, it was against himself that he fought, and of himself he was led to despair. But looking to Jesus he takes courage, assuring himself of a complete victory, and of an everlasting triumph in the Captain of his salvation. I thank God through Jesus Christ our Lord. So then, (this is the conclusion of the whole matter) so then with the mind I myself serve the law of God, but with the flesh the law of sin." (Romaine. Vol. II. pp. 333, 334.)

That which is wanting in Mr. Romaine's treatises, is supplied in those of Dr. Witherspoon; who, when discussing the nature of regeneration, and describing its practical effects, shews a skill in the dissection of motives and the discovery of principles, which it is difficult for an honest mind to elude. We do not justify every expression in the treatise. For instance, when he affirms,

"that regeneration consists in a supreme desire to glorify God, and a preference of his favour to every other enjoyment." (P. 196.)

it would be more correct to say, that regeneration is the commencement of the work, thus described, a commencement indeed, in which the change implied is real and certain, but that the description in its fulness belongs to sanctification rather than to regeneration. There are also some few statements in this treatise of an abstruse doctrinal nature, to which we cannot subscribe. Dr. Witherspoon however is in general remarkably free from the extravagances of system, and has successfully laboured to explode several forced doctrines, which less considerate divines have advocated. One of these notions is, that

"The soul's subjection to God, ought to be carried so far in every true penitent, as to make him willing, satisfied, and, some say, even *pleased*, that God should glorify his justice in his everlasting perdition." (Witherspoon, p. 267.)

That is, as it appears to us, when the sentiment comes to be practically interpreted, he ought to love God so well, that he would be pleased with everlasting separation from him, or so well as to love that, which God never loves. To such contradictions will the love of paradox drive speculative theologians. Dr. Witherspoon is careful to guard his reasonings against such extreme and untenable inferences; and the principal merit of his work consists in the practical and intelligible tests, by which he ascertains the state of a renewed mind,

and distinguishes it from those hypocritical counterfeits which resemble it: for as Mr. Wilberforce justly remarks in his introductory essay,

“Such alas! are the depraving tendencies of the moral atmosphere of this world, that Christianity itself, though heaven-descended, experiences the deteriorating effects of its corrupting qualities. It is the object of Dr. Witherspoon’s excellent work to detect and extirpate some of those corruptions.” (Witherspoon, p. xv.)

The following quotations will give to those who are not acquainted with the two treatises, especially that on regeneration a correct idea of the unsparing scrutiny with which he applies himself to the examination and demolition of these strong holds of Satan.

“every hearer of the gospel, and every reader of such a treatise as this, is either reconciled to God, and the object of his love, or at enmity with God, having ‘neither part nor portion’ in his favour; and as many as die in this last condition, shall be the everlasting monuments of divine wrath. How important a distinction! and can any man refrain from saying, ‘Lord, thou knowest all things—to which of these classes do I belong?’” (Witherspoon, p. 94.)

“Had any great change happened in your worldly circumstances, from riches to poverty, or from poverty to riches, all around you would have speedily discerned it. Had any such change happened in your health, it had been impossible to conceal it. Had it happened in your intellectual accomplishments, from ignorance to knowledge, it would have been quickly celebrated. How comes it then to be quite undiscernible when it is from sin to holiness.” (Witherspoon, p. 104.)

“Are there many who have ceased to sin in some respects, because they have begun to sin in others? Are there many who are abused and deceived by this delusory view? who take comfort to themselves by remembering some species of sins or follies which they now sincerely and heartily despise? Take heed that this be not entirely owing to your progress through life, or a change of circumstances and situation. Are you not still living as much to yourselves as ever? as much averse from a life of love to, and communion with, God as ever? Remember, that though your conduct may be wiser and more prudent, and your character more respectable in the world than before, this is no proof of regeneration; and ‘except a man be born again, he cannot see the kingdom of God,’” (Witherspoon, p. 111.)

“‘No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon.’ Grace and corruption are opposite in their natures, and mutually destructive of each other, so far as they prevail; and therefore the great question is, not how far any of them is altered from what it was formerly in itself, but how far it prevails in opposition to the other, and hath truly the government of the man.” (Witherspoon, p. 117.)

“If the change is not inward as well as outward, if the affections



still flow in the same channel, though they are better hemmed in and preserved from impetuosity and excess; if the source of happiness is still the same, though it is more sparingly or more wisely indulged, it is plainly the old nature, and the person cannot be said to be born again. He is outwardly regular and comparatively less wicked than before, but cannot be said to love and serve God with all his heart and with all his soul.' " (Witherspoon, p. 122.)

Mr. Alleine's 'Alarm' corresponds to its title. It partakes of the common fault of the times when it was written, prolixity and quaintness : and it is arranged in those artificial divisions, which have since given way to a more natural mode of discussion. Nevertheless it abounds in wholesome reflections, which, if ungodly men would lay them to heart, could not fail to make them pause ; and, as it is evidently written by a person, who had experienced the truths which he recommends, it is competent to instruct them, after they have been converted, as well as to alarm them before it.

The question how far, on what occasions, and for what purposes the terrors of the Lord ought to be brought into view by a Christian minister, is ably argued by Dr. Chalmers in his introductory essay.

" In the natural order of things, the sinner must be roused to a sense of his danger before he can be persuaded to close with an overture of salvation. And with whatever views the process originates, at some period or other it necessarily implies that he sees himself as a sinner, condemned of God, and liable to the pains of hell ; and without this it can never be said to be completed, or put beyond the suspicion of being a mere delusion of the fancy or of the feelings. It may have been an affecting display of the love of God, or of the compassion of Christ, which originally moved his heart, and led him to " mind the things which belong to his peace ; ' but let the influences of these motives be analyzed, and the subsequent stages of his progress examined, and it will be found that the love of God and the compassion of Christ, gathered a great and essential portion of their constraining power from the miseries of that state out of which they are exerted to redeem him, and that every step of his practical acquiescence in the plan of redemption, was quickened by the consideration of the awful consequences of unforgiven sin, as exhibited in the word of God, which of course he took for his directory, and in the death of Jesus, to which of course he looked for his deliverance. It was not the terror which came upon the jailor of Philippi, that made him a believer ; but it was terror which led him to cry out, ' Sirs, what must I do to be saved ? ' and if he had not been alarmed by the extraordinary events which had just happened, and had not been forced by his alarm to put the question, there is no reason to suppose that he would ever have been rescued from the state of supineness and unbelief in which the apostles found him. Neither was it the mere evils of his condition which made the prodigal in the parable a real penitent :

but if no sense of present wretchedness, and no fear of coming sorrows, had pressed upon his mind, we have no ground for thinking that he would ever have 'come to himself,' or remembered, with a mixture of regret and desire, the comforts and the security of the home which he had foolishly abandoned. If he was encouraged to return, by what he knew of the kindness and compassion of that father, to whom he had been so ungrateful, we can have no doubt that his homeward steps were accelerated by the vivid recollection of what he endured when famine withered his strength, and of what he dreaded when death was staring him in the face. And at the delightful moment when he felt himself safe and happy under the roof of paternal affection, we belie the dictates of nature, and the very language of the narrative, if we do not believe that former suffering and former terror, increased the raptures that now filled his bosom, and that his heart responded to all that was implied in the exclamation of his exulting parent, 'This, my son was *lost*, and he is found; he was *dead*, and is alive again.'

"It is not to be denied that some stout-hearted sinners, who have withstood all the denunciations of divine anger, and have sat Sabbath after Sabbath, and year after year, unmoved under the ministry of terror, have at length yielded to a more gentle application, and bowed their stubborn necks to the yoke of him who is meek and lowly. But as little is it to be denied, that others to whom the message of peace and reconciliation has been long addressed in vain—who have hardened themselves against abounding grace—and who seemed to become more indifferent the more they were urged and besought by the mercies of God, have at last been roused from their death-like repose by the terror of the Lord, and impelled to ask after the way of escape, and constrained to accept of those offers of pardon, which had formerly been heard with listlessness, or rejected with disdain. These cases show that different individuals require different treatment, in order to their being effectually stimulated to a serious concern about their salvation." Alleine, pp. xl—xliii.

"And we are convinced that those teachers of religion act the wisest, the most faithful, and the most compassionate part, who neglect neither of these two engines of persuasion, in their addresses to the consciences and hearts of sinners; but who say at one time, 'hear, and your souls shall live,' and at another time, 'every soul which shall not hear that prophet, shall be destroyed from among the people' who not only give the exhortation of the apostle, 'Repent and be converted, that your sins may be blotted out,' but also the warning of our Lord, 'Except ye repent, ye shall all perish'—who, while they affirm that 'he that believeth, and is baptized, shall be saved,' have the courage to add, 'he that believeth not shall be damned'—who, having intimated, that when 'the Lord Jesus shall be revealed from heaven,' he will come to be glorified in his saints, and admired of all them that believe,' do not omit to declare that he will come, 'in flaming fire taking vengeance on them that know not God and obey not the gospel.'

"But it may be said, that though there can be no objection to the



terror of the Lord being proclaimed to the unbelieving and the profligate—though there may be an obvious necessity for sounding an ‘alarm to the unconverted’—there can be no propriety in urging such a topic on the attention of real and experienced Christians.” (Alleine, Pp. xliii, xliv.)

Yet even in respect to them,

“A little consideration may convince them, that it may redound even to their own advantage to be sometimes called to meditate on the terror of the Lord. It will shew them in a clearer light the value of that gospel which has revealed to them the method of deliverance from guilt and misery. It will give them a more just and consistent view of the attributes of that God, whom they are required to fear as well as to love. It will fill them with a higher esteem for the character, and with a stronger faith in the merit of that Saviour by whom their deliverance was effected, at such an expense of suffering and of blood. It will serve to keep them humble, by reminding them of the pit out of which they have been digged, and the rock out of which they have been hewn—of the punishment which they deserved, and of the grace to which alone they were indebted for pardon. It will fasten such a revolting association upon sin, as to render it more and more an object of their hatred and of their avoidance. It will give more warmth, and more activity, to that compassion which they ought to feel for their brethren, who are yet the slaves of the world, of sin and death, and whose case they might be apt to forget, or to remember but coldly, in the midst of their own privileges and their own safety. And it will raise to a more joyful and exalted strain that hymn of gratitude which they sing to the Redeemer of their souls, in this the house of their pilgrimage, and which shall be sung in a yet loftier mode, and with a yet holier rapture, by all the glorified saints in heaven, through everlasting ages.” (Alleine, pp. xlv, xlv.)

From the work itself we subjoin the following extracts—

“In vain dost thou hope for life by Christ, except thou depart from iniquity. Forsake thy sins, or else thou canst not find mercy. Thou canst not be married to Christ, except divorced from sin. Give up the traitor, or you can have no peace in heaven. Cast the head of Sheba over the wall; keep not Delilah in the lap. Thou must part with thy sins or with thy soul: spare but one sin, and God will not spare thee. Never make excuses; thy sin must die, or thou must die for them. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have a hundred shifts and excuses for it, the life of thy soul must go for the life of that sin. And will it not be dearly bought?

“O sinner! hear and consider, if thou wilt part with thy sins, God will give thee his Christ. Is not this a fair exchange? I testify unto thee this day, that, if thou perish, it is not because there was never a Saviour provided, nor life tendered, but because thou preferredst, with the Jew, the murderer before thy Saviour, sin before CHRIST, ‘and lovedst darkness rather than light.’” (Alleine, p. 192, 193.)

The last publication on our list, though others have since

been added to the series, is Adam's Private Thoughts; and we are desirous to close with it, because we are of opinion, that there are few works in which a devout Christian could be sure of falling in with such deep and searching views of the corruption of his nature, expressed with force and brevity, yet with precision, and appealing to conscience only for their proof. We select a few specimens of these Private Thoughts, which deserve to be pondered by every one, who is desirous to make acquaintance with himself and with his Saviour.

"If I might have my beloved enjoyment, and live cordially to my own will as long as I pleased, I do not perceive that I should choose to die soon, and go to heaven for the sake of being with God and freed from sin." (P. 68.)

"I wear a mask to myself, and for my life cannot help fancying that I am what I would seem to be, and know I am not." (P. 83.)

"What is the reason of the frequent uneasiness betwixt man and wife; and of their sometimes giving full scope to their passions upon very trifling occasions; even amongst persons who behave with decency, calmness, and general good temper to all others? It is because they think their reputation safe in each other's hands, and therefore are not afraid to discover their natural sourness and malignity. This shows that neither love of rectitude, nor the fear of God, is at the bottom of that poor thing we call virtue, since we exert it least where it is most due, and where it would be most serviceable to ourselves, only because we think we can do so without disgrace." (Pp. 119, 120.)

"It is said that riches, power, and distinction, are apt to corrupt the heart. The truth is, they find it corrupt, and all they do is to set men at liberty to act according to their nature, and thus add to the strength of it." (P. 121.)

The manner in which a serious student of the sacred volume will be affected by these discoveries which it continually enables him to make, of the evil of his own heart, is thus judiciously stated by Mr. Wilson, in the Introductory Essay.

"The entrance of moral virtue—the temptation of our first parents—the transmission of original corruption—the affecting state of mankind as lost—will give rise to numerous difficulties, which he will silence by the consciousness of his own guilt, and ignorance, and by the consideration that the Bible is contented with stating the fact of our universal degeneracy, without a single hint upon the causes which might determine the divine mind to permit it. There then he will not only stop, but stop with a thorough understanding of the province and limits of human inquiry. He will perceive, that the comprehension of a divine scheme, like that of Christianity, may well contain parts which surpass the reason of man; and that submission to this state of things, is, in fact, a test of his obedience and humility, of constant force and perpetual obligation." (Wilson's Intro. Essay, p. xiii.)

On the whole, we are desirous to express our obligations



to the publishers of these volumes for bringing them in their present form and with their present advantages once more into notice. They will (we trust) be useful to many, who might otherwise have overlooked or neglected them. But we have subjected them to this cursory examination partly, as we have before intimated, with another view, namely to give force to the expression of our conviction, that there is still another work which remains a desideratum amidst all our collections of devotional and practical divinity. We mean a work, which should record simply, but with some minuteness, the results of a Christian's experience in all the difficulties and trials of a religious life. A conscience which is tender, as all consciences are in proportion as they are religious, is often perplexed by apparently conflicting duties, and would be both edified and comforted by the observations of a person who had gone through the same scenes before him. The troubles and consolations of all Christians being in their leading features alike, one disciple of Christ would thus be enabled, by the advantage of his own experience, to alleviate the difficulties of many. The individual indeed who could execute this work with good effect, ought to be peculiarly gifted. He must be a person intent on the realities of the Christian life, and not so eager to obtain comfort, as to secure progress. He must be alive to every symptom of spiritual declension, yet without giving way to those morbid distresses, which impede rather than stimulate Christian exertion in the life of faith. He must be a vigilant observer of himself, while yet he relies upon God: and if this has been his course through life, still more, if with this he has combined a habit of writing down his impressions, and, like Brainerd and Martyn, keeping a journal of his religious experience; such a person could, upon a general review of all his past difficulties, trials, declensions, recoveries, fears, and encouragements, produce such a manual for the guidance of inexperienced converts as might save them from many dangers, and essentially aid their spiritual advancement. We shall rejoice if our present remarks shall induce any of our fathers in Zion to make preparations for such a work. We do not wish it to be hastily composed, but to concentrate the essence, as it were of a life devoted to the gospel; and he who shall produce it, will deserve (we are persuaded) the thanks of many servants of God in many generations.

ART. XXIII.—*Travels in the Timannee, and Soolima Countries in Western Africa.* By Major Alexander Gordon Laing. London: Murray. 8vo. 1825. Pp. 465.

A SPIRIT of enterprise, more universal and adventurous than has been known in any former period of the world, distinguishes the age in which Providence has cast our lot, and the country in which it has fixed the bounds of our habitation. The voice of war is heard among us no more, or faintly sounds from the vast distance of the Burman frontier. The sword is sheathed; and visions of conquest, or plans of defence, occupy our thoughts, and dazzle our minds no longer: but the elements of our national character have been awakened into an activity which cannot subside. If new countries are to be opened, or new seas navigated, by the wonderful spirit of commercial activity, individuals are at all times ready to put life in peril for the love of gain, and to travel whither European never before penetrated. If any plan be suggested to promote the interests of science, and increase that pre-eminence of mind, which Great Britain has confessedly attained, men of distinguished talents, cultivated intellect, and refined habits, are always at hand to put theory to the test of experiment, and verify the opinions of the learned by personal observation. No country is so distant, no climate so noxious, no difficulties so great, no dangers so appalling, as to subdue this zeal for scientific truth, or prevent its votaries from compassing sea and land to advance it. It seems indeed, as though it were only necessary to mention an adventure, requiring more than common courage and perseverance, in order to secure candidates eager to achieve it.

And if a path be dangerous known  
The danger's self is lure alone.

Nor is this ardent and undaunted spirit of enterprise confined to objects of merely secular pursuit. Interests of immensely higher moment and importance keep pace with those of an inferior character. Amidst the surprising improvement and extension of earthly knowledge there is a corresponding anxiety for the diffusion of divine truth. Men, whose hearts are warmed with the love of God and of their fellows—who, having felt the value of a Redeemer to their own spiritual necessities, have pity on those who know not his name, go forth from every comfort of home and friends, not counting their lives dear unto them that they may finish their course with joy, and preach among the Gentiles the unsearchable riches of Christ. The name of Britain is more and more



associated an idea with that gospel, which is her own glory, and which with equal zeal and wisdom, she is now endeavouring to extend, wherever there is a human being to hear the glad tidings of its mercy. The holy warfare in which it is our privilege to lead, is happily begun; and other nations are rallying around the common banner of the cross, against the superstitions and idolatries, with which the earth is so widely overspread. Our favoured country is beginning to be seen under a brighter and more benevolent aspect; and her efforts of love will soon be estimated more highly than ignorance and error can now permit.

To the class of men, who are labouring for the eternal interests of a fallen world, in those quarters of it upon which the Sun of righteousness has never dawned, the continent of Western Africa is deeply indebted. They felt and deplored the crimes that had been committed against that unhappy country; of which crimes Great Britain has had a fearful share. The miseries which the unbridled cupidity of Europeans have heaped upon every part of Africa, have been of no ordinary kind. The groans of uncounted thousands, whom avarice has condemned to slavery and death, through more than two centuries of guilty traffic; have at length awakened in the minds of the people of England a spirit which aims to bring forth fruits meet for repentance, and would, as far as the retribution may extend, repay by spiritual benefits the dreadful mass of temporal suffering inflicted upon the people of Africa. The descendants of the men who long and fearlessly encountered every danger to bring wretchedness upon the Negroes, are now employed, with equal intrepidity but with more hallowed aim, to bring them out of bondage; to make the fetters of a worse slavery than any felt among the Islands of the West, fall from their minds; and to bid them stand erect in the fulness and blessing of that liberty wherewith Christ can make them free.

In this holy service the missionaries of Great Britain, and especially of our own Apostolical Church, have been pre-eminent. They have lavishly offered every thing, even to life itself, in order to be privileged to communicate the tidings of mercy. Sierra Leone and its pestilential swamps, have been the graves of our missionaries to an extent which the mind that merely considers the sacrifice, without being able to feel the magnificence of the object proposed, cannot but shrink from contemplating. Within the last fifteen months in the annals of African evangelization, fourteen persons connected with this holy work have been called to their rest; and have exchanged the toils, privations, and discouragements of their

office, for the stillness of the grave, and the bliss of heaven. If the expenditure of human life were alone considered, a continuance of the present sphere of labour, under all its circumstances of sorrow, might be justly condemned. Nay, if no apparent success were producible, to set off against the loss occasioned by the removal of such men as Johnson and Garnon, the most zealous members of the Church Missionary Society, and the most devoted friends of the great object for which it exists, might perhaps be allowed to pause, and inquire, whether further experiment in this quarter, would not be equally removed from Christian faith, and Christian prudence.

Success, indeed, is no necessary evidence that men are in the path of duty. Their call to exertion and prayer is wholly independent of immediate results. Their office is to sow the seed, to water the ground, to clear the rising crop from weeds, and watch to preserve it from danger: but the harvest depends upon higher agency: and it is an unspeakable consolation to the pious missionary, that it is so. Yet distrust and dismay might well paralyse labour and diminish zeal, if the whole surface remained apparently barren, if no watersprings gushed from the dry ground, and no Oasis looked green and beautiful in its contrast with the waste around it. Happily for the encouragement of faith and hope, the case is otherwise. The different towns surrounding Sierra Leone, furnish the strongest testimony to the necessity and value of missionary labours. Thousands, once bowed down beneath a double slavery of mind and body, are now learning the arts, and enjoying the blessings of civilized life, as freemen and fellow citizens with their brethren in England, beneath the ample and glorious shade of her constitution. They are taught that eternal life which consists in knowing the true God and Jesus Christ whom he hath sent. And as a proof that they have not learned in vain, the gospel has done its great work of sanctification upon multitudes among them, who are adorning the doctrine of their Saviour in all things. With an evidence like this in favour of the usefulness of missionary labour, our acquiescence in the present sacrifice of missionary life is less difficult. If the sacrifice be unusually great, the results are at least in proportion; for, (except perhaps among the islands of Australasia) there is no parallel throughout the world, to the moral and spiritual appearance of Regent's Town and its neighbourhood. The tillers of the ground have died, and are mingled with it; but the wilderness has blossomed like the rose; and its fragrance has cheered many hearts and answered many prayers in England. There is, however, a discouragement



so great, arising from the unexampled mortality in these stations, that missionaries, catechists, and schoolmasters, have been deterred from entering into the labours of the departed : and, consequently, the adult schools of one district, including 600 liberated negroes, have been broken up from absolute necessity. Such a state of things is indeed mournful : but while it proves the inscrutability of the plan which the All-wise sees good to adopt, it only calls the more distinctly for that rare union of faith and patience, which waits for the fulfilment of the promise—"At evening time it shall be light."

Amidst the many difficulties thus arising, it certainly becomes a question which the government of the country, the opponents of the slave trade, the promoters of African civilization, and the zealous friends of missionary exertion, are alike concerned to have decided; whether the evil may not in some degree be remedied, or at least diminished, by removing the British capital of Western Africa from its present most unhealthy situation, and placing it where similar local advantages may be attained, with a climate less noxious, and a consumption of life less appalling. The general testimony of naval men, and of those who have either visited or lived at the present seat of government, seems decidedly to condemn it, and to prefer some of the healthy and fertile islands which are to be found in the gulph of Guinea, and not far from Cape Coast Castle. Whether such a plan might *as immediately* promote the great object of African civilization, and spiritual instruction, may admit a question. But the results, if somewhat more tardy, would assuredly be produced with less of mortality; and as more labourers would be encouraged to enter into this portion of the vineyard, the success, at the end of a little time, would probably be commensurate with the improvement confessedly dependent upon such a change. An increasing hopelessness of ultimate success, whether well or ill grounded, is gathering over the minds of many; and it is probably due to the past exertions, no less than to the present fears, to make an attempt at least, in another direction. In the mean time the friends of this cause of mercy will cleave with unabated ardour to the *principle* upon which they have long acted, and are now acting, in faithful dependance upon the promise of God, that "in due season they shall reap if they faint not."

Among the many friends of this painfully interesting portion of the human race, the late lamented Governor of our West African colonies was pre-eminent. We cordially unite in the tribute of respectful affection paid to his memory by Major Laing; and are persuaded that "it may be long

ere Western Africa will see a union of so many men, deeply interested in her improvement, and with equal capabilities of advancing it, as those who fell with Sir Charles M'Carthy, in the endeavour to maintain by gallant exposure, but with inadequate means, the security of the British possessions on the Gold Coast." He was distinguished by a mildness and energy of character, rarely found in the same individual. His mind was candid, his views enlarged, his desires for the welfare of the people committed to his charge, sincere and fervent. He aimed to do them good in simplicity, and no prejudice was permitted to warp him from the path of duty. With a due regard to economical distribution of public money, he was anxious to promote all useful plans of discovery or intercourse. He had also the wisdom to see, and the justice to own, the blessings derived to Africa by the exertions and influence of Christian missionaries: and he protected and assisted them accordingly. He lived long enough to deserve and obtain the blessings of the African people; and his memory will long be cherished by them, and by all others who had the means of knowing and appreciating the many valuable qualities he displayed in the discharge of the duties of his important station.

The volume now before us originated in an enlightened desire of Sir Charles M'Carthy, to open communications, and establish commercial relations with surrounding tribes. He conceived that the blessings of legitimate industry might thus teach them to abandon the dreadful traffic by which they so long had been depraved; and to raise themselves in the scale of comfort, civilization, and morals. Major Laing, who was at that time a Lieutenant in the 2d West India Regiment, was appointed to the command of two short expeditions, succeeding each other, from which he returned in a few days. The success of his missions, and the qualities by which he seems to have been distinguished, pointed him out to the Governor, as the proper person to conduct an embassy into the Soolimana country; in order to open sources of trade, and to endeavour to excite a feeling of kindness and good will among the inhabitants of that powerful and fertile district. The expedition was planned by himself; entrusted most judiciously to his care; and the trust reposed in him most faithfully discharged.

The country thus visited lies between  $9^{\circ}$  and  $10^{\circ}$  N. in longitude from  $10^{\circ}$  to  $11^{\circ}$  W. Falaba, the principal town of the district is situated above 200 miles E. by N. of Sierra Leone, which settlement the Major quitted, on the 16th April, 1822, not long before the commencement of the rainy season. He determined, and, as it appears, judi-



ciously, to take the route of the navigable river Rokella. The party consisted of himself, a native interpreter, two soldiers of his own regiment, eleven carriers, natives of the Jolof country, and a boy, Mahomed, a native of Sego. It is impossible to follow him through all the difficulties of his journey, and through all the vexatious hindrances, which a traveller must experience from the sleepless jealousy and selfish policy of a savage people, whose views rarely extend beyond the temptation of present gain; and who obstinately closed up the ways through their own territory, lest the tribes more remote from Sierra Leone than themselves, should obtain a share of intercourse with the British settlement, instead of being compelled to use their assistance in every transaction. A short-sighted policy like this may be easily pardoned to a people ignorant even of the first principles of commerce; especially when it is remembered how many instances of a similar feeling have occurred even among ourselves. We subjoin a somewhat ludicrous view of the systematic extortion practised by the rapacious chieftians of Africa.

"After much trouble and exertion in distributing the loads amongst the carriers, we were on the point of departure, when the king made his appearance in a violent rage. The cause of grievance proved to be, that a Jolofman, who attended me, had had the audacity to dress himself in a new red slop shirt, which the king, considering a more splendid habiliment than his own, insisted upon having; this the Jolof obstinately refused; whilst the king, who declared it to be the law in his country, (a law made by himself at the moment) 'That any man dressed better than himself, especially in red, should forfeit his clothes,' was as obstinate on his part. I was so fortunate as to settle this new matter of disturbance, by ordering the Jolof to change his shirt, and by giving the king a bar of tobacco and a dram of rum." (Pp. 47, 48.)

The volume before us bears ample and mournful testimony to the accounts already given us of African superstitions. It was not the fortune of Major Laing to view them under the dreadful aspect of cruelty and blood which they discover in many parts of the land; but enough was shewn to convince him, or any man of equal candour, that if the temporal good which Christianity invariably brings in her train, were alone to be expected, she would be a blessed visitant in this land of darkness and the shadow of moral death. Even in countries where her light shines with a lustre the least obscured, and where every thing has a tendency to expand the intellect, enlarge the mind, and fortify the judgment against the tyranny of superstition; it reigns in an extent and severity of dominion hardly to be expected. In Africa, however, that dominion is the

Fetiché, and the Greegree; and all the nameless impostures practised by hypocrisy upon delusion find no controlling or correcting power. The following instances of credulity and superstition are features of that moral identity, which pervades all those parts of Africa into which Europeans have hitherto penetrated, and will be easily recognized by those who have traversed the swamps of that benighted region, or gained acquaintance with its inhabitants through the information of others.

“When ready to proceed, one of the men missed a gun from his load, and as it must have been stolen during the affray, I made a complaint to the headman, as also to my guide from Ma Bung, who was bound by the custom of the country to see the property safe. The guide insisted upon seeing the greegree man of the town, which demand being acceded to, after very violent opposition, a man made his appearance. His head supported an enormous canopy of skulls, thigh bones, and feathers, and his plaited hair and beard, twisting like snakes, appeared from beneath it. His approach was notified by the tinkling of hawk’s bells, and jingling of pieces of iron, which, suspended to his joints, kept time with his actions. He made several circuits round the assembly, and then approaching the middle, demanded the cause of his summons, with which being made acquainted, he waved his rod several times in the air, and made his way into the bush, where he remained nearly a quarter of an hour. On his return, he spoke at some length, and concluded by naming the man who had stolen the gun, but was sorry that it could not be recovered immediately, as the thief was by this time half way to Ma Bung with his prize. I gave the greegree a head of tobacco for his skill and furthermore gave him credit for fabricating the whole story; but in this respect I was wrong; as, on my return from the interior, I found the gun which had been recovered from the man in question, waiting my arrival.” (Pp. 62—64.)

“The superstitious customs previous to burying the dead are conducted with much pagan ceremony; and various methods are pursued to appease the wrath of the evil spirits, when a death takes place. While I was at Ma Bung a young girl died rather suddenly; and previous to her interment the following practices were observed. The moment that life fled from the body, a loud yell was uttered from the throats of about a hundred people, who had assembled to watch the departing struggles of nature; after which, a party of several hundred women, some of them beating small drums, sallied through the town, seizing and keeping possession of every moveable article which they could find out of doors; the cause or origin of the privilege I could not ascertain. A few hours after the death of the girl, the Elders and the Greegree men of the town assembled in the palaver hall, and held a long consultation or inquest as to the probable cause of the death. It was inquired whether any one had threatened her during her life-time, and it was long surmised that she might have been



killed by witchcraft. Had the slave trade existed, some unfortunate individual might have been accused and sold into captivity; but its suppression in this country, from its vicinity to Sierra Leone, permitted the Magi, after a tedious consultation of three days, to decide that the death had been caused by the agency of the devil. During the two first nights of those days, large parties paraded the town, yelling, shouting, and clapping of hands, to keep away the wrath of the Greegrees; and on the third, being the night on which the body was interred, considerable presents of rice, cassade, cloth, and palm wine were deposited at the Greegree houses to appease the evil spirits, and to beg they would kill no more people. At midnight, five or six men, habited in very singular and unsightly costumes made their appearance, and taking away the presents, intimated that all the evil spirits were satisfied, and that nobody should die in the town for a long time. Dancing and revelry then took place, and continued till long after day-light." (Pp. 84—86.)

Secret tribunals and dark associations have been the scourges of mankind in every age of the world. They filled every circle with distrust and fear. They placed every person dwelling within the sphere of their tremendous operation, in the attitude of Ishmael, so that his hand was against every man, and every man's hand was against him. They relaxed every bond of social life, and made every trembling individual imagine,—and often truly imagine, that his foes were they of his own household. Such was the influence of the Inquisition, which like Kehama in Padalon, appeared on every side in the same indivisible point of time, and spread terror over the whole community. It could scarcely have been supposed that a combination of a similarly fearful character, could have existed in the wilds of Africa; exerting an influence equally powerful and mischievous. Yet so it is. "The Purrah is an institution much dreaded by the whole of this unhappy country. Their power supersedes even that of the headmen of the districts; and their deeds of secrecy and darkness are as little called in question or inquired into, as those of the Inquisition were in Europe, in former years." Their origin is as obscure as their present influence is injurious. According to Major Laing, they were probably negroes who fled into the woods in order to escape the danger of being kidnapped and sold for slaves. As their numbers increased, he imagines them to have confederated for mutual support, to have assumed secret signs of recognition, and to have adopted rules of general guidance. He further supposes, that in a country divided amongst numerous petty authorities, each jealous of the other, "such a confederacy might soon become too powerful for any probable combination against it: and being possessed of power,

would at length employ it in the very abuses to which it owed its origin."

"The head quarters of the Purrahs are in enclosures situated in the woods; these are never deserted by them entirely: and any man, not a Purrah, approaching them, is instantly apprehended, and rarely ever heard of again. The few who have re-appeared after several years of seclusion, have always become intermediately Purrah-men themselves. Those who do not again appear, are supposed to be carried away to distant countries and sold. The Purrahs do not confine themselves always to the seizure of those who approach their enclosures, but frequently carry off single travellers, and occasionally whole parties, who are imprudent enough to pass from one town to another in certain districts, without applying for an escort from the body: to ensure safety, one Purrah-man is sufficient, who, while leading the party, blows a small reed-whistle suspended from his neck.—They frequently make an irruption into towns in the night-time, and plunder whatever they can lay their hands upon, goats, fowls, cloths, provisions, men, women, and children. On such occasions the inhabitants remain shut up in their houses, until long after the plunderers retreat.—

"The outward distinguishing marks of the Purrah, are two parallel tattooed lines round the middle of the body, inclining upwards in front towards the breast, and meeting in the pit of the stomach: there are various gradations of rank among them; but I could never ascertain their respective offices; persons said to be of rank among them, have been pointed out to me with great caution, as the Timannees do not like to speak of them; but I could learn nothing further. Purrah-men sometimes quit their retirement, and associate with the townspeople, following employments of various kinds, but no chief or headman dare bring a palaver against a Purrah-man, for fear of a retributive visit from the whole body. At stated periods they hold conventions or assemblies, and on those occasions the country is in the greatest state of confusion and alarm; no proclamation is publicly made: but a notice from the chief or headman of the Purrah; communicated by signs hung up at different places, with the meaning of which they are acquainted, is a summons to them to meet on an appointed day, at a certain rendezvous. Palavers of great weight, such as disputes between rival towns, or offences of such magnitude as to call for capital punishments, are always settled by the Purrah, the headmen of towns not having at the present day, (whatever power they may have possessed formerly) the lives of their subjects or dependants in keeping; the Purrah may be therefore said to possess the general government of the country, and from the nature of their power, and the purposes to which it is applied, they will probably be found a most serious obstacle to its civilization." (Pp. 94—99.)

In this opinion it is impossible not to coincide. Christianity must shed her mild glories over this afflicted land, and bring with her the ameliorating process of her blessed



code, before these abuses can be materially checked. and the usurpation assumed by this mysterious body, be broken down and destroyed for ever.

The following additional particulars are taken from the late Dr. Winterbottom's Account of Sierra Leone, as quoted in the Missionary Register for May last, which had not fallen in our way until the preceding remarks were written. It describes the Purrah, as it existed in his time among the Bulloms of the Sherbro.

"It is partly of a religious, but chiefly of a political nature. It resembles freemasonry in excluding females; and in obliging every member by a solemn oath, which I believe is seldom violated, not to divulge the sacred mysteries, and to yield a prompt obedience to every order of their superiors. Boys of seven or eight years of age are admitted, or rather serve a novitiate until they arrive at a proper age; for it is difficult to procure exact information, and even somewhat dangerous to make many inquiries.

"When the Purrah comes into a town, which is always at night, it is accompanied with the most dreadful howlings, screams, and other horrid noises. The inhabitants who are not members of the society are obliged to secure themselves within doors: should any one be discovered without, or attempting to peep at what is going forward, he would inevitably be put to death. To restrain the curiosity of the females, they are ordered to continue within doors; clapping their hands incessantly, so long as the Purrah remains. Like the Secret Tribunal which formerly existed in Germany, it takes cognizance of offences, particularly of witchcraft and murder; but above all of contumacy and disobedience in any of its members; and punishes the guilty with death in so secret and sudden a manner, that the perpetrators are never known: indeed, such is the dread created by this institution, that they are never inquired after. It is sometimes employed to put a stop to wars between neighbouring nations, who are threatened in case they do not desist from hostilities, with the vengeance of the Purrah; and also in composing family feuds."

The evils of a blind and inordinate love of gain, which aims at the attainment of its object, utterly reckless of the good it may frustrate, or the evil it may inflict, have been nowhere more largely, or more awfully manifested, than in the commercial relations between this country and Western Africa. The unholy traffic in the captivity, misery, and blood of its natives, has been carried on by a species of barter, in

dreadful harmony with it. Instead of exporting from Great Britain, such things as might advance the agricultural pursuits, and minister to the physical comfort of the natives, our merchants, in their former guilty traffic, aimed, upon system, to introduce among this wretched people, the means of war and havoc, of drunkenness and licentiousness. Almost the least culpable of their articles of trade were such as might delude their dupes with a specious shew of finery, and make them a scorn and a mockery in the eyes of the very men by whom they were so cruelly deceived. Nay, the very articles themselves instead of being answerable in quality to the standard which they professed to reach, were almost, if not altogether worthless of their kind. We remember in the days of early youth to have seen guns made for export to Africa, which could be dangerous only to the abused individuals that attempted to use them; and gunpowder, with nothing more than external resemblance to the destructive commodity which it claimed to be. Every thing was adulterated; and we have blushed again and again with shame for the avowed and open manner in which such profligacy was not only perpetrated, but defended. Is it then wonderful, that with that craft, which in savage life becomes the substitute for wisdom, and with which the barbarian soon learns to arm himself against the devices of the European, these Africans should have retorted the dishonest artifices of the white traders against themselves? Is it wonderful that the measures of rice, and gum, and oil, and pepper, should be silently diminished; and that every thing, admitting adulteration, should never be passed in its genuine condition, upon those by whom the lessons of commercial iniquity were given. The malignant triumph of Shylock, in the prospect of revenge upon his victim Antonio, needs little alteration to be accommodated to the tone of Negro feeling on this point. "If a Christian wrong an African, what should his sufferance be by Christian example? Why revenge. The villany you teach us, we will execute, and it shall go hard but we will better the instruction." Major Laing is of our opinion, although he expresses himself with a degree of caution scarcely demanded by the enormity of guilt that formerly distinguished our trade with Africa, and is not even yet perhaps altogether forsaken by some of the adventurers from Great Britain, in their speculations to obtain what is technically called a *dead cargo*; consisting of ivory, gum, dyewood, gold dust, pepper, rice, &c. in opposition to the former lading of flesh and blood, misery and despair, that was denominated a *live cargo*.

"I must believe," says Major Laing. "that a few hoes, rakes, flails,



shovels, &c. would be more acceptable to the people, when their several uses were practically explained; and that they would prove more beneficial, both to their interests and our's, than the guns, cocked hats, and mountebank coats, with which they are at present supplied." (P. 104.)

We hope this hint will not be thrown away upon those friends of humanity, who have the principal conduct of the traffic to Sierra Leone; and who, being pledged to the world for the moral improvement of Africa, can never redeem that pledge, if the articles of their traffic are calculated rather to supply the means of cruelty and sensuality, than of peace and order.

The following examples of private and public economy are worth the attention of our readers. The former describes the system of weaving in Kooranko; the latter, an ordinary, but ingenious method of passing the broad and rapid rivers with which the country is intersected.

"The manner of spinning the cotton into thread is ingenious and simple. The cotton is first cleared of all loose particles by being placed on the string of a small bow, which is repeatedly pulled and slackened in the manner used in shooting an arrow; the cotton is then wrapped round a distaff, which is held in the left hand, while the right is employed in alternately drawing it out into threads, and in giving a rotatory motion to a sort of spindle, around which the thread winds itself. The only employments of the men are sewing and weaving, for a knowledge of both of which arts they are, probably, indebted to Eastern countries. The cloth manufactured in Kooranko is very narrow, the loom being only about nine inches broad: the weaver sits under an open shed, from the roof of which are suspended two frames of equal breadth with the woof, nicely divided with perpendicular strings; these are made by a motion of the feet to cross one another alternately, and the shuttle is, at each motion, cast through. In this manner they will work with great dexterity; and, if not obliged to stop for want of thread, will complete five yards in a day; but a woman can only spin as much thread in a week as will make a fathom of cloth." (Pp. 200—202.)

"The passage was effected over what is called a *Nyankata*, a work of singular and ingenious construction, which is used to cross unfordable rivers in the Mandingo, Limba, and Kooranko countries; and as I do not recollect to have met with a description of one in the journals of former travellers, I shall give a brief account of the one over which we crossed the Rokelle, here about a hundred yards broad. From the branches of two stupendous trees, which growing in an inclined direction, nearly embraced one another across the river, were suspended to numberless stays composed of vine and twisted bark of trees, three strong ropes of well twisted twigs, one to support the feet, and the other two (attached to the third by cords of bark) to enable the passenger to balance himself by holding on with both hands, who in this manner, by cautious steps, is enabled to gain

the opposite side; the twigs are not drawn tight, but are permitted to hang in a sort of curve, so that the effect is like that of walking on a slack rope; a ladder of cross branches is affixed to the trees at the extremities, so that the traveller mounts about forty feet before he steps upon the Nyankata; but when he reaches the centre of the river, he is not more than ten feet above its level. This Nyankata, for I must call it by its native name, having none of my own, was the first indication I had met with since I had left Sierra Leone, of cooperation in works of public utility, and I hailed it with pleasure as a symptom of progressive improvement." (Pp. 212—214.)

Disease or helplessness, whether of age or infancy, are too often left to perish among savage nations, not only where the difficulty of procuring sustenance is so great as to stifle the emotions of natural affection, but amidst a luxuriance produced by soil and climate, which, while it renders the labour of subsistence comparatively little, enervates the mind, and merges all its charities in a dissolute selfishness. A pleasing testimony to the contrary is given by Major Laing.

"A destitute old man is unknown among the Mandingoes. A son considers it his first duty to look after, and provide for, his aged father's comfort: and if he is unfortunate enough to have lost his own, he perhaps looks for some aged sire, who being without children, requires the care and attention of youth. There is no nation with which I am acquainted, (continues Major Laing,) where age is treated with so much respect and deference." (P. 134, 135.)

A celebrated man once observed, that if he wished to know the character of a people, he would consult their ballads, rather than their chronicles. On this principle we venture to select the following songs, which really appear to possess a degree of merit, sufficient at least to diminish the inordinate admiration in which the pseudo poems of Ossian have been held by so large a class of readers; and to shew, that if they really are flights of genius, they are at least not absolutely inimitable. There is no trifling similarity between the vaunted sublimities of the heroes in Morven and those of the sable chiefs who surround the standard of Yarradee, generalissimo of Soolimana.

#### SONG.

"Shake off that drowsiness\*, O brave Yarradee! thou lion of war; hang thy sword to thy side, and be thyself.

"Dost thou not behold the army of the Foulahs?—Observe their countless muskets and spears, vying in brightness with the rays of the departing sun! They are strong and powerful, yea, they are men! and they have sworn on the Alcoran, that they will destroy the capital of the Soolima nation.

"So shake off that drowsiness, &c.

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\* Yarradee is remarkable for natural listlessness and inactivity.



"The brave Tahabaeere, thy sire, held the Foulahs in contempt; fear was a stranger to his bosom. He set the fire-brand to Timbo, that nest of Islamites; and though worsted at Herico, he scorned to quit the field, but fell, like a hero, cheering his war-men. If thou art worthy to be called the son of Tahabaeere,

"Shake off that drowsiness, &c.

"Brave Yarradee stirred; he shook his garments of war, as the soaring eagle ruffles his pinions. Ten times he addressed his Gree-grees, and swore to them that he would either return with the sound of the war-drum\* or with the cries of the Jelle.† The war-men shouted with joy—"Behold! he shakes from him that drowsiness, the lion of war; he hangs his sword to his side, and is himself again."

"'Follow me to the field,' exclaimed the heroic Yarradee, 'fear nothing; for let the spear be sharp or the ball swift, faith in thy gree-grees will preserve thee from danger. Follow me to the field, for I am roused, and have shook off that drowsiness. I am brave Yarradee, the lion of war; I have hung my sword to my side, and am myself.'

"The war-drum sounds, and the sweet notes of the balla encourage warriors to deeds of arms. The valiant Yarradee mounts his steed, his head-men follow. The northern gate‡ of Falaba is thrown open, and a rush is made from it with the swiftness of leopards. Yarradee is a host in himself. Observe how he wields his sword. They fall before him—they stagger—they reel. Foulah men! you will long remember this day; for Yarradee 'has shook off his drowsiness, the lion of war; he has hung his sword to his side, and is himself.'" (Pp. 235—237.)

#### SONG.

The men of the Foulah nation are brave. No man but a Foulah can stand against the Soolimas. The Foulah came to Falaba with 30,000 men; they came down the hills like the rolling of a mighty river; they said, Falaba men, pay, or we will burn your town. The brave Yarradee sent a barbed arrow against the Foulahs, and said, you must slay me first. The fight began; the sun hid his face; he would not behold the number of the slain. The clouds which covered the sky frowned, like the brow of the Kella Mansa.§—The Foulahs fought like men; and the ditch around Falaba was filled with their slain. What could they do against the Soolima Lion?—The Foulahs fled, never to return; and Falaba is at peace. (P. 244.)

Major Laing paid the usual tribute of travelling through these unhealthy regions; although under the divine blessing he recovered from an attack similar to those which have deprived us of so many enterprising volunteers in the cause of African discovery. His account is too interesting to be omitted. The mode of treatment seems at least to have been judicious.

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\* In triumph.

† The Jelle people are always employed to sing at the death of any great man;

‡ The gate which looks toward Foulah.

§ The Kelle Mansa, or war-master; the title of the general of the army.

“On my arrival, I threw myself upon my mat, which I did not quit till the 24th of the month, having suffered a most cruel illness. I endeavoured to combat with disease for the first day or two, but with no success, for I never could procure a proper remission. At length on the 17th, the strong determination of blood to the head produced delirium, in which state I remained for three days, unconscious of every thing that was passing around me. On the fourth day the dawn of returning reason broke, and I awoke in uncertainty whether I was existing in the present or in a changed state; the room, from which all day-light had been excluded, was dimly illuminated by the dying embers of a fire which was expiring in its centre, and by the dull and sullen glimmering of a bees-wax candle, which a native held close to my head, while several others were standing round, with their anxious eyes fixed upon me in melancholy silence. As my reason returned, and I was made acquainted of my situation by my faithful boy, Mahomed, the struggles of my recollection were truly distressing and painful, and are yet remembered by me with horror. I found, as I became more collected, that the operation of cupping in the temples had been performed by one of the country doctors, an operation which, by removing the cause of delirium, must have been the means of restoring my faculties. Their manner of cupping is simple and ingenious; they first scarify the skin with a sharp razor, and then apply to the part a small calabash gourd, from which air has been expelled by fire. The determination had been so great, and the duration of such continuance, that the operator could only succeed in extracting blood in a coagulated state, so that I have every reason to presume, that had the operation not been performed, suffusion and dissolution must have been the inevitable consequence. I lost no time in humbling myself before my Almighty Creator, to acknowledge my gratitude for a delivery from such imminent danger. I took up the date of the month from my interpreter, who informed me of the number of days I had been insensible, and on my return to Sierra Leone I found the reckoning correct; but, during this illness, my meteorological observations ceased, and it was with grief bordering on distraction that I thought of my chronometer, which, as nobody could wind but myself, had unavoidably gone down.” (Pp. 257—260.)

The going down of Major Laing's chronometer is much to be regretted; as it is manifest, that his reckoning of places differs materially from those of his predecessors; witness that of Timbo, which he estimates to stand 30 miles N.W. of the situation assigned to it by Mr. Watts.

If the history of war could be fairly traced, many dark pages in the record of those miseries which it has inflicted upon mankind would be found to originate in causes, as entirely devoid of all shadow of truth and equity, as the following especial reason which induced the king of Soolimana to invade the neighbouring people of Limba. The casuistry is quite as defensible, although the mode of making “the worse appear the better reason” is not so ingeniously contrived and expressed, as in various manifestoes and state papers, which



have been held up to the world's admiration, as models of political wisdom, if not of political rectitude.

"A grand meeting of the chiefs and elders of Falaba was held this day in the palaver-house, to inquire into the propriety of marching an army against Limba; it appeared that the king (of Falaba) was in want of palm-oil, and of a few slaves, to pay some Mandingoes who brought him presents; and, as Limba could supply both slaves and palm-oil, they were to be compelled, as the weaker power, to furnish the king with such a portion as he chose to demand. It was agreed, after a long consultation, that the measure was absolutely necessary; and Yarradee was forthwith proclaimed commander-in-chief of the war, having Bokari, his younger brother, and Soolimana, one of the king's sons, as generals of division. Falaba was to furnish a body of 3,000 men; Sangooia 2,000; Moosaiah, Semba, and Kowia, 2,000 more; and the orders for the marching and assembling of the different divisions were issued with a degree of regularity and method, which clearly shewed that the occupation was not unfrequent. Some of the arguments advanced by the Finos for the purpose of stimulating the Soolimas to war were truly amusing: they extolled at great length the peculiar virtues of the palm-oil, its nutritious and excellent qualities in cooking, its inestimable value in affording light at all times, when even the sun refused his light; but, above all, its wonderful efficacy in preserving and softening the skin; it possessed the quality of removing the dry and withered appearance of old age; it beautified their wives, whose skins without it would crack like the plastering of a wall. They appealed to all around whether they would wish to see their wives handsome or not; if they did, the means lay within their reach, for in Limba there was plenty of palm-oil. God had not, indeed, allowed palm trees to grow in the Soolima country; but he had made the Soolimas powerful, so that they might walk to the place where the trees did grow, and take as much of the oil as they pleased. The greater part of the day was spent in harangues of this kind, the king, chiefs, and people listening with attention to all that was said; and it was not till a late hour that the warlike proceeding was finally determined on." (Pp. 283—285.)

In another place, Major Laing adds,

"I inveighed strongly against the measure and inquired what the Limbas had done to induce such a step? For some time Assana (the king) was silent, and held down his head; at length, with a mixture of shame and embarrassment, he replied—'They have done me no harm; I tell you true, they have done me no harm, and I have no right to fight them; but, white man, I am not a fool; it is not the song of a Jelle-man (a minstrel) who has made me do this. I have too strong reasons; I have too many people who have nothing to do; and if I cannot find employment for them till harvest-time, many will leave me, and others will plague me with their palavers. You know, white man, you have told me an idle man will work mischief, and what am I to do?' (P, 380.)

Such alas! is human nature; and such the miserable

policy of governors who are not under the guidance of Christian principles, whether they exercise dominion or influence in the heart of Africa, or amidst the councils of European monarchs.

Major Laing arrived at Falaba, the capital of the Soolimana territory, on the 11th. of July, and continued there (with the exception of one brief excursion to the sources of the Rokelle,) until the 17th September. The town, which was built in 1768, and contains about 6000 inhabitants, is described as occupying a considerable space of ground, well chosen as a defensive position, and almost impregnable to any attack practicable in African warfare. Its sovereign, Assana Yeera, a man between sixty and seventy years of age, is described as one possessed of strong natural understanding and reflective habits, with other valuable traits of character; and entirely free from that sanguinary and ferocious temper, which makes the courts of so many African princes mere human slaughter-houses. In religion he is a follower of Mahomet, and more devout than many of his fellow-princes. The king, like the pacha of Egypt, monopolizes the whole trade of his country; as no barter is allowed to take place without his knowledge and actual presence. Strangers, on arriving within his dominions, send every article of which they wish to dispose to the king's trading house. He makes it publicly known, that such and such goods are for sale; when those who wish to purchase make their own bargains with the settlers, and are responsible to the king for payment. When the strangers express an inclination to go away, the king collects the debts, and, retaining his per-centage or custom, gives the residue, and a present proportionate to the extent and value of the merchandize, with permission to depart. Slaves are an essential part of this traffic, and the Mandingoes are the purchasers. On this subject Major Laing remonstrated strongly with Assana Yeera, and described something of the miseries attendant upon the middle passage. The old monarch was moved, even to tears, and protested that he would never fight for slaves again. Let us not be told that all attempts to convince the African princes of the impolicy, as well as cruelty of such merchandize are entirely vain. Hitherto we have not fairly made the attempt; nor have we done much to shew them, how great are the means of wealth which their soil will return to the honest labour of the agriculturist. When friendly relations are established between the British government in Africa and the different chiefs around it, and especially, when the influence, authority, and example of those in power shall be wholly exerted to countenance and



reward such a change, its commencement cannot be long delayed.

Major Laing's spirit of enterprise induced him to use every kind of persuasion with the king of Soolimana for permission to proceed upon a tour, in order to ascertain the sources of the Niger, which uniform information placed at no great distance from Falaba; but he solicited in vain. The king was inexorable; represented the danger he would incur by venturing among the people of Kissi, where this river appears to have its origin; and when he found these suggestions insufficient to damp the ardour of his guest, absolutely forbade him when he had already advanced some distance on his journey. Major Laing did however make his way as far as the sources of the Rokelle; and there beheld with great delight the hill of Loma, in which the waters of the Niger rise, bearing S. by E.  $\frac{1}{2}$  E. about twenty five miles distant. The point whence the river issues was shewn to him, apparently about sixteen hundred feet above the level of the Atlantic. He places it about  $9^{\circ} 25' N.$  and  $9^{\circ} 45' W.$

"The river at its source bears the appellation of Tembie, which as I learnt, signifies 'water,' in the Kissi language; it runs due N. for many miles to Kang Kang, the course being marked by a ridge of hills, which branch off at right angles from the chain running eastward from Sierra Leone; of this northerly branch Loma forms a part; and the continuation is, in all probability, the mountains of Kong, the position of which has been so long doubtful. On entering Kang Kang, the river takes a more easterly direction, and loses the name of Tembie, being known by the synonymous appellations of *Ba Ba*, and *Joli Ba*, 'Large River,' which it carries to Sego, Jinne, and Timbuctoo, after which the name of Joliba is lost amidst a multiplicity of designations real and conjectural." (Pp. 326—328.)

Reflecting on the success which had attended his first essay in African discovery, the author might fairly anticipate a period when the course of this mysterious river might be known to him as assuredly as its source was at that moment. This enterprise he has now begun in the direction of Tripoli: and from the pledges of courage, perseverance, and talent, already given, we are encouraged to hope that he may be enabled, if life be spared, to enlarge the discoveries of former travellers, and ascertain or refute the long pending question concerning the identity of the Joliba with the waters of the Nile.

Major Laing considers the present state of religion among the Soolimas to be singularly favourable for the introduction of Christianity. The king being a Mahometan, while his subjects are for the most part Pagans, a system of toleration is established, rarely found where all are united in opinion, especially where that opinion is Mahometanism. The king is

unusually free from bigotry ; and the character of a white man is held in a degree of respect, almost amounting to veneration ; and much higher than it is feared will be accorded, after much intercourse with Sierra Leone, whence strangers retire with a strong impression of our ingenuity and riches, but with little love for our manners or religion. Such a feeling, Major Laing observes, would hardly be removed, even by the cheering sight of the liberated Africans assembled for work or worship in the different towns of their residence ; because the native observers might naturally imagine this state of things, (as in fact many do) to arise from obedience to the orders of Europeans. We fully agree with the author in his sensible remark, that

“ the example of one free interior nation, which should voluntarily adopt our laws, habits of industry, and religion, (and such might be the Soolima nation by proper missionary exertion) would prove far more beneficial to the general cause of African civilization and conversion, than all which we either have, or are likely to accomplish at Sierra Leone.” (P. 391.)

Some instances of misconduct among the missionaries are stated to have occurred under the author's observation : but they are few and insulated. They only prove, that with every exertion to obtain men fitted both by attainments and true religion, (and such exertions he confesses are used by the Church Missionary Society,) some disappointments will be experienced. So much has been done by those devoted men, who have laboured through the burden and heat of the day, to advance the interests of real Christianity, that we must not lightly condemn, nor does Major Laing so condemn, the great body for the delinquencies of some unhappy individuals. He observes, that

“ in spite of precaution, such accidents as the mission of improper persons will occasionally happen ; but that system does not work well, in which the removal of such individuals requires a representation from the governor of a colony to the secretary of a private society, who becomes the judge whether the governor's objection will be acquiesced in or not.” (Pp. 393, 394.)

On this point we are compelled to differ from the author. The unhappy instances of Mr. Smith and Mr. Austin in Demerara, and Mr. Shrewsbury in Barbadoes, clearly prove the evil of permitting the residence of a minister of religion, to depend upon the will of a governor, or the caprice and unbridled passions of a multitude. If government, indeed, as Major Laing wishes, could receive the co-operation of the national church in carrying into effect the improvement and evangelization of Africa—if a clergyman were sent there with archidiaconal authority, an influence and control might be with propriety exercised, which at that distance some such me-



dium can alone provide. And surely if it be thought wisdom to provide an archdeacon of Australasia, one might be granted to give sanction and consolidation to the spiritual efforts of the Church Missionary Society in favour of the perishing Africans. In the mean time let not this admirable Society be lightly esteemed, or its efforts of mercy undervalued. It stepped forward, when no other means existed within the pale of the establishment, to wipe away the deep reproach of disregard to the souls of the Negroes in Africa. It has proved its devotion to this holy cause, by an unstinted expenditure of money, and of life. It is now the only existing bulwark against the overwhelming flood of paganism and mahometanism, which would again deluge this wretched country if the missionaries were withdrawn: and it offers itself, as the most powerful ally to which the national church can turn, to advance that blessed religion which has made her the moral beacon of an admiring world. Mournful indeed for Africa would be that day which should behold a cessation of missionary labour; and mournful also would be the arrival of any man, however ample his authority, and great his talents for ecclesiastical inspection, whose heart was not deeply imbued with the genuine principles of religion, and with a supreme desire to extend the blessings of salvation. One who should entrench himself behind the strong holds of form and ceremony, who should consider his duty as a ritualist paramount to all other considerations, would do little for Africa.

*Non tali auxilio, nec defensoribus istis*

*Tempus eget.*

A superintendent of higher aims, invested with the mantle of Brown, or Buchanan, or Middleton, or Heber, would be a pledge of mercy to this degraded race, which it is our heart's desire and prayer to God it may soon possess. Until such a provision shall be made, it is the duty of all who would promote the kingdom of Jesus Christ in Western Africa, to be earnest in prayer that the divine favour may attend the present missionaries; and that "God may look upon them for good, according to all that they shall do for this people."

The following note will shew, that in the estimation of Major Laing, himself a friend to the mental and moral, not less than to the physical improvement of Africa, the exertions of the Missionary Society have been attended with results of a description, on which the mind delights to dwell; and which may yet become the seed-corn of a harvest unspeakably extensive and glorious.

"Several hundred natives of this savage country, (Kissi) who have been liberated from slave ships by the humane exertions of Great Bri-

tain, are established in a beautiful village, named after their own country, about four miles from Freetown, at Sierra Leone; where, at the expense of the British Government, they have been clothed and fed until able to support themselves by their own industry, and where they are now settled in the enjoyment of full security of person and of property. Under the same protecting influence, and by means of missionaries, supplied by the Church Missionary Society, they have been educated as Christians; and all are instructed in reading and writing. These are benefits conferred on Africa by British interference and protection, of which an Englishman may well be proud; and which are rapidly obtaining for Great Britain an influence in this vast continent, of a far deeper character than that which arises from temporary convenience or subjection. When the capabilities of Western Africa are duly considered, for producing, by its native population, the articles of immense consumption which are at present supplied from other countries, under the far greater cost of forced labour, such measures will appear as politically wise as they are humane and beneficent." (Pp. 281, 282.)

Major Laing returned to Sierra Leone on the 26th October after an absence of nearly seven months; but his homeward route affords nothing remarkable. A brief appendix closes the volume, in which the results of the author's observations have been verified by Captain Sabine. It is merely a meteorological Journal, giving  $71^{\circ}$  as the minimum height of the thermometer at Semba, on the 19th September, and  $84^{\circ}$  as the maximum height at Nyiniah on the 18th May. The barometer seems to have varied though all the intermediate gradations from 28. 35. to 30. 4. according to our traveller's elevation

We gladly return our thanks to Major Laing for this interesting volume. He is evidently a man both of observation and reflection, who narrates with fidelity *what* he saw, and *as* he saw it. The style is generally plain and simple, although very frequently incorrect, a fault perhaps somewhat less excusable, (as it appears to have passed through the hands of Captain Sabine,) than it would have been, if the author alone had revised it. We must observe (and we do it with regret,) that the book is most extravagantly dear; and that the same matter might easily have been included in a much less bulky, and therefore in a much more attainable form. Several plates are introduced, but they are by no means of a costly description, nor were they in every instance, needed. Sketches of costume, properly so called, are seldom objectionable, often useful. But when a traveller merely wishes to inform us that a particular tribe, or people, have not yet adopted the use of clothes:—an engraving, whether slight or elaborate, can add nothing to our knowledge, while it necessarily excites our disgust.



ART. XXV.—*The Edinburgh Review*, No. LXXXII. Article  
III. On *Hazelwood School*.

IT was of the theological writings of Dr. Priestley, if we remember aright, that Dr. Johnson remarked, "that they tended to unsettle every thing, and settled nothing." And it was by the same authority laid down, that "Whiggism is the negation of all principle." If these opinions be well founded, and if the common notion be a just one, that the *Edinburgh Review* espouses, in religion, views very closely assimilated with those of Priestley, and in politics, the side of such as call themselves Whigs,—we shall find no difficulty in understanding, however much we may lament, the ground it has lately taken on the subject of education.

The first impression which the above-mentioned article in the 82d number of that work made upon our minds, was certainly indistinct. We had so little idea of what we now conceive to be the real drift and intention of the writer, that we felt inclined to rank him among the frequent examples of those who talk a great deal to very little purpose, because they do not quite know to what purpose they intend to talk. We are now, however, inclined to believe in the existence of a real purpose and aim in the concoction of the essay in question, and to attribute the mistiness which hangs over it to a latent fear which prevented the writer from giving a bold and clear utterance to the notions he wished to inculcate.

The well-known sketch of the "Creed of a Deist" has not met our eyes for some years, and we cannot at this moment turn to it. But, if our recollection does not mislead us, it is wound up, after recounting a variety of matters in which the professor believed *not*, with the brief and summary conclusion,—"*I believe in unbelief*" This pithy confession was forcibly brought to our mind by the article to which we are adverting; the great end of which appears to be, to prove that of all plans of education, the best is, to have no plan at all. In order to give our readers some idea of the extent to which the writer's enmity to *plans* and *principles* is carried, we will bring into one view the repeated assertions which are scattered up and down the article, of the worthlessness of all such matters.

"The common error of imputing to some favourite device or contrivance, in itself altogether inoperative, or worse, that success which is truly due to the general spirit of diligence and good sense with which the undertaking is practically conducted, and which would have been equally conspicuous under any other harmless scheme of forms and observances. Such forms, we are disposed to think, are often in education of no more value than rites and ceremonies are in

religion—sometimes disturbing the true spirit of rational devotion, and sometimes slightly promoting it—but never essential to its support, and capable of being infinitely varied, without prejudice or benefit to the cause.” (P. 315.)

“ We profess, in the first place, an entire unbelief in all projects for regenerating mankind, and giving a new character to future generations, by certain trite or fantastic schemes of education. In the next place, we have great doubts whether any thing material can be done towards the formation of moral character or habits, by any course of early or elementary instruction, or any thing else, in short, that depends on schools and preceptors ; And finally, we consider it as of no very great importance, even as to the culture of the understanding, what the studies are to which the time of the pupils is preferably devoted in such seminaries,—or in pursuit of what acquirements they acquire habits of attention, self-command, and reflection. On the first of these articles of unbelief we suppose we need say nothing, as we do not find that the extravagances of Mr. Owen are making much way in the world. But as to the other two, we wish to be indulged with a few words of explanation.

“ Moral character, principles, or character in general, are not formed by precepts inculcated at school, or by observations made, or experience collected in that narrow and artificial society,—but by the unconscious adoption of the maxims and practices that prevail among the free agents around us, and the spontaneous assimilation of manners and sentiments which results from this contagion. The true measure of morality, to which every man is primarily and passively trained, is that of the age and country in which he lives, and the class and circle of society to which he belongs. He may improve upon this, or degenerate from it, according to the strength of his reason, his passions, or temptations ; but this is the fixed point, from which these variations are calculated, and from which, in the great majority of cases, they never recede very widely. The *society* of a school may have a little share in the adjustment of this standard,—but its discipline and training scarcely any. The habitual sentiments and habits of the boys, in their idle and unrestrained intercourse with each other, will no doubt, form a part of it, and it may even be affected by the master’s habits and conduct in private life, in so far as these come under their observation : But all the intercourse that is regulated, all the training that is imposed, will go nearly for nothing as to the formation either of habits or of opinions.” (P. 316.)

“ Some few men, of bold and vigorous understanding, may found their morality on reflection, and regulate their conduct by principles which they have thoroughly weighed and digested into a system. This, however, can never happen in early life—and by far the greater number never give themselves any trouble about the matter ; but are guided, in their notions and their actions, by that practical standard, of the general opinion of their equals and their own experience of consequences, to which we have already referred. Men, in point of fact, always follow their inclinations, and yield to their passions, as far as it is safe, or not plainly dangerous to do so : the only real check



being that fear of consequences, that anticipation of the ultimate pains of indulgence, which this standard supplies. It is quite plain, however, that these consequences and these deterring pains are quite different, both in amount and in certainty, in the artificial society of the best regulated school, and in the common world—that world from which the boys came when they went to school, to which they must return when they leave it, and of which they have all the time such glimpses and specimens as to keep them perfectly in mind that it is the only real world by which their conduct is to be judged, and their place among their fellows determined.

“While this is the case, it really seems quite idle to expect that any permanent effect on the moral character will ever be produced, either by the precepts or the constrained practices of a school. In so far as those are merely coincident with the great course of training, which the general opinions and practices of the world is imposing on all who live in it, they may be regarded as merely indifferent. In so far as they differ from, or outgo that general training, it seems impossible to suppose that they should produce either habits or sentiments that will outlast the constraint in which they originate;—and we might as reasonably expect the pupils of such seminaries, to go on all their lives rising at five, and going to bed at nine, as to find them generally adhering to a more rigid and exact observance of morality than prevails among their natural associates in the world, in virtue of any doctrines or practices that had been imposed on them at school.

“On these and on other grounds, we profess to set the least possible value on the effects of institutes and arrangements for teaching a patent morality at schools: and are persuaded that the best that can be said of the elaborate contrivances and ingenious machinery that have been restored to for this purpose, is that they do no harm, and produce no permanent effect whatsoever;—so that the year after the boy has left the school, he will be precisely in the same state, as to actual and prospective vice and virtue, as if he had been all the time at home, or in the hands of some old fashioned preceptor, who used no contrivances at all, and adopted no precautions but such as common sense and common affection must prompt to every one in his situation.

“So much for our scepticism as to the effects of *moral* training in schools. As to *intellectual* culture again, it goes this length,—that all that is really worth caring about in early education being the regular exercise of the faculties, it is no great matter in the acquisition of what kinds of knowledge they are so exercised; and it is scarcely worth while to dispute about the relative value and utility of any one study that can be adopted among rational men, as compared with any other.” (P. 318.)

We shall not advert to the manner in which religious subjects are alluded to in the above passages. The assertions that “rites and ceremonies are of no value in religion, and are capable of being infinitely varied without prejudice or benefit;”—and that this world “is the only *real* world by which our conduct is to be judged,” are quite sufficient to

apprize us what kind of an antagonist we have to deal with : but we shall not stop to controvert these incidental expressions. Neither shall we array against his leading positions the weight of all existing authorities. He is already aware that he opposes himself to the unanimous opinions of Milton, Bacon, and Locke, and is doubtless fully satisfied of the little value of their judgment.

But we are willing to meet him on the lower ground of common sense, and every day experience.

To try his notions by the rules of common sense.—He asserts that

“the true measure of morality, to which every man is trained, is that of the age and country in which he lives, and the class and circle of society to which he belongs; and that it is absurd to expect to find young men adhering to a more rigid and exact observance of morality than prevails among their natural associates in the world, in virtue of any doctrines or practices that had been imposed upon them at school.”

And he argues, in support of this assertion, that boys

“know well enough what is right and what is wrong, and why things are called the one or the other. What they do *not* know, is the true practical *extent* of the penalties which would be incurred by doing wrong, and the advantages that may be secured by doing right. —But it is entirely according to their views of these, that their power or disposition to resist temptation can be measured,—or, in other words, their moral character and moral conduct. Now, under the artificial discipline and arrangement of schools, these penalties and advantages never exist in the same proportion as in the natural world; and in spite of all the cunning contrivances that may be resorted to, are known all the while to the boys not to exist in that proportion. Wrong, on the whole, is much more certainly and severely punished, and merit much more certainly and signally rewarded, in these seminaries than out of them;—and though the conduct of the boys, while subjected to this discipline, may consequently be accommodated to its severer rules, they know perfectly well that a greater latitude is habitually assumed by those who are not subject to it, and square their notions of morality and purposes of general conduct by the standard of the *free* agents, and not of the subjects to authority around them.” (P. 317.)

If these ideas were thrown out for the guidance of horse-breakers or breeders of dogs, we could understand, and might perhaps approve them. They might appear reasonable if applied to the education of a domestic animal, but no words can express their lamentable error and deficiency when applied to rational, reflecting, accountable beings. The writer forgets, or is not aware of the existence of, what men call conscience: Or does he hold it to be a fancy, a chimera which ought to be disregarded: Or conceive its use and



operation to be quite out of place in systems of education ? The word of God by which conscience is informed and directed, is also forgotten, or perhaps that too is held to be out of place in schemes of education. Another and an eternal state, to which this life is only a passage ;—the day of final judgment, not according to human notions of morality, but according to the law of God as revealed in his word ;—all these are alike forgotten in this notable plan for simplifying education.

But again we deny the common sense of this mode of proceeding. These things, so quietly passed over in silence, are awful realities. Conscience, however the Reviewer may forget it, exists in the breast of every human being, and will, at some time or other, make itself heard. The Scriptures are not a fiction. Eternity and a judgment to come, are no fables.—And yet we are told that the best mode of education is that which treats all these things as if they were unknown, or disbelieved. *Moral* training is mere nonsense, and “all that is really worth caring about in early education, is the regular exercise of the faculties,”—“the only real world” is that upon which boys enter when they leave school, and to attempt to inculcate “any more rigid or exact observance of morality than prevails among their natural associates in the world,” is altogether irrational. Such are the doctrines of the Edinburgh Review on this important subject.

But we may be reminded that the very ground here taken by the Reviewer, has long been the foundation of much of the common practice of parents with respect to their children. We admit this, but still we charge the distinct, and public, and open avowal of such doctrines upon the Edinburgh Review, as a desertion of his public duty, in becoming the advocate of an error, which, as a censor of morals, it was his duty to have protested against. Mere men of fashion and ordinary ambition may profess their carelessness about any further aim for their children, than that they should become men of fashion, and should cultivate the pursuits of a low and worldly ambition. But the philosopher who examines causes and their effects, the state of public morals, the history of motives and the germs of action—and who especially contends for what he calls common sense,—ought not, assuredly, to content himself with advising the exclusion of moral culture from all systems of education, upon the weak and miserable plea that what the world now is, the rising generation as they enter it, will soon become. Indeed, this is a lesson which as it consists simply in *doing nothing*, we might have learnt without the assistance of philosophy or even common sense.

Optimism itself never went so far as this. For we must necessarily conclude, that the writer who deprecates all attempts to infuse higher principles into the mind of youth, than those which prevail amongst mankind generally;—must be satisfied with the existing state of the world so far as moral principle is concerned. The golden age then, it would seem, has in one respect, returned among us; and *men*, at least, are so near perfection as to require no improvement.

If it be said, that it is not the need of improvement, but the practicability of it by these means, that is questioned: we are willing to meet the Reviewer upon this ground also.

All experience is against him. ‘Attempt not, he says, to teach your school-boys any other moral principles than those which the world at large now countenances, for when escaped from school, they will soon adjust their notions of right and wrong to those embraced by the world around them.’ Now a knowledge of mankind would not at once lead us to acknowledge the correctness of this anticipation. Boys issue forth from school into the world not one at a time, but in myriads, and in societies. They form connexions, too, with each other, associate with and support one another, and care more for their mutual good opinion, in many cases, than for that of their elder associates. It is not therefore quite a just expectation, to calculate upon an *entire* and *total* adaptation of views, on the part of all school-boys, to the views of those who have preceded them in the pursuits of active life. In a certain degree this will of course happen, but to assert the probability of a *full* adoption of the feelings of the surrounding world, is no more reasonable than to expect no assimilation at all.

“The true measure of morality, to which every man is primarily and passively trained, is that of the age and country in which he lives, and the class and circle of society to which he belongs.”—“Moral character, principles, or character in general, are not formed by precepts inculcated at school,” &c. p. 316. Now all this is directly contrary to facts of every day occurrence. There are now in existence, we might almost say *innumerable*, instances of the children of persons of the worst moral character, who have been trained into habits of the most strictly correct conduct, who have preserved their purity in circumstances of peculiar danger and contagion, who have even been the means of operating a change on those around them,—and who have derived all this advantage from no other source than what the Reviewer calls the “precepts inculcated at school,” and by which he assures us that moral character *cannot* be formed. There are hundreds of mere Sunday-school teachers throughout the kingdom whose own experi-



ence would enable them to give a decided contradiction to his assertion—an assertion too, upon which he builds his whole scheme of educational scepticism.

But let us come into closer contact with this Reviewer, and see on what his doctrine is grounded, and to what it tends—

“We profess (says he) “to set the least possible value on the effects of institutes and arrangements for teaching a patent morality at schools” —“it really seems quite idle to expect that any permanent effect on the moral character will ever be produced, either by the precepts or the constrained practices of a school.” (P. 318.)

This is the conclusion to which he has come. This is his general belief. Now upon what is it grounded?

“Children know well enough what is right and what is wrong, and why things are called the one or the other. What they do *not* know, is the true practical *extent* of the penalties which would be incurred by doing wrong—and the advantages that may be secured by doing right. But it is entirely according to their views of these, that their power or disposition to resist temptation can be measured, or, in other words, their moral character and moral conduct.” (P. 317.)

We will grant the Reviewer the point for which he is arguing—namely, that the main object in moral culture should be, to give to those who are the subjects of it, correct ideas of the real consequences of their actions, and to make them thoroughly acquainted, to use his own words, with “the penalties which will be incurred by doing wrong, and the advantages that may be secured by doing right.” The question then arises—‘How this may be best done?’

The answer of any one professing the Christian faith would be easily given—“We know,” he would say, “that there is a God, and that he is the rewarder of those that diligently seek him. We know also, by the evidence of reason and historic testimony, that he has given to us a system of morals a rule of life, and that he will, one day, be himself the judge of all offenders against it. We know further, that endless misery will be the doom, and eternal happiness the reward, of those who are condemned or acquitted on that awful occasion. And all this we know with a certainty full as great and as well founded, as that on which we believe in the existence of such a city as Edinburgh, and such a person as Mr. Jeffery. Here then we have ‘the true practical *extent* of the penalties which would be incurred by doing wrong, and the advantages that may be secured by doing right.’ And here we have a system of morals which instead of being nugatory or absurd, is the one all important thing,\* without which all other education would be worse than useless.”

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\* All important in the fullest sense of the word. Gal. iii. 24.

This, we apprehend, would be the answer of any but a disciple of Hume or Gibbon; and it would be most decidedly a *common sense* answer. But what says the Reviewer.

His arguments go to explode all moral training in schools, *because* the standard of morality in all such cases, is set *too high*!

“Under the artificial discipline and arrangements of a school, these penalties and advantages (of good and bad conduct) never exist in the same proportion as in the natural world. Wrong, on the whole, is much more certainly and severely punished, and merit much more certainly and signally rewarded, in these seminaries than out of them.

“Even if it could be supposed that they were kept under any delusion in this respect while at school, and really believed that there was no other practical standard of morality than that which was there established, it is plain that this illusion would be dissipated as soon as they entered the world, &c.

“The true measure of morality, to which every man is primarily and passively trained, is that of the age and country in which he lives, and the class and circle of society to which he belongs.”

Now to what would these arguments lead us—Just to this. The morality of the world at large is the standard of right and wrong, and it is to be held up to the young *as* the standard. It is this that must be taught them, if they are to be taught any thing. But, as they will naturally fall into the train of thought and action of those by whom they are surrounded in life, it follows that *no* instruction on such points can be necessary. The idea of any other rule than this “practical standard” is mere “delusion.” You may talk of the law of God, of the ten commandments, but you will not impose upon the young by any thing of that kind. You may endeavour, for instance, to make them believe that a breach of the Sabbath is criminal, but they will know better: the world,—‘the *real* world’—‘the general opinion of their equals’—does not hold it so. You may speak of murder and adultery with horror, but they will be aware that “the practical standard of morality” prevailing in the world around them allows of both under certain circumstances, and treats the duellist and the seducer with almost augmented respect.—What should you do then? Just do nothing, says the Edinburgh Reviewer. Acquiesce in the world’s view of the matter, and let your scholars know that you acquiesce in it.—“It is the only real world by which their conduct is to be judged, and their place among their fellows determined.”

All experience is in favour of a *high standard* of morals. Of this the ancients were fully sensible. They found that the practice of mankind, always many degrees below their professions and their aim, still advanced or retrograded as the



standard was raised or lowered. The Christian era introduced a much higher, even a perfect rule, and the divine grace soon raised up many followers of it, whose example has produced, in those parts of the world in which they have been placed, a tone of moral feeling and conduct unknown in former times, and never produced by other influence. But the writer, whose system we are considering, would banish from our plans of education all allusion to the Christian code, and that without even falling back upon the lower ratio of heathen morals. "Moral character" he tells, "cannot be formed by precepts." Nay it is "really quite idle to expect *any* permanent effect on the moral character, either by the precepts or constrained practices of a school." "Men, in fact, always follow their inclinations, and yield to their passions, as far as it is safe, or not plainly dangerous to do so," and the only "practical standard of morals is the general opinion of their equals and their own experience of consequences." And the great object of the Reviewer's observations, is, to prove that all this is right, and that it is the height of absurdity to wish it otherwise.

We may be mistaken in imagining that there is any thing peculiar in the present instance, but it really seemed to us a new case. The character of the Edinburgh Review in religious questions has long been considered, it is true, rather worse than doubtful; but still there seemed something, if we may use the expression, of the *insolence* of scepticism, in this article. The folly of even thinking of a future state was so quietly taken for granted, the idea of there being any such thing as a revealed will of God, was so coolly forgotten; and the very difference between right and wrong was so easily resolved into merely "the general opinion of our equals and our own experience of consequences," that it really seemed time that some one should step in, and just remind the writer that there were some old fashioned ideas to which he had forgotten to advert, and which, *if true*, must rather disturb the fair proportions of his scheme. A Reviewer, it is true, cannot be bound to consider all the prejudices of every individual reader. But there must be still so many purchasers of the Edinburgh Review, who have not yet got rid of their belief in a judgment to come, a future state, and the necessity of a preparation for it, that we should really consider it worth the Editor's while to hesitate, before he allows the common style of the Review to become that of settled contempt for these and all kindred doctrines.

## NEW PUBLICATIONS.

*The Spirit of Prayer*; By Hannah More. 12mo. Third Edition. pp. 216.

THIS little volume, being, as the title page expresses it, "selected and compiled by herself from various portions, exclusively on that subject, in her published volumes,"—is obviously no fit subject for criticism. The object, and the plan of the revered author, are stated in the preface, which we shall merely copy, feeling that any recommendation must appear almost offensively gratuitous.

"From a sick, and, in all human probability, a dying bed, the writer of these pages feels an earnest desire to be enabled, with the blessing of God, to execute a little plan which has at different times crossed her mind, but which she never found leisure to accomplish, till the present season of incapacity.

"The importunity of friends,"—that hackneyed apology for works of inferior merit, is not, in the present instance, the less true for being worn threadbare. By many partial friends she has frequently been desired to write a volume exclusively on Prayer. With this request she has always declined complying; because, among other reasons, she was aware that she had previously exhausted—not the subject itself, which is indeed inexhaustible,—but the slender resources of her own mind.

"In her, perhaps too numerous, printed works, written on different subjects, and at distant periods, there are very many volumes, in which not only some reference has been made, but some distinct portions assigned, to the all-important subject of Prayer.

"It is now her latest and warmest wish to be permitted to collect and examine some of those portions which treat more directly of this great duty; to unite the scattered members into one compact body, and to bring each under its proper head, into one point of view. All she is herself able to do is to hear these extracts read by kind friends, and to adopt such passages as she may think proper for selection.

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"The author ventures to hope that her valued friends, to whom this little volume is more especially dedicated, will consider it as the last bequest of one, who, about to quit this transitory scene, and feeling the deepest interest in their spiritual prosperity, as also for that of all her fellow Christians, is desirous, by this her final act, to testify at least her affectionate anxiety for their eternal happiness."

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*The Library Companion, &c. &c.* By the Rev. T. F. Dibdin, M.A. F.R.S. *Second Edition*: 8vo. Pp. 899.

WE do not feel quite at liberty to pass over this new edition in silence, Mr. Dibdin having supplied some of the omissions



of which we formerly complained. But we must add that there is something of awkwardness in the manner in which the names of Milner and Scott have been introduced.

"Let it not, however, be said that I wish to exclude," says Mr. Dibdin, "those impressions of the sacred text which were put forth in the *dissenting school* of divinity. Far indeed be it from me to question the good to be derived from the pious exertions of Henry, Gill, Clarke, Scott, and similar Annotators.

To this sentence is prefixed, to the reader's perplexity, a note, in which Mr. Scott is spoken of as "Rector of Aston Sandford." By which the fact of his being either Churchman or Dissenter, is left in great doubt—although, indeed, a decided opinion is given as to his being of the "*dissenting school* of divinity."

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*The Prodigal's Pilgrimage into a far Country and back to his Father's house*, in fourteen stages. By Thomas Jones, Curate of Creaton. 12mo. Pp. 272.

A NEW volume by the respected author of "Jonah's Portrait" cannot fail of acceptance with the religious public; especially when a considerable similarity of style and plan is evident in it. The subject, too, is one of the most attractive that could have been selected, in the whole compass of the sacred volume,—and is obviously a favourite with Mr. Jones. His introduction is as follows :

"My end and motive in writing this small volume is, to teach plain men, in a plain manner, the way of salvation. For myself, I am satisfied that the parable of the Prodigal is the history of man in his departure from God, and his returning to God again. It would be difficult to put any other construction upon it. The reader may here learn what sin has done, and what grace can do. Sin separates man from God ; leads him astray into rebellion against heaven, and then sinks him into ruin and misery.—Grace restores the sinner to God, and conducts him back to his Father's house, and reinstates him in his forfeited privileges.

"This little work is designed chiefly for the use of the poor of *my own flock*, which has been under my care just *forty years* in the wilderness. Having now arrived near the banks of Jordan, I wish to leave some testimony of my regard and concern for the welfare of a people, among whom I have had my full share of indulgence and enjoyment. Few stipendiary Curates have continued so long with one people, or enjoyed such uninterrupted peace and kindness, love and harmony, as have happily fallen to my lot. I beg their acceptance of this small token of my gratitude, as an expression of my concern for their future welfare. It teaches them nothing new, but it may call

to their remembrance some of the doctrines which they have heard for so many years: In the review of which, we find cause to praise God aloud for the many happy sabbaths we have spent together in the courts of the Lord; while we have at the same time cause to lament our own unfruitfulness, and slow progress in the way everlasting. In order to stand fast in the faith and go forward, let us keep our eyes fixed on the land of endless rest, 'and press towards the mark, for the prize of the high calling of God in Christ Jesus.' That our hearts may be allured heaven-wards, let us keep in constant view the forgiving temper and loving-kindness of the Eternal Father towards returning sinners, who throw themselves on his mercy and grace. May we return to our God, and abide with him, that we may finally ascend to the heavens, and be for ever with the Lord."

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*Aids to Reflection.* By S. T. Coleridge. 8vo.

WE can recollect no instance, in modern times, of literary talent so entirely wasted, and great mental power so absolutely unproductive, as in the case of this eminent author. Whether it be for want of due regulation, of proper self-government, or of studied fixedness of purpose, it is certain, that few works are now produced, even from the pens of notoriously feeble writers, so deplorably *unreadable* as those of Mr. Coleridge. Will our readers feel much attracted towards the present volume, by the following extract? which we assure them is far from an unfavourable specimen.

"And now for the answer to the question, What is an IDEA, if it mean neither an impression on the senses, nor a definite conception, nor an abstract notion? (And if it does mean either of these, the word is superfluous: and while it remains undetermined which of these is meant by the word, or whether it is not *which you please*, it is worse than superfluous. See the STATESMAN'S MANUAL, Appendix *ad finem*.) But supposing the word to have a meaning of its own, what does it mean? What is an IDEA? In answer to this I commence with the *absolutely* Real, as the PROTHESIS; the *subjectively* REAL, as the THESIS; the *objectively* REAL, as the ANTITHESIS: and I affirm, that Idea is the *Indifference* of the two—so namely, that if it be conceived as in the subject, the Idea is an Object, and possesses Objective Truth; but if in an Object, it is then a Subject, and is necessarily thought of as exercising the powers of a Subject. Thus an IDEA conceived as subsisting in an object becomes a LAW; and a law contemplated *subjectively* (in a mind) is an idea." (Pp. 173, 174.)



## CORRESPONDENCE.

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WE have just received (in a printed form) a Letter from the Rev. E. COOPER, in which he complains of our Review of "THE CRISIS," although he bears testimony to the Christian spirit in which his work has been noticed. Had not our present Number been at press, we should have replied to Mr. C. without delay, as we are prepared to do without difficulty—for we can discover nothing in his "Letter" which ought to induce us to modify our opinion, that he has advanced a "*fanciful*" interpretation of Prophecy. In our next Number, we shall, probably, resume this subject; but, much as we respect the excellent Author, he must not consider us as pledged to enter, at any length, upon a controversy which we know (from experience) would be almost interminable. In the meantime, we request our readers to make the following corrections in our Review of "THE CRISIS":—

Page 242, line 23, *for* appearances *read* assurances.

— 245, line 22, *for* doctrinal *read* devotional.

July 19, 1825.

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THE  
BRITISH REVIEW,  
AND LONDON CRITICAL JOURNAL.

NOVEMBER, 1825.

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ART. XXVI.—*The History of the Propagation of Christianity among the Heathens since the Reformation.* By the Rev. William Brown, M.D. Second edition, 2 vols. Edinburgh, Fullarton and Co. 1823. Pp. xx. 688 and 730.

WE scarcely know how it has happened, that we have not hitherto introduced this work formally to our readers. In the sixth article of our twenty-first volume, we availed ourselves of much of the information contained in it, for the purpose of presenting them with a general view of the missions which have gone forth from among protestants, for the extension of Christianity in the world. But a second edition of the history, illustrated with three useful maps, and containing many important improvements, seems to call for some further notice on our parts.

The design of the work appears from its title; and the author has (we think) rendered his history as complete as the scantiness of his means, in many instances, permitted him. The arrangement of his materials is shaped as follows: He first details the proceedings of the Swiss, in their attempts to evangelize the heathen; then of the Swedes, then of the Dutch, the Anglo-Americans, and the Danes: after which, he details the efforts of the United Brethren; and proceeds, lastly, to those made by the different Missionary Societies, in the order of their dates.

A perusal of the details in these volumes will not lead any one to believe, that the difficulties of the work in which a missionary engages, are over-rated. Indeed, some of the particulars are such as rather to force upon the reader a settled conviction, that nothing short of the object in view;

may, that not even that object itself, without a communication of power from above, could enable mortals cheerfully to submit to the privations and trials, which many missionaries have undergone, through a long series of years, in the prosecution of their arduous enterprise. We will adduce some few examples, that the real extent of the difficulties to which we have alluded, may not be misunderstood.

When we read the narrative of Mr. Brainerd's unwearied labours among the American Indians, carried on in loneliness, ill-health, and every discomfort; and observe the shortness of the period, during which he was permitted to prosecute them, we cannot resist the conclusion, that he exhausted, in four years, the sufferings of a life. Although his journal is well known, we must be permitted to produce one specimen of his troubles, and of his consolations, during his season of service.

"One day, in travelling from the place of Mr. Byram's residence, to the Forks of Delaware, a distance of forty miles, he lost his way in the wilderness; wandered over rocks and mountains, down hideous declivities, through dreadful swamps, and other places no less dangerous. The night was dark and cold, and, to add to his misfortune, he was troubled with a severe pain in the head, accompanied with sickness of stomach, which rendered every step he took distressing to him. He had little or no expectation, for several hours, but that he would have to lie out all night in the woods in this melancholy condition. Providentially, however, about nine o'clock he discovered a house, and was kindly received by the people. Yet, distressing as was his situation, no expression of discontent, no murmur of complaint, dropt from his lips. His reflections on this occasion are not unworthy of an apostle. 'Thus,' says he, 'I have been frequently exposed, and sometimes have lain out the whole night; but hitherto God has preserved me. Such fatigues and hardships serve to wean me from the earth, and, I trust, will make heaven the sweeter. Formerly, when I have been exposed to cold and rain, I was ready to please myself with the hope of a comfortable lodging, a warm fire, and other external accommodations; but now, through divine grace, such things as these have less place in my heart, and my eye is directed more to God for comfort. In this world I lay my account with tribulation: it does not now appear strange to me. On meeting with difficulties, I do not flatter myself it will afterwards be better; but rather think how much worse it might be with me; how much greater trials many of God's children have endured; how much greater, perhaps, are yet in reserve for myself. Blessed be God, he makes the prospect of my journey's end a comfort to me, under my sharpest trials; and instead of allowing the thought of my dissolution to excite terror or melancholy, he often accompanies it with exquisite joy.'" (Vol. I. pp. 95, 96.)

When afterwards, he had the prospect of settling, as the



pastor of the Indian flock which he had collected in the wilderness, this was the view which he took of that attractive opportunity.

“— it appeared to me, that the dispensations of Providence towards me, had fitted me for a life of solitude and hardships: it seemed to me I had nothing to lose, nothing to do with earth, and consequently nothing to sacrifice by a total renunciation of it: it appeared to me quite right that I should be destitute of house, of home, and many comforts of life, which I rejoiced to see others of God's people enjoy. I saw at the same time so much of the excellency of Christ's kingdom, and the infinite importance of its extension in the world, that it swallowed up every other consideration, and made me not only willing but even rejoice, to be a pilgrim or a hermit, in the wilderness, to my dying moment, if I might, by this, promote the interest of the Redeemer. The language of my heart was, ‘Here am I, Lord, send me, send me to the ends of the earth; send me to the rough, the savage Pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in thy service, and to extend thy kingdom.’ At the same time I had as strong and lively a sense of the value of worldly comforts as ever I had, only I saw them infinitely surpassed by the worth of Christ's kingdom, and the propagation of his Gospel. The quiet settlement, the certain place of abode, the tender friendship, I had the prospect of enjoying, appeared as valuable to me as ever before, considered absolutely in themselves; but comparatively they seemed as nothing; they vanished like stars before the rising sun. I was constrained, yea chose to say, ‘Farewell friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it. Adieu, adieu! I'll spend my life, to my latest breath, in caves and dens of the earth, if the kingdom of Christ may thereby be advanced.’ Oh! with what reluctance did I find myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the service of God, and extending the kingdom of Christ, to my latest, my dying moments.

“With Mr. Brainerd these were not empty professions. Though his constitution was now broken by the toils and hardships he had endured, though he already harboured in his breast the seeds of a disease which would certainly soon prove fatal; and though his journeys to the Susquehanah had hitherto been attended with little success, yet he shortly after proceeded on a new visit to the Indians in that quarter, accompanied by several of his congregation, whom he judged best qualified to assist him in his labours. In the course of this journey he suffered not a little from a cough, cold night-sweats, and spitting of blood; yet, alarming as were these symptoms, he was often obliged to sleep in the woods. One evening he was so extremely faint, that he was apprehensive that, should he lie out in the open air, it would prove fatal to him; and yet, as some of his companions were absent, and the others had not an axe, he had no resource but to climb up a young pine-tree, to lop the branches with his knife, and so make some kind of shelter from the dew. Exposed, however, as

he was, to all the coldness of the night, he perspired so profusely that his linen was completely drenched with sweat. He was now, indeed, so extremely feeble, that he was scarcely able to ride: sometimes he felt as if he would fall from his horse, and have to lie in the woods. With this remarkable weakness of body was combined uncommon depression of spirits, which, as it unfitted him for exertion among the Indians, gave rise to the most humbling reflections upon himself. 'I was scarcely,' says he, 'ever more confounded with a sense of my own unfruitfulness, and unfitness for my work. Oh, what a dead, heartless, barren, unprofitable wretch, did I now see myself to be! I knew there were numbers of the people of God, who understood I was then travelling on a design (or at least a pretence), of doing something for God, and his cause, among the poor Indians; and that they were ready to suppose I was fervent in spirit; but, oh! the heartless frame of mind I felt filled me with confusion. Alas, methought, if they knew me as God knows me, they would not think so highly of my resolution and zeal as, perhaps, they do now. I could not but desire they should see how heartless and irresolute I was, that they might be undeceived, and not think of me above what they ought to think.' (Vol. 1. pp. 126—128.)

Brainerd (it is well known) was the chosen model of Henry Martyn; and there are passages in the preceding extracts which can hardly fail to recal incidents in the life of that eminent saint, to the minds of those to whom they are familiar.

One moravian missionary, Lewis Daehne, after proceeding to his station in South America, was forsaken by his guides and companions, and lived a life of solitude, amidst hunger, fatigue, and danger, not only from the surrounding natives, but from wild beasts, serpents, and other venomous creatures, for a space of two years, when he was relieved by the arrival of some others of the brethren. Yet in this state of savage desertion,

"Our Saviour," says he, "was always with me, and comforted me with his gracious presence, so that I can truly say, I spent my time in happiness and peace." (Vol. I. p. 531.)

Another solitary sufferer deserves to be recorded. He also was stationed on the northern coast of South America; and his tale is thus told by our author.

"In 1777, Christian Lewis Schuman came to Bamhey, and soon after his arrival, he was left alone nearly a whole year at that place, in consequence of the death of one, and the return of another of his brother missionaries. In this solitary situation, he was so debilitated by frequent attacks of fever, and painful abscesses over his whole body, that he was unable to walk or stand. He sometimes lay many days sick, destitute of all human help, as his own negro was afflicted with similar sores, and the inhabitants of the village were absent the whole week, working at their distant plantations. One night when he had



fallen sound asleep, after a severe paroxysm of fever, an immense host of ants entered his chamber, and completely covered his whole body. On awaking in this situation, he hastened out of bed into another house as well as he was able. His pain, which was already very great, was dreadfully aggravated by the bites of the ants, and the means employed in removing them. But yet, amidst these heavy trials, he experienced in a remarkable degree, the supporting and consoling grace of the Redeemer. He forgot all his sickness and pain, when the negroes came to hear from his lips the words of eternal life: sometimes, indeed, he was so weak, that he could not stand when he addressed them, but yet, he lay in his hammock, and from thence spoke to them of the things which belonged to their everlasting peace." (Vol. I. p. 543.)

Many of the United Brethren have set examples of laborious poverty and patient submission, which have rarely been equalled. To pass by the severe hardships which they underwent in Labrador, their mission to the North American Indians, of which a detailed history is given in these volumes, presents a succession of disasters, more than sufficient to prove what spirit they were of, and to illustrate the value of a hope which is not of this world. Scarcely were they fixed in one situation, and beginning to taste the fruit of their labours, when they were forcibly driven to another, while amidst massacre and oppression, and every form of cruelty and distress, they were enabled to possess their souls in patience, and to win many sinners to God. The following picture will give some insight both into the life they led, and the example they set before the heathen.

"As there was then a famine in the country, the savages knew that they would find provisions more readily with their Christian countrymen, than among their Pagan neighbours. Some of these were forcibly struck with the order and comfort which they observed among the converts, and one of them said, 'You are a truly happy people. You live cheerfully and peaceably together. This is to be found nowhere but with you.' In no place, indeed, where the brethren had resided, were they visited by so many strangers as at New Salem. The town was sometimes so full, that there was not room for them; but though their visitors were so numerous, the best order was preserved in the settlement; no riots, no disturbance, was occasioned by them. When any of them wished to take up their residence in the town, the Christian converts built a house for them. This was done, not with the view of enticing them to join the congregation, but, merely, that in case any of them should not conduct themselves with propriety, and it should be found necessary to desire them to leave the place, there might be no obstacle to their removal, by their having the smallest claim to their houses. It is also worthy of notice, that when the cattle of the congregation had injured the fields of their neighbouring Chipeways, who had no fences, the Christian Indians, in order to pre-

vent a similar occurrence for the future, gave them trees and shrubs, and even planted hedges round their lands, to their entire satisfaction. Such was the wisdom displayed by the Brethren in their labours among these savages; and such the success with which they had infused the principles of justice and benevolence into the minds of their converts, thus affording a fine practical illustration of the precept of their divine Master: 'Be ye wise as serpents, and harmless as doves.' (Vol. I. pp. 504, 505.)

The perseverance with which their labourers endeavoured to form churches in Persia and in Abyssinia, and from which attempt they were not deterred, except after repeated disappointments, by shipwreck, want, spoliation, and the most heartless barbarity, exhibits only another example of the same character, which they have maintained in every part of the world.

"Poor as the Brethren were, yet, from a deep sense of the importance of evangelizing the world, they were ready to obey every call to preach the gospel among the heathen, and to go forth, relying solely upon the Providence of God. Though their congregations, in the course of a few years, increased both in number and ability, yet finding that the most liberal contributions of their own body would not be adequate to the maintenance of the missions they had established, they formed a plan of rendering them as much as possible independent of such aid, by some of the missionaries working with their own hands for the support of themselves and their fellow-labourers, who were more particularly engaged in instructing the Heathen. Thus some were sent to the Danish West India islands; others to Surinam, some to Tranquebar, and the Nicobar islands; others to Egypt and the Capé of Good Hope, chiefly with a view of establishing trades, not for their own private advantage, but for the general support of the mission." (Vol. II. p. 41.)

The following interview between Daehne, whose solitary abode on the river Corentyn has been already mentioned, deserves to be recorded among those instances of greatness of character, which only trying occasions can call forth.

"Some of the Indians, at first, entertained strong suspicions of his views, and even formed the design of putting him to death. The soldiers at the first informed him of his danger, and invited him to come nearer to them; but though he thanked them for their kindness, he determined to stand by his post, if he might be honoured to win only one soul to the Redeemer. One day however, as he sat at dinner, about fifty of the Caribbee Indians landed from their canoes, and surrounded his hut, with the view of carrying their threats into execution. Some of them were armed with swords, others with tomahawks. This was truly an alarming sight. Nevertheless, he went out to them, and bade them welcome. They then asked him, through the medium of an interpreter, Who gave him liberty to build on their land. To this he replied, The Governor. They next inquired, What design he had



in coming thither. To which he answered: 'I have brethren on the other side of the great Ocean, who having heard that many of the Indians on this river were ignorant of God, have, from their great affection they felt towards you, sent me to tell you of the love of God, and what he has done to save you.' The chief then said; 'Have you not heard that the Indians intend to kill you?' 'Yes,' answered Daehne, 'but I cannot believe it: you have some among you, who have lived with me, and they can tell you, that I am the friend of the Indians.' To this the chief replied: 'Yes, I have heard so: they say you are another sort of Christian than the White people in general.' The missionary then said, 'I am your friend: How is it that you come to kill me?' 'We have done wrong,' answered the chief. Every countenance now altered, and the Indians quickly dispersed. The chief, however remained behind, and behaved in a very friendly manner. As Daehne was then in want of provisions, he gave them a supply of cassahi, and other articles, and on taking his leave, promised that he would often come and see him. Thus our missionary, by his magnanimous, though temperate conduct, warded off the blow that threatened his life, and even converted his enemies into friends." (Vol. I. pp. 532, 533.)

Nor have missionaries been without opportunities for displaying that disinterested disregard of earthly advantages, which led them, in the commencement of their career, to turn their backs upon all they hold dear on earth, even after that first ebullition of zeal was past. For example,

"Mr. Eliot persevered in his labours among the Indians, as long as his health and strength would permit; but being, at length, worn out with the infirmities of age, he was scarcely able to visit them oftener than once in two months, instead of every fortnight, as had been his usual practice. Even at Roxbury he was no longer able to perform the duties of the pastoral office to his own satisfaction; and, therefore, he very disinterestedly urged his people to call another minister, as he could not die with comfort till he saw a good successor settled among them. 'It is possible,' said he, 'you may think the burden of maintaining two ministers too heavy for you; but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix it on any man whom God shall make your pastor.'" (Vol. I. pp. 45, 46.)

In the same spirit, though under different circumstances, when the venerable Mr. Swartz was sent on a mission of peace to Hyder Ally, and had taken his leave of that chief, it is related, that

"Hyder sent to his palanquin a bag containing three hundred rupees, to pay the expenses of his journey; but as he had been provided with whatever was necessary by the Board of Madras, he delivered it to them, and when they urged him to keep it, he asked their permission to employ it as the commencement of a fund for an English charity-school at Tangore." (Vol. I. p. 194.)

We cannot, while we are upon this subject, omit to produce the simple answer of some of the early Moravians, who, having resolved on proceeding to Greenland, from the purest motives of Christian compassion, and having made up their minds to whatever sacrifice it might cost them, but without any apparent knowledge of the country in which they were to spend their days, were asked one day in Copenhagen, by the lord chamberlain, Pless,

“How they proposed to live in Greenland? ‘They intended,’ they replied, ‘to build a house, and to cultivate the land by the labour of their hands, that they might not be burdensome to any.’ To this he objected, that there was no wood in the country to build with, ‘Then,’ said they, we will dig into the earth, and lodge there.’” (Vol. I. p. 278.)

We are happy also in presenting to our readers the following specimen of the spirit in which the Serampore missionaries drew up a form of agreement for the conduct of their high enterprise.

“Let us never think that our time, our gifts, our strength, our families, are our own. Let us for ever shut out the idea of laying up a cowry for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man, who shall make the smallest movement towards such a measure.” (Vol. II. p. 174.)

For disinterestedness however, missionaries have in general more credit with the world than for wisdom. We proceed therefore to cite one or two examples of that skill, which has sometimes been manifested by them, in adapting their instruction to the habits and prejudices of their hearers.

“One day as Mr. Carey was discoursing on the evil of sin, a person who heard him declared he had never committed sin in his life. ‘We can do no wrong,’ said some others who joined in the conversation, ‘we are only instruments: our will is God in us.’ Mr. Carey then talked of particular sins, saying, ‘If you commit theft, lewdness, or murder, are they not your sins?’ ‘O no,’ they replied, ‘they are not our sins; it is God who does all.’ He used many arguments to convince them of the absurdity and wickedness of such ideas: but all was in vain, until at last he said, ‘Well, if you can do no sin, come eat some rice with me to-day. It will be God’s act, not your’s.’ With this they were struck dumb, and had not a word to reply.’” (Vol. II. pp. 136, 137.)

The following instance is from another baptist missionary: “After addressing a number of natives on the banks of the Ganges he was thus accosted by a Brahmin: ‘Sahib, don’t you say that the



devil tempts men to sin?' 'Yes,' answered Mr. Thomas. 'Then,' said the Brahmin, 'certainly it is the devil who is in the fault, the devil therefore, not man, ought to suffer the punishment.' While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas observed a boat with several men on board, sailing on the river, and with that facility of reply for which he was so distinguished, answered, 'Brahmin, do you see yonder boat; 'Yes,' said he. 'Suppose,' added Mr. Thomas, 'I were to send some of my friends to destroy every person on board, and to bring me all that is valuable in it, who ought to suffer the punishment? I for instructing them, or they for doing the wicked action.' 'Why,' answered the Brahmin, with some emotion, 'you ought all to be put to death together.' 'Yes, Brahmin,' said Mr. Thomas, 'and if you and the devil sin together, the devil and you will be punished together.' (Vol. II. pp. 149, 150.)

In the determination of difficult cases much prudence and judgment have frequently been displayed: one instance, on which, however, different opinions will probably be formed, though we for our parts fully acquiesce in the decision of the United Brethren, occurred to them in the progress of their labours among the negroes in the West Indies.

"It often happened that a man at the time of his conversion had more than one wife, a case, with respect to which, it was not very evident from Scripture what course should be pursued. In one place the Apostle Paul says—'If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.' In another place he says, 'A Bishop must be blameless, the husband of one wife.' As nothing further is said in the New Testament on this subject, the Brethren laid down the following principles for the regulation of their conduct in cases of this description:

"*First*, That they would not oblige a man who, previous to his conversion, had taken more than one wife, to put the others away without their consent.

"*Secondly*, That notwithstanding this, they would not appoint such a man a helper in the congregation.

"*Lastly*, That they would allow no one who had already embraced Christianity to take more than one wife; and that he was to be considered as bound to her as long as she lived." (Vol. I. p. 365, 366.)

Indeed few things are more admirable than the general maxims, on which the United Brethren have proceeded in the formation and management of their missions.

"As to the qualifications of their missionaries, much erudition is not required by the Brethren. They have learned by experience, that a good understanding, a friendly disposition, unfeigned humility, fervent zeal for the salvation of souls, and a heart inflamed with the love of Christ, are the best and most essential qualifications of a missionary. In general, they think the habits of a student are not so well calculated to form a person for the toils and hardships of a missionary life, as

those of a mechanic. Yet men of learning are by no means rejected by them, and in various instances their superior literary attainments have not been without their use, especially where translations of the Scriptures, or of other works, were to be made." (Vol. II. p. 38.)

On this subject indeed some of the rules they have adopted are worthy of general attention.

"In the choice of missionaries we ought to be very cautious, and well to examine the motives and character of the candidates.

"We think it a great mistake, after their appointment, *when they are held up to public notice and admiration, and much praise is bestowed upon their devotedness to the Lord, presenting them to the congregation as martyrs and confessors, before they have even entered upon their labours.* We rather advise them to be sent out quietly recommended to the fervent prayers of the congregation, which is likewise most agreeable to their own feelings, if they are humble followers of Christ.

"As we wish above all things that brotherly love be maintained among fellow-labourers, we do not advise to place two men of different religious opinions and habits, however worthy in other respects, under one yoke.

"When converts from among the Heathen are established in grace, we would advise not immediately to use them as assistants in teaching, but to act herein with caution, and a reference to the general weakness of their minds, and consequent aptness to grow conceited.

"We also disapprove of bringing converts to Europe, under any pretence whatever, and think it would lead them into danger of injury to their own souls.

"Missionaries are no longer useful than as they are *with their whole heart* in their calling, and we advise to employ or retain none, but such as delight in their work." (Vol. II. p. 39.)

One consequence of these various endowments, which have been exhibited by many of the humble men of whom we are speaking, is visible in the respect, which has been paid to several of their number by some, who did not listen to their instructions.

"Even Hyder Ally, in the midst of this cruel and vindictive war, gave orders to his officers 'to permit the venerable Father Swartz to pass unmolested, and to shew him respect and kindness, for he is a holy man, and means no harm to my government.'" (Vol. I. p. 200.)

The force of personal character perhaps was never more conspicuous than in the following example, in which it was mainly instrumental in the conversion of heathen robbers into industrious Christians.

"As the Collaries had of late committed terrible outrages in their plundering expeditions, Government after sending among them a number of sepoy without effect, applied to Mr. Swartz to inquire into their thievish transactions. By his desire, the chiefs of the robbers



appeared before him, and not only agreed to make restitution of the stolen property, but promised, in writing, to steal no more. This engagement they kept faithfully for eight months; but they then commenced their old trade, though not to the same extent as before. By desire of some of them, Mr. Swartz at last began to instruct them; and when they had acquired a tolerable knowledge of the principles of Christianity, he baptized them. He now exhorted them to steal no more, but to work with their own hands: and when he afterwards visited them, he was happy to find their fields under excellent cultivation. 'Now,' said he, 'one thing remains to be done: You must pay your tribute readily, and not wait till it is exacted by military force.' Such had hitherto been their ordinary practice; but now they paid it without compulsion. The only complaint against them was, that they refused to go on plundering expeditions." (Vol. I. p. 207.)

Yet has their progress been ordinarily slow, and such as often to dishearten their friends, if not themselves, by the prospect of ultimate discomfiture. Even Mr. Brainerd after some experience of the work of a missionary, "began to entertain serious thoughts of relinquishing the undertaking, not that he was weary of the toils and trials of a missionary life, nor because he had freedom in his own mind to settle among the White people, but simply on account of the little hope he had of success among the Indians." (Vol. I. p. 98.)

Some missions have even been finally abandoned in consequence of the great difficulties which beset them from within and from without, and which have occasionally proved insuperable. Such has been the end of the Dutch mission to the island of Formosa, of the Moravian mission to Tobago, South America, Persia, Egypt, the Nicobar islands, Ceylon, Guinea, and Lapland, of the Scotch and Church of England missions to the Susoos, and of several others. Nor is this wonderful, if we take into view the numerous and formidable obstacles, by which the work of a missionary is impeded: the wonder will rather be, that it has ever been attended with success. The obstacles which arise from the opposition of nature to the holiness and humbling truths of the gospel, are every where the same. But to these are added in the case of the missionary among the heathen peculiar impediments, such as those which arise from the injury to his own spirit from his destitution of the means of grace; from the debilitating effect of a foreign climate; from his unprotected state among savages, and heathens; but still more especially from the demoralizing intercourse and evil example of European residents and travellers, as well as from the suspicion, with which he has been too often regarded. Of these latter obstacles to his pious labours, and the injustice with which he has too often been

treated by European or colonial governments, we will produce one or two examples.

"In 1742, Conrade Lange set off on a journey to China, together with two others of the brethren, Zechariah Hirschel and Michael Kund, who were intended as missionaries to the Calmuc Tartars. Having, however, applied for a passport on their arrival at Petersburg, they experienced the same treatment as their brethren, destined to Lapland, being apprehended as suspicious persons, and thrown into prison. Here they were detained for several years; but at length they were dismissed, and returned to Germany." (Vol. I. pp. 549, 550.)

"In December 1792, the assembly of St. Vincent's, with the view of rooting the Methodists out of the island, passed a law, that no person, except the rectors of parishes, should preach without a license; and that no individual should receive a license until he had resided at least twelve months on the island, a clause admirably calculated to banish the Methodists from among them, as their preachers would never consent to lie idle a whole year, in order to have liberty of petitioning at the end of that period for a license, which, after all, would probably be refused, especially as, according to their system, they frequently change from one island to another. For the first offence it was enacted, that the culprit should be punished by a fine of 18*l.* or by imprisonment, for not more than ninety days, and not less than thirty: for the second, by such corporal chastisement as the court should think proper, and by banishment from the island; and to crown the whole, if he returned from banishment, by DEATH." (Vol. II. p. 51.)

"Happily the law was in force only for a short time; for as all the acts of the Colonial Assemblies must be transmitted to his Majesty, for his royal sanction, the King was graciously pleased to disallow it, as contrary to the principles of toleration, of which he had always been the decided supporter." (Vol. II. p. 52.)

After an outrage committed in a chapel in Barbadoes,

"Mr. Pearce applied to a magistrate for redress. He heard his statement with apparent indignation at the rioters; issued warrants against several of them, and promised to do him justice. On the day of trial, Mr. Pearce appeared, with several other respectable witnesses; but though the charges were proved by the most unexceptionable evidence, the magistrate gave the following extraordinary decision: 'The offence was committed against ALMIGHTY GOD; it therefore does not belong to me to punish it.' Mr. Pearce was left with all his expences to pay." (Vol. II. p. 60.)

On a similar occurrence in Jamaica,

"Some of the magistrates published an advertisement, which kept the mob from that time within tolerable bounds. One of the rioters was prosecuted, and three respectable white people gave the clearest evidence against him; but the oaths of the Methodists were considered as of no weight, and a midshipman being procured to swear an *alibi*, the fellow was acquitted of the charge. The grand jury, in-



deed, gave it as their opinion, that both Mr. Hammet and the chapel ought to be prosecuted as nuisances." (Vol. II. p. 74.)

"The Assembly of Jamaica soon afterwards passed an act, ordaining that no person, unless he was qualified by the laws of that island, and of Great Britain, should preach or teach in meetings of negroes or people of colour: that persons offending against this law should be deemed rogues and vagabonds: that if the criminal was a freeman, he should be committed to the workhouse, and kept to hard labour, one month for the first offence, and six months for every repetition of it: that if the case was extraordinary, the assizes might inflict any punishment, not extending to life, they should think fit: that if the criminal was a slave he should, for the first offence, be committed for hard labour to the nearest workhouse for one month, and for every subsequent offence be subjected to a public flogging, not exceeding thirty-nine lashes: and that any person who should knowingly permit such a meeting to be held on his premises, should be liable to a fine not exceeding £100 and be committed to the common gaol until he should pay it, and give security for his future good behaviour." (Vol. II. p. 76.)

Where governments have manifested so hostile a disposition, it cannot be expected that ill-disposed individuals should be slow to vent their malice on unoffending and unprotected missionaries. Thus, in St. Vincent's,

"One night, a number of rioters broke into the chapel, and after doing what mischief they could to the benches, they carried off the Bible, and hung it on the public gallows until the morning." (Vol. II. p. 50.)

Other instances of this hostility need not be enumerated. But the several missions, the history of which is related in these volumes, have had many difficulties to struggle with, besides those which arise from the aversion of unrenewed nature to the humbling truths of religion. It has pleased Providence to visit them, on many occasions, with severe temporal reverses, and to baffle their best-founded hopes. Thus Mr. Egede had the misfortune to see the small-pox introduced among the Greenlanders, by some of his own people, to which not less than two thousand persons fell victims. The house and chapel of the United Brethren in Jamaica were destroyed by a hurricane. The printing-office of the Serampore Missionaries was consumed by fire. A ship, laden with missionaries, was captured at sea. The attacks of venomous, or savage animals, must not here be forgotten, as they have given occasion to some pleasing instances of missionary spirit.

The unhealthiness of climate has in many stations proved fearfully destructive. The numerous deaths at Sierra Leone are well known to the public. These disasters, however, are

not peculiar to that scene of self-devotion and Christian heroism. On three Danish Islands, in the West Indies, 127 persons, in the service of the gospel, died in half a century.

"The ravages of disease among them were truly deplorable. New missionaries often scarcely arrived, when they or some of their family sickened and died : sometimes they followed each other in rapid succession to the grave. Even those who survived, had such severe and frequent attacks of sickness as materially interrupted their labours among the negroes : sometimes most of them were so ill at the same time, that one could scarcely help another. The mortality among the missionaries in the Danish West India islands is the more striking, when contrasted with the small number of deaths in Greenland. Of sixty-four brethren and sisters who proceeded to that country, during the first fifty years of the mission, forty-two were still living : seven only died while resident in that cold inhospitable region, and fifteen after their return from it. But, though the mortality was so great, it is surprising with what cheerfulness others came forward to fill the ranks of those who had so prematurely fallen. On one occasion when it was made known to the congregation of Bethlehem in North America, that five persons had died within a short time on the island of St. Thomas, no fewer than eight Brethren voluntarily offered that very day to go thither and supply their place." (Vol. I. pp. 364, 365.)

Enough has appeared, even from these extracts, to discourage any society from undertaking missions, unless they enter upon them with faith in an almighty arm, and a holy resolution to regard the work as God's, and not their own. Even where a mission has succeeded eventually, it has often been tried with severe reverses, and with the loss of valuable labourers, after much labour and money had, to all human appearance, been fruitlessly expended in qualifying them for their field of service. To us, indeed, it is far from being obvious, that the labour of qualifying a missionary for his work, though he should not live to enter upon it, is thrown away, even in reference to the particular department to which he was destined. We do not attribute the success of a missionary to any inherent efficacy in his best exertions ; but to the grace of God which accompanies them ; and as that grace is obtained in answer to prayer, we have no reason to doubt, that the dying prayers of a devoted missionary may often be as abundantly blessed and rewarded to the spiritual benefit of those in whose welfare he had become deeply interested, as his labours would have been had he been spared to make them.

The genuineness, however, of the conversions, which are alleged to have been made, is frequently called in question. We will select a few instances of the reception of Christianity



by heathens, which appear to leave no ground for doubting the reality of the change effected. In producing these we shall depend on the validity of our blessed Saviour's rule. "By their fruits ye shall know them:" and we shall then leave it to be inferred, that where such unequivocal proofs of a renewed mind were exhibited as some of those we shall mention, many other instances must have occurred, equally genuine, though the visible indications of them were either not so conspicuous, or not put upon record.

It deserves, however, to be particularly remarked, and indeed is one of the chief lessons to be deduced from a review of missions, that wherever they have been truly successful in bringing sinners to God, the principle on which the teachers have proceeded, has been uniformly that of preaching plainly, and at once, the atonement of Christ. Of this the following original testimony, from an American Indian, is a remarkable evidence:

"He gave the Brethren the following simple, yet interesting account of his conversion: 'I,' said he, 'have been a heathen, and have grown old among the heathen; therefore I know how the heathen think. Once a preacher came, and began to tell us that there was a God. We answered him, saying, 'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest.' Then another preacher came to us, and began to say, 'You must not steal, nor lie, nor get drunk.' To him we answered, 'Thou fool, dost thou think we do not know that? Go learn first thyself, and then teach thy own people to leave off these practices: for who are greater drunkards, or thieves, or liars, than thine own people?' Thus we dismissed him. After some time brother Rauch came into my hut, and sat down by me. He then spoke to me as follows: 'I am come to you in the name of the Lord of heaven and earth. He sends to inform you, that he will make you happy, and deliver you from that misery in which you at present lie. For this purpose he became a man, gave his life a ransom, and shed his blood for us.' When he had finished his discourse, he laid down upon a board, fatigued by his journey, and fell sound asleep. I then thought with myself, 'What kind of man is this? There he sleeps; I might kill him, and throw him out into the woods; and who would regard it? But this gives him no care or concern.' At the same time I could not forget his words: they constantly recurred to my mind: even when I slept I dreamed of that blood which Christ shed for us. I found this to be something different from what I had ever heard before; and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening began among us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words to gain entrance among the heathen.'" (Vol. I. pp. 396, 397.)

The experience of the United Brethren in Greenland goes to the same effect.

"In June 1738, a number of Southlanders happening to visit them, at a time when one of the brethren was writing out a fair copy of a translation of some part of the Gospels, they were curious to know what the book contained, and he was no less willing to gratify their wishes. After reading a portion of it to them, he told them of the creation of the world, of the fall of man, of our misery in consequence of sin, and of our redemption through Jesus Christ. In speaking on the latter subject, he was enabled to describe the sufferings and death of the Redeemer with more than ordinary force and energy; and he, at the same time, read to them from the New Testament, the history of his agony in the garden. Upon this, one of the savages, named Kaiarnak, stepped up to the table, and in an earnest affecting manner exclaimed, 'How was that? Tell me it once more; for I also would fain be saved!' These words, the like of which the missionary had never heard from the lips of a Greenlander, penetrated his whole soul, so that the tears rolled down his cheeks, while he gave them a general view of the life and death of Christ, and of the plan of salvation through him. Meanwhile the other brethren came home from their labours, and began to speak to them still further concerning the way of salvation. Some of the savages laid their hands on their mouth, as is their usual practice when they are struck with wonder and amazement. Several, indeed, who had no relish for these things, slipped away secretly; but others of them requested they might be taught to pray; and when the missionaries did pray with them, they frequently repeated their expressions, in order that they might not forget them. In short, there appeared such a serious concern among them, as the Brethren had never beheld before among the Greenlanders." (Vol. I. pp. 294, 295.)

"In the year 1740, a remarkable change took place in the Brethren's method of instructing the Greenlanders, and it was attended with such singular effects, as to merit particular notice. Hitherto they had been accustomed, in the first instance, to direct the attention of the Pagans to such truths as were of a preliminary nature, as the existence of God, the creation of the world, the fall of man; a mode of instruction which appears *a priori*, not merely the most rational, but the only plan they could have pursued with the smallest prospect of success. It is worthy of observation; however, that reduced to practice, it had proved not only almost entirely ineffectual, but even seemed a bar to the conversion of the heathen. They now adopted a different method, and directed the attention of the savages, in the first instance, to Christ Jesus, to his incarnation, his life, and especially to his sufferings and death. In discoursing of these things, the Brethren themselves were often so much impressed, that they spoke in a manner entirely new; the subject so warmed and animated their own hearts, that the words flowed from their lips with wonderful fervour and affection: they were even astonished at each other's powers of utterance. Happily, this was attended with correspondent effects on the Greenlanders. It



illuminated their darkened understandings, melted their stubborn hearts, and kindled in their cold icy breasts the flame of spiritual life." (Vol. I. pp. 297, 298.)

As a proof of the direct influence of this great truth, we cite the subjoined anecdote, from the Labrador mission :

"In June 1811, Benjamin Kohlmeister and George Kmoch, two of the brethren, sailed from Okkak with the view of exploring the country to the north, and selecting a spot for a new settlement. They embarked in a shallop belonging to Jonathan, one of the converts, who was considered as the captain of the vessel. The expedition was deemed extremely hazardous, and it was confidently asserted, that should they even escape the dangers of the ocean, they would certainly be murdered by the Esquimaux about Ungava Bay, of whose hostile disposition many reports were in circulation, but happily these representations made no impression on Jonathan, and the other natives who were to accompany them. 'When I hear people talking,' said he, 'of the danger of being killed, I think with myself, Jesus went to death out of love to us: what great matter would it be if we were to be put to death in his service, should that be his good pleasure concerning us.'" (Vol. I. pp. 608, 609.)

The same effects have followed from the same course of proceeding in Africa.

"When the missionaries first entered on their work, they laboured to convince their hearers, by arguments addressed to their understandings; but their endeavours in this way were attended with little success. The savages continually raised objections to what was said, and it was often no easy matter to answer them to their satisfaction. The missionaries then had recourse to that method, which in the days of the apostle Paul, as well as in modern ages, has been found the most effectual means of converting the heathen. They insisted chiefly on the dying love of Christ in a simple and affectionate manner: they represented him as an all-sufficient Saviour for lost and helpless sinners: they earnestly invited them to come to him that they might be saved. After they adopted this method, their labours were attended with remarkable success. From time to time numbers of their hearers who before were impenetrable as a rock came to them, and with tears in their eyes declared, that they now perceived more and more the truth and excellency of the Gospel, which they found to be the power of God to their salvation. This was particularly the case with the Hottentots who attended upon their ministrations." (Vol. II. pp. 431, 432.)

Encouraged and guided by these examples, as well as aided by their own experience, the baptists at Serampore in the form of agreement already referred to, which they drew up for the regulation of their conduct in 1805, laid down the following maxim.

"Preaching to the Heathen, we must follow the example of Paul, and make Christ crucified the great subject of our preaching. It

would be easy for a missionary to preach nothing but truths, and that for many years together without any well-grounded hope of becoming useful to a single soul. The doctrine of Christ's expiatory death and all-sufficient merits, has ever been the grand means of the conversion of sinners. This doctrine and others immediately connected with it, have constantly nourished and sanctified the church. Oh! that these glorious truths may ever be the joy and strength of our own souls, and then they will not fail to become the matter of our conversation with others." (Vol. II. pp. 168, 169.)

"So far as our experience goes in this work, we must freely acknowledge, that every Hindoo among us who has been gained to Christ, has been won by the astonishing and all-constraining love exhibited in our Redeemer's propitiatory death. Oh! let us then resolve to know nothing among the Hindoos and Mussulmen, but Christ and him crucified." (Vol. II. p. 169.)

In concluding our review of this instructive publication, we are compelled to notice one exception to the general impartiality of its execution. It occurs in his account of the Church Missionary Society, in the close of which he betrays what we cannot but characterize as sectarian hostility to the dissemination of her formularies. We extract the passage, to which our objection applies.

"Highly as we admire the Church Missionary Society, and particularly the truly Christian Spirit which it breathes, we cannot but deeply regret the eagerness it shews to introduce among the Heathen the formularies of the Church of England. To enter into the general merits of her Liturgy, and Catechism, and Articles, would here be out of place; but even supposing them to be adapted to the state of Christians in this country, (a point which we by no means concede,) we do think a moment's reflecting might convince their most unbounded admirers that they are but little adapted to be useful to Heathens and Mahommedans, or even to the converts who may be made from among them." (Vol. II. p. 592.)

How different from this is the spirit in which Dr. Morrison acted, who, though himself a dissenter, has not hesitated to translate into Chinese the morning and evening services of our church! To the surmise also, thrown out, as we readily believe, after only 'a moment's reflecting,' that none of our formularies are adapted to be useful to converts from heathenism and mahometanism, we are able to oppose the testimony of the Rev. Marmaduke Thompson, late chaplain at Madras, "not only, that the heathen, when converted to Christianity, greatly need and much wish for a form of prayer, but that, as soon as they begin to inquire seriously with respect to our religion, one of their leading questions almost invariably is—How do you worship?"\* To these testimonies we may add the

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\* Ninth report of the Prayer Book and Homily Society, pp. 28, 29.



statement of the Rev. C. H. Thompson, a missionary among the Malays, in connexion with the London Missionary Society, that the morning and evening prayers of our church would prove an acceptable present to the Malays in general; for which reason he himself undertook to translate them into their language; and that of the Rev. Daniel Corrie, now archdeacon of Calcutta, that the Hindoostanee prayer book is in point of fact especially sought for by the class of Christians in India, called countryborn.\* Moreover, when the late Mr. During arrived for the last time in Sierra Leone, the general cry among the Christian converts under his care was, "Master, have you brought plenty of prayer books?" and, when they opened the case containing them, more than sixty were sold at full cost-price in less than an hour.†

We will not say more upon this subject at the present time, but content ourselves with expressing a hope, that in any future edition of the work the usual candour of Dr. Brown will induce him at least to omit the offensive passage.

It has been our wish in the preceding review, by a selection of some authentic facts, which are too little known, to contribute our aid towards raising the class of men whom they concern, in public estimation. Too much, perhaps, is commonly expected from missionaries on the one hand; and too little credit is given to them on the other; and the effect of both errors has been to depreciate unduly the character of men, who have displayed qualities, which had they adorned the names of military or civil commanders, would have raised them to the level of heroes. We do not wish to eulogize them. They have their reward. But we desire to place the work which they have to perform, the manner in which many of them have discharged it, and the need which exists, for increased zeal and additional laborers in this sacred cause; before the minds of our readers, that they may never lose sight of a duty, the neglect of which will assuredly be laid to our charge; nor allow so many instances of self-denial and self-devotion, of patience and of suffering to have been exhibited in vain. More especially we are desirous to impress upon the Christian world that one great lesson, which a faithful history of missions has a direct tendency to inculcate, that both personal holiness and ministerial success are found by experience to be generally proportioned to the simplicity with which the plain and affecting doctrines of the cross are steadily kept in view.

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\* Eleventh do. pp. 67, 68.

† Twelfth do. p. 58.

ART. XXVII.—*Sydney Papers*, consisting of a journal of the Earl of Leicester, and original letters of Algernon Sydney. Edited with notes, &c. by R. W. Blencowe, A. M. London, Murray. 1825. 8vo. Pp. xxxvi. and 284.

WE wish always to be forward in bestowing our meed of praise upon those, who, without indulgence in party-feeling, make use of their leisure opportunities in throwing light on any obscure portions of history, or in bringing out some uncertain truth into broader day. The author of the volume which now lies before us, has performed a creditable service in this respect. Nothing, indeed, of great importance is added by his work to the general history of the times. But every thing, which tends to make the personal character of distinguished men better known and more correctly estimated, has its value in guiding our judgment on past occurrences, and enlarging our acquaintance with mankind. It is by small contributions from different quarters, that the obscurity of history is removed, and the events of other days brought home to our understanding; and, if well-informed men could be stimulated and satisfied to add each a little to the general stock, the sum of their contributions would be found to be considerable, when they came afterwards to be appropriated by our public repositories of historical knowledge.

The application of the preceding remarks to the publication of which we are now to give a short account, cannot be better shewn than by the following extract from the preface; which will at once impress the reader with a favourable conception both of the impartiality and of the powers of the editor.

“There is probably no one at all distinguished in history who is more differently estimated, with respect to character and conduct, than Algernon Sydney. As the partialities or prejudices of those who judge of him prevail, he is either admired as a patriot and a martyr, or condemned as a restless and relentless enemy to all legitimate order and authority. The publication of the following letters will probably tend rather to confirm than to change these several opinions. The bold and uncompromising avowal which they contain of the same sentiments, under all circumstances, will be regarded by one party as a criminal obstinacy in error, which no experience of its mischief could shake; and by the other it will be looked upon as an honourable consistency of principle, from which no selfish views of interest could induce him to swerve. There are points, however, in Sydney's character and life,



upon which no difference of opinion can exist, and which would give importance to any relics of him less interesting than those which are now offered to the public. He was a man of great natural powers of mind, which he had cultivated and improved by habits of deep thought and extensive reading; and he possessed extraordinary resolution, spirit, and energy of character; and such was his behaviour in the last scenes of his life, in the hour of his trial, and his death, that it is impossible even for those who most condemn the principles, and mistrust the motives which influenced his public conduct, to regard him without strong feelings of interest and respect." (Pp. x. xi.)

A sketch of the life of the Earl of Leicester, father to Algernon Sydney, and a journal of events, kept by him, are published in this volume, and may in some degree illustrate the influence of those feverish times upon the fortunes, and happiness, and comfort of some of the principal families, which mingled least in the tumult. The Earl of Leicester saw the privileges of his order abolished and restored without taking any public part in transactions, which so nearly affected his respectability and honour. But we will content ourselves with a simple outline of Sydney's history, so far as it is to be collected from the authentic documents which Mr. Blencowe has brought before us.

Sydney (it is well known) was a stern and inflexible republican. On occasion, however, of the trial of king Charles for alleged treason against the state, he acted in a remarkable manner. From the general tenour, probably, of his public principles and conduct, he was named among the commissioners, who constituted that tribunal. But he attended only two of their meetings, which were both private. At one of these meetings, however, a scene passed, of which Sydney himself gives the following account in a letter, written afterwards to his father, and never published before.

"I was at Penshurst, when the act for the triall passed, and coming up to towne I heard my name was put in, and that thoes that were nominated for judges weare then in the painted chamber. I presently went thither, heard the act read, and found my owne name with others. A debate was raised how they should proceed upon it, and after having bin sometime silent to hear what thoes would say, whoe had had the directing of that businesse, I did positively oppose Cromwell, Bradshawe, and others, whoe would have the trial to goe on and drewe my reasons from theis tow points: First, the King *could be tried by noe court*; secondly, that *noe man* could be tried by that court. This being alleged in vaine, and Cromwell using these formall words (I tell you, wee will cut off his head with the crowne upon it,) I replied, you may take your own course, I cannot stop you, but I will keep myself clean from haveing any hand in this businesse, immediately went out of the roome, and never returned. This is all that passed publickely,

or that can with truth be recorded, or taken notice of. I had an intention, which is not very fit for a letter." (P. 237.)

On this mysterious intention the following probable conjecture by Sir James Macintosh is subjoined in a note—

"that the design of Sydney was to procure a concurrence of both Houses of Parliament in the deposition of the King; a plan which he might have had some hopes of seconding by his influence in the army. Though the Presbyterian party, with whom Sydney was chiefly connected, had never gone so far as to approve deposition, it was natural for him to consider it as the legitimate consequence of long war against the King, and incurable distrust of his sincerity. The Lords had, in fact, passed an ordinance, rendering it High Treason in future for a King of England to levy war against the Parliament, a measure by which they at once declared that the King was guilty of great moral offences, and that the judicial proceedings against him were illegal. Sydney, we know, from a letter to his father, approved that ordinance and blamed the resolutions of the Commons, which were founded on other principles. The design of deposition seems perfectly reconcilable with the known opinion of Sydney and his connexions at the moment." (Pp. 283, 284.)

Of what took place after the above occurrence this sturdy, but not sanguinary republican, tells the tale as follows.

"Somme fewe moneths after, it was moved in the House, that none should be of the Councell of State, but thoes that had signed the order for the King's death; that motion soon fell; the company appearing unfit for such a work. Afterwards it was moved, that none should be of the Councell but such as would subscribe a paper, declaring their approbation of that act; calling that a test wheareby thoes that weare close and sure unto the worke in hand, might be distinguished from thoes that were not. I opposed that, and having given such reasons as I could to justify my opinion, I chanced to use this expression, that such a test would prove a snare to many an honest man, but every knave would slip through it; the Lord Grey of Grooby tooke great exceptions at this; and sayed I had called all thoes knaves, that had signed the order; upon which there was a hot debate, somme defending, others blaming what I had sayed, but all mistaking the true sense of it: and I was not hasty to explaine myself. Harry Marten saved me the trouble of doing it all, by saying that indeed such expressions did sound something harsh, when they related to such actions, in which many of my brethren had been engaged; but that the error of him who tooke exceptions, was much greater than mine, for I had sayed only, that every knave might slip through, and not that every one who did slip through was a knave. I mention these tow things as publike ones, of which I can have many witnesses, and they had soe ill effects as to my particular concernements, as to make Cromwell, Bradshawe, Harrison, Lord Grey and others, my enemies, who did from that time continually oppose me." (Pp. 237—239.)

The stoical, unbending firmness of character which belonged to Algernon Sydney is well illustrated in the foregoing ex-



tract. He was afterwards employed under the commonwealth, as ambassador to the Count of Denmark; in which situation he remained without being recognised at the restoration; and thus found himself divested of his public character without a formal dismissal. Of the consistent republicanism, which he maintained under these circumstances, several striking instances are recorded. When the University of Copenhagen, for instance, brought their album to him, the sentence he entered there was this—

“*Manus hæc inimica tyrannis.*”

But the view, which he at that time took of his own condition is thus represented by himself in a letter to his father.

“I looked upon myself as ruined, as soone as the King’s comming in grewe certaine, and expected as littell favour as any one man in England, untill letters from my friends represented his comming in upon terms very different from what I now finde, and weare full of discourses of employments and preferments for me, if I would remitte of my severity and obstinacy, in which I had now noe companions. As I thought I might most justly oppose the first and second King, whilst I followed the authority of Parliament, I knewe it was my duty to submitte, and serve him, when that same authority did acknowledge, him, and by the letters I received, I thought my service would easily be accepted, when I pretended to nothing more than the continuance in this employment; for which noe man will be my rivall, that is in his senses: And yet I knewe soe well how I should be looked upon, that I intended noe more than by staying theire a while, to make a more handsome way into England, and to live more securely. But before I had answeres unto my letters, I understood the businesse better, and lost all thoughts of living at home.” (Pp. 223. 224.)

“As things stand, I have very littel thoughts of ever seeing your lordship, or my owne country. God’s will be done, I must bear my condition as well as I can. It is ill enough to satisfy the malice of my most bitter enemyes, and not easily capable of an aggravation, but by doing something that would dissatisfy myselfe.” (Pp. 224, 225.)

The extracts which follow, from other letters, are still further illustrative of the state of his mind during his exile, and breathe an indignant tone of morality highly to his honour.

“I confess we are naturally inclined to delight in our own country, and I have a particular love to mine; I hope I have given some testimony of it. I think that, being exiled from it, is a great evil, and would redeem myself from it, with the loss of a great deal of my blood. But when that country of mine, which used to be esteemed a paradise, is now like to be made a stage of injury; the liberty which we hoped to establish, oppressed; luxury and lewdness set up in its height, instead of the piety, virtue, sobriety, and modesty, which we hoped God, by our hands, would have introduced; the best of our nation made a prey to the worst; the Parliament, Court, and Army corrupted, the people enslaved; all things vendible, no man safe, but

by such evil and infamous means as flattery and bribery; what joy can I have in my own country in this condition? Is it a pleasure to see that all I love in the world is sold and destroyed? Shall I renounce all my old principles, learn the vile court arts, and make my peace by bribing some of them? Shall their corruption and vice be my safety? Ah no, better is a life among strangers, than in my own country on such conditions. Whilst I live I will endeavour to preserve my liberty, or at least not consent to the destroying of it. I hope I shall die in the same principles in which I have lived, and will live no longer than they can preserve me. I have in my life been guilty of many follies but, as I think, of no meanness; I will not blot and defile that which is past, by endeavouring to provide for the future. I have ever had it in my mind, that when God should cast me into such a condition, as that I cannot save my life, but by doing an indecent thing, he shews me that the time is come, wherein I should resign it. And when I cannot live in my own country, but by such means as are worse than dying in it, I think he shews me that I ought to keep out of it." (Pp. 199—201.)

"I mean to owe neither my life nor my liberty to such means. When the innocence of my actions will not protect me, I will stay away till the storm be overpast. In short, where Vane, Lambert, Heselrigge, cannot live in safety, I cannot live at all. If I had been in England, I should have expected a lodging with them, or though they may be first, as being more eminent than I, I must expect to follow their example in suffering, as I have been their companion in acting." (Pp. 202, 203.)

"I doe believe my peace may be made, but not by the meanes that are proposed; the King doth not give any testimony of desiring to destroye all that weare against him, but he will have all to *submitte*, to *recant*, *renounce*, and *aske pardon*. I finde this, and other things, are expected from me. I can doe the first, cheerfully and willingly, as he is acknowledged by the Parliament. Noething of the others. I doe the more apprehend the discontenting of my friends, in denying thoes things I must deny, than all the other inconveniences that may befall me for my deniall. Noe condition can be more unhappy than mine, if I should, in compliance with my friends, cast myself into soe great inconveniences, and then discontent them more than by keeping myself out of them. These reasons have perswaded me to content myself with a temporary exile, as the least evill, that is within my power of choosing." (Pp. 233, 234.)

"Perhaps I doe not take the nearest waye to my owne interest, but it is certaine if I doe not, the hurt is only to myself; I am willing to beare it, since I have no meanes of avoiding it, but such as seeme to me greater than the evill." (P. 234, 235.)

Of the manner in which he spent his compulsory leisure, while he was abroad, he gives the following spirited account in a letter written at Frascati.

"I am with somme eagernessee fallen to reading, and find soe much satisfaction in it, that though I every morning see the sunne rise, I



never goe abroad till six or seaven of the clock at night. Yet cannot I be so sure of my temper as to knowe certainly how long this manner of life will please me. I cannot but rejoyce a littel to finde, that when I wander as a vagabond through the world, forsaken of my friends, poore, and knowne only to be a broken limb of a shipwrecked faction; I yet finde humanity and civility from thoes who are in the height of fortune and reputation. But I doe also well knowe, that I am in a strange land, how farre thoes civilities doe extend, and that they are too aery to feed and cloathe a man. I cannot soe unite my thoughts into one object, as absolutely to forbid the memory of such things as theis are, to enter into them. But I goe as farre as I can; and since I cannot forget what is passed, nor be absolutely insensible of what is present, I defend myself reasonably well from encreasing or anticipating evils by foresight. The power of foreseeing is a happy quality to thoes who prosper, and can ever propose to themselves sommething of greater felicity than they enjoy; but a most desperate mischiefe unto them, who, by foreseeing, can discover nothing that is not worse than the evils they doe already feele. He that is naked, alone, and without help in the open sea, is lesse unhappy in the night, when he may hope the land is neare, than in the day, when he sees it is not, and that there is no possibility of safety. Perhaps sharp-sighted brains might in a condition like mine finde more occasion of trouble than I doe. I finde stupidity an advantage; nature hath given me a large proportion of it; and I did artificially increase it to that degree, that if I were not awakened by the bitter sense of somme mischiefes that the Lady Strangford hath brought upon me, (which Sir John Temple ever made me hope he would remove,) I should rest well enough at ease, in a dull indolence, and never trouble myself with examining wheare I should have bread for three moneths. This mayeshewe your lordship into what state, nature and fortune hath brought one that receaved life from you. I have not much to complaine of (unlesse in that one point I mentioned), lesse to desire, and least of all to be pleased with. Whilest I was at Rome, I writ letters without much paine, since I had not soe divided my time, as to be very sensible of losing an hour or tow. Now I am alone, time grows more precious to me, and I am very unwilling to loose any part of it. I thinke this a lawfull excuse for writing seldom to your lordship, only when I have something to say that you can care to heare; if it weare otherwise, I would wave all respects to entertaine you. I need make small apologies to my friends; their silence commands mine." (Pp. 248—250.)

The harshness with which his father appears to have treated him during his long absence from England, scarcely furnishing him with the common necessities of existence, is finely contrasted with the uniform respect with which the son always addresses him in return, affording full and explicit explanations in answer to questions, sparingly put, and not always worded in a spirit of conciliation. He says to him on one occasion, (and the profession entirely accords with the evidence of his published letters,)

"I have ever endeavoured to please your lordship, and will doe soe still, but not a whit more, than if I weare in a prosperous condition." (P. 226.)

The vigorous and independent mind, full of resources in itself, though a prey to dissatisfaction and mortified hopes, which transpires through these quotations, cannot but command respect, and excite some concern for the fate of Algernon Sydney. With a little more kindness he might, perhaps, have been saved from many of his errors, and rendered an useful supporter of the state, which he disturbed by his machinations, and to which he ultimately paid the penalty of his life. Hume has classed him among Deists. That this imputation upon his name is unjust, may have appeared from some passages in the letters already produced; and Mr. Blencowe has brought forward an unanswerable refutation of it from his own hand-writing, on the most solemn of all occasions.

"Sydney in his writings, not only frequently adopts the language of the Scriptures, but defers to their authority as paramount and conclusive; and the last words he ever wrote are these: "God will not suffer this land, where the Gospel hath of late flourished more than in any part of the world, to become a slave of the world; he will not suffer it to be made a land of graven images; he will stir up witnesses of the truth, and in his own time spirit his people to stand up for his cause and deliver them. I lived in this belief, and am now about to die in it. I know that my Redeemer lives, and, as he hath in a great measure upheld me in the day of my calamity, hope that he will still uphold me by his spirit in this last moment; and, giving me grace to glorify him in my death, receive me into the glory prepared for those that fear him, when my body shall be dissolved.—Amen." (P. xiii.)

But the softening influence of his religious creed he can scarcely be said to have experienced. The general rectitude of his intentions he seems never to have suspected; nor have we any reason to suspect it. But the very steadiness of his attachment to a forlorn cause, engaged him in transactions, in which, had self-suspicion formed any part of his character, he must have discovered some of those faults which he would have been among the first to reprobate in the conduct of a political opponent. The plot, by which he fell, was unworthy of him; and shews how easily an honest but haughty mind, may be betrayed into actions, from which humbler Christians, who are continually comparing their own principles and modes of action with the standard of Scripture, would be preserved: and hence with all his virtues, which we think we have not disparaged, the character of Algernon Sydney stands rather in contrast with some of the features in that description of the Christian life, which is afforded by Saint James.—'The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated.'



ART. XXVIII.—*The Life of Mary Dudley*, including an account of her religious engagements, and extracts from her letters. With an Appendix, containing some account of the illness and death of her daughter, Hannah Dudley. London. J. and A. Arch, Cornhill. 1825. Pp. ii. and 380.

WHEN works are laid before the public, we generally suppose a willingness, on the part of the writer, to submit them to criticism. Undoubtedly the practice of reviewing has been attended with great abuses ; and it would not be difficult to specify instances, in which critical remarks have, upon their face, borne evident tokens of one very material omission on the part of the writer ; we mean, that of forgetting to read the books criticised. Still the office of a reviewer is one, which, if properly taken up, may be rightly performed. The feelings of an author may be thought entitled to consideration. But, in laying his work before the public, it is to be supposed that he has prepared his feelings for the consequences. Perhaps his opinions are such as to challenge inquiry. Perhaps he assails opinions which others hold sacred. In so doing, then, he begins the contest ; and must not wonder if he meet with some, who are ready to contend with him.

It will of course be thought that in these remarks, we glance at the work now before us : and it will also be thought, perhaps, that there are circumstances attending it, which demand exceptions in its favour. We will fairly state our own view of the case. The present work, while it contains much of which we approve, is in the main an exhibition of religious peculiarities ; and every such exhibition we regard as, of necessity, an attack upon the principles and practice of the general church of Christ. In this character we view the present work ; and in no other character can we consent to meet it. We consider ourselves, therefore, in the exceptions which we are about to offer, as advocating the cause of truth.

The publication before us is the life of an eminently pious individual, a woman of much religious experience, and no ordinary mind. Perhaps it will surprise our readers to learn, that the character in which she is exhibited, is principally that of a minister of the gospel. We must explain ourselves by saying, that Mrs. Dudley, though originally a member of the Church of England, ultimately joined the Society of Friends, and not only so joined them as to adopt their peculiarities

of sentiment, but exemplified in her own person one of their most extraordinary peculiarities of practice; by entering on the line of the ministry, chiefly as an itinerant, and by pursuing it after she became a wife, and the mother of many children.

If it be asked how, being originally a member of the Church of England, she came to leave it, we should be disposed to trace the proceeding to an unsettled mind, and to the want of scriptural ideas on the subject of Christian unity.

"I joined the Methodist Society, and also continued constantly to attend the established worship, that of my education; but in the several ceremonies of this, and the different meetings of the other, such as classes, bands, &c. I felt unsatisfied, and often, while others were engaged in attention to the preaching and singing, has my Spirit in solemn silence communed with the 'Lord my strength,' so that I scarcely knew what was passing around me, and even felt disturbed from this inward attraction, when obliged to draw to that spot where the outward elements were prepared for the congregation." (P. 4.)

Here, we think, we already see this want of a right feeling of Christian unity, and may trace the *separative* spirit in its first workings. If it be thought that we are now particularly alluding to a spirit of separation from the church of England, we shall be misunderstood. That which we wish to point out, is the evident alienation of heart from the congregation of assembled worshippers, whether in the church or methodist chapel. The writer speaks of "communing" with heaven in "solemn silence," "while others were engaged in attention to the preaching and singing." Her heart, then, was not with them. Now the proper way to approach the Lord, in the congregation, is, we conceive, with the congregation, and as a member of the congregation. In holding ourselves apart from *them*, we separate from *him*. But she "even felt disturbed from this inward attraction, when obliged to draw to that spot where the outward elements were proposed to the congregation." It was a disturbance to be called off from her own way of seeking the Lord, to that way of seeking him which he himself had ordained. Subsequently she urged to the clergyman of the parish, who came, by her mother's wish, to confer with her respecting the change in her views, that "she dared not to seek any human counsel, and was endeavouring to act in simple obedience to the discoveries of Divine Light in her own soul." (P. 20, 21.) The dread of seeking any human counsel, as if all advice that she could receive from man must have proved of necessity opposed to the discoveries of divine light, savours of the same spirit of disunion and self-will. If we wish for divine light in the times of



difficulty and uncertainty, conference with religious and experienced characters is one way of obtaining it. There are no doubt other ways, such as prayer, searching the scriptures, and devout meditation. But he who, when called upon to decide in a case of difficulty, determines to look no where but within for counsel, rejecting the counsel of those who would confer with him in the spirit of brotherly kindness, holy circumspection, and true wisdom, runs every risk, and indeed incurs every probability, of deciding wrong. He supposes a contrariety, when there is, in fact, a harmony: namely, between the will of God, and the judgments of his people.

Unhappily, the spirit which so frequently leads men to abandon their own church, whatever church it may be, generally cleaves to them after they have left it.

"Fourth day, 12th. We attended Gracechurch-street. Monthly Meeting, that for worship was low to my feelings, the one for discipline long and flat, much business agitated, and many pertinent remarks made, but life seemed oppressed, and human more than divine wisdom uppermost." (P. 50.)

Why, in a meeting for discipline and business, that for worship having been previously concluded, if a kind, temperate, conciliatory spirit prevailed, if the discussions were carried on with calmness and moderation, if there appeared a general wish to decide for the best, and to seek the common good, surely this is all that could be required. And at meetings for business so conducted, for instance those of the committees of religious societies, or even of persons invested with the management of secular affairs, public or private, we are persuaded that much peace, much religious edification, and consolation, may be, and often is, experienced. An individual accustomed to attend proceedings more strictly devotional, for the sake of the stimulus, indeed, and accustomed, moreover, in such proceedings, to take a distinguished part, might think such meetings "flat," and complain of human wisdom as uppermost, rather than divine. But we should rather be disposed to regard the case, as one in which human wisdom was subject to the divine, was influenced, overruled, prompted by the divine, not in any way opposed to it. A little further on, we have the following account, from Mrs. Dudley's pen, of a family consisting of a widow, her son, and two daughters.

"These were educated in the Anabaptist profession, her husband having been a preacher among this sect, but since his death they have not joined in communion with any particular people, but keep themselves *select*, except going sometimes to the Moravian worship." (P. 57.)

The idea, here presented to us, of keeping *select*, is that of belonging to no Christian communion, and seldom attending a place of worship. In this instance, then, the prevailing notion is still the same, as in one or two preceding extracts: we mean, that of some higher, some rarer, some less definable, some more select blessings, to be had by secession and segregation, than any which God has provided for his general church, worshipping him as members of one body, through Christ their head. Again—

“First day, 25th. Their meeting this morning was attended by between eighty and ninety persons: soon after sitting down several of them appeared strangely agitated; and no less than five spoke one after another, partly in testimony and partly in supplication, all sitting except one man, who stood up, and expressed a little in humility and tenderness.

“We found that *our* safety was in getting to our own exercise, desiring, as ability was afforded, that the right seed might rise into dominion, and the imagination of the creature be brought into subjection.” (P. 70.)

That is, we travelled, by no very direct rout, all the way from our own country to Congenies, a small village in the department of the Garde, to visit a number of persons residing there, who profess nearly the same sentiments as ourselves; a religious meeting, an opportunity of religious communion, presented itself; but “*we* found that *our* safety was in getting to *our* own exercise.”

We met, though separating seas opposed,  
But met to separate!

The case, we fear, is often the same. Men depart from their church, and appear to settle elsewhere; but, carrying the spirit of departure with them, join themselves to none. The fact, indeed, is, that Mrs. Dudley did not go over immediately from the Church of England to the Society of Friends. At one time, as we have seen, she was connected with the Methodists. She writes, moreover, “I went into various places of worship among the Dissenters, and was at one time greatly taken with the Baptists.” (P. 4.) Thus the unsettled state of her mind is evident. Our Friends, perhaps, will tell us, that in the various transitions, which, from our communion, at length brought her to their’s, we only see what happened in the case of Augustine, who, after taking up almost every form of error and heresy, settled in firm and vital Christianity. But if Augustine had begun where he left off, and had fixed at last, in Manicheism, which he utterly renounced, *we* should have seen somewhat more of the analogy.

On entering upon the work of the ministry, Mrs. Dudley



adopted that rule of ministration, on which Friends place so much dependence; namely, the rule of their inward perceptions or inclinations, which they regard as admonitions proceeding from a divine principle, abiding and operating within them, and independent of every outward rule of duty. By these admonitions they conceive themselves to be instructed, both as to the directions in which they are to set forth, the places where they are to exercise their ministry, and the time of their return: and that, with a degree of particularity and exactness, of which the uninitiated can form no conception. Ministers of the general church look rather, for their rule of duty, to the written word, to their express engagements, to opportunities afforded them, to talents conferred on them. These outward calls, seconded and applied by the inward calling of the Holy Ghost, they give ear to, and act upon. But the system of our Friends, as it appears to us, separates the outward rule from the inward admonition, and regulates itself by the latter alone, to the neglect of the former, or even to its violation. It may be well, however, that the reader should know how the system works; and with this object in view, we shall offer a few extracts.

Sometimes there is, in the first instance, only an admonition or feeling, that something is to be done, without any distinct perception as to the nature of the duty enjoined.

“As we advanced towards Dundalk, which was the place of our resting for the night, I felt a weight on my mind, under the apprehended discovery that there was something here to be visited.” (P. 156.)

Afterwards matters became more clear, and a meeting was held in the Sessions-house.—This feeling of something to be done, is occasionally attended with great inward reluctance to comply with it.

“I have frequently since coming here feared what is now come upon me, but waited for the conclusion of the Meeting to have the matter matured.” (P. 179.)

In process of time the designation becomes more evident, to some particular place and duty.

“We left Wycomb, and got that night to Reading, where there was a fresh experience of conflicting exercise from some unseen cause; but in the morning of third day, a town we had passed through, sprang up to view, and we returned to Henley.” (P. 247.)

“From the time of landing at Huberston, I had felt about the people there, and every other movement looked clouded till this was out of the way. I informed my friends of the prospect.” (P. 159.)

“Having felt respecting the inhabitants of Gorey, we turned thither sixteen miles.” (P. 189.)

“I felt attracted to Ballinakill, about three miles distant, whither we went.” (P. 209.)

"Had Public Meetings in several places which she had felt about when there before, *viz.* Blarney, Passage," &c. (P. 226.)

"The sense of release from that part of the vineyard was accompanied by a belief, that she should be called to labour in different parts of her native country, while she clearly saw that the place of her future abode ought to be within the limits of the Quarterly Meeting of London and Middlesex." (P. 275.)

Sometimes the attraction is still more particular.

"I was soon attracted to the men's Meeting, and there, as well as among my sisters, was relieved by communicating what impressed me, notwithstanding life was low." (P. 254.)

"Having had a view before I came here, and being since confirmed in the belief, that something was due from me to the families of this Meeting, I ventured to mention, after being altogether closed from public labour on first day, that I believed it best to move in this matter: and finding there were some other minds under preparation for this service, the performance of it was considerably lightened by the sympathy and united exercise of several dear friends." (P. 177.)

"Only for the Monthly Meeting to-morrow, and wishing to see an individual or two lately come home, I believe I might have comfortably left Waterford." (P. 252.)

In cases of these express intimations, the same reluctance is sometimes felt, as where they are less definite.

"I had hoped that the Meeting, though thinly attended the week before, would have relieved me without a second attempt; but at the close of the Morning Meeting I found otherwise, and therefore had notice given of one for six in the evening." (P. 267.)

The impulse, however, is sometimes so strong in a particular direction, that until it is obeyed, all proceedings are suspended.

"I had felt about Cardiff, when there in our way to Bristol, though without any clear opening to appoint a Meeting, and the pressure reviving in such a manner that all other movements became clouded, we concluded to go thither, though at the cost of about twenty-four miles of extra riding." (P. 169.)

But the impulse which causes exertions to be made in a particular direction, is sometimes attended by an intimation referring to them.

"From the attendant feelings, I rather hoped that there were those present to whom the gospel might be preached, and whose hearts assented to the purity of its doctrines; though perhaps the terms whereon its glorious privileges are to be obtained might appear hard. For such as these a secret travail was felt." (P. 160.)

"The Meeting was attended by many others of the poorer class as to this world, but to whom it felt that the gospel could be preached." (P. 169.)

When the impulse has been obeyed, and the work done, a feeling of release is experienced, and proclaims, that the



homeward course may be pursued, or new labours undertaken.

"Being now sensible of release, and favoured with that peace which is the gift of divine compassion, leaving this place felt pleasant, and Olveston Meeting presenting for first day, we left the city on seventh day afternoon." (Pp. 167, 168.)

"Notwithstanding I got wet in going, I am glad to have been, feeling my mind so relieved that I hope that place may be off the list in my impending journey." (P. 180.)

"On them, I hope, honest labour was, in received ability, bestowed: after which feeling liberated for the present, I deemed it best to turn homewards, first attending the usual Meeting at Carlow on fourth day, the 14th of 5th month." (P. 181.)

"As the season advanced she began to be anxious for a return home, and was thankful when she felt easy to set forward about the middle of the 10th month." (P. 246.)

"Ability was renewedly given to proclaim the doctrines of the unchangeable gospel, and my mind felt so relieved that I could have left the place." (P. 255.)

The release, however, is sometimes experienced, without any previous labour, in the way of an excuse.

"Many of different religious denominations were present at the second Meeting, but I felt excused from appointing one of a more public kind, which I esteem a favour." (P. 259.)

Whether these inward perceptions are to be regarded as the effects of a divine influence, or as mere creatures of the imagination, there is one circumstance with which no reader, we think, of the work before us, can fail to be struck; namely, the frequent and unreserved avowal of a resistance to them. Thus, on one occasion, Mrs. Dudley says,

"A few words so settled, that I could not any way shake them from me. I sat and trembled exceedingly, and desired to be excused." (Pp. 23, 24.)

Moreover, where the inward feeling of direction is complied with, this, it appears to us, is often done upon an assumption which is altogether groundless; namely, that there has not been, previously, any outward manifestation of the divine will. For instance, it may appear very well for women, in supposed obedience to an inward call, to take upon themselves the office of ministering in the congregation. But then this is done, on the assumption that the practice has not been previously forbidden in express words of scripture. "Let your women keep silence in the churches." "It is a shame for women to speak in the church." 1 Cor. xiv. 34, 35. "I suffer not a woman to teach." 1 Tim. ii. 12. So also, they may show great zeal in itinerating; but then the apostle exhorts them to be "keepers at home." Tit. ii. 5. Much suspi-

cion attaches to feelings and impulses, which are thus at variance with the written word.

There is another thing which has struck us in the present narrative. Plans and determinations having been formed, according to inward leadings or inclinations, without regard to outward circumstances, it has sometimes happened, that circumstances have assumed such a stubborn aspect, as to force themselves to be regarded, and to effect an unavoidable alteration in the measures determined on. For instance,

"We left on third day morning, purposing to proceed in a direct course to Roscommon, but hearing on the way that the assizes were then holding, and consequently accommodations at an inn not likely to be obtained, we were obliged to change our plan, and went to Carrick on Shannon, where, with much difficulty we procured lodgings." (P. 205.)

"In the morning I saw not which way to turn, the track which had presented being of necessity diverged from." (*Ibid.*)

In these cases a track had "presented," but was diverged from "of necessity." We can but observe, in these extracts, the sudden return to the language of common sense. But ought this to have been; ought this change to have taken place, if the plan was really formed, in the first instance, upon a divine impulse, internally communicated? Necessity will, however, make its power to be known, by those who, in arranging their schemes, lay it out of the question: indeed, real necessity is ever to be regarded as one intimation of the will of God.

We observe, on the contrary, that on some occasions, even while there is a professed subjection to the inward leading, no other course is pursued than that which outward circumstances appear to dictate. Others, then, may regard the resolution thus adopted as a compliance with a spiritual injunction; but we are very much tempted to view it in the light of a natural determination. For instance,

"On conferring together next morning, it seemed consonant to all our feelings to sit with the few families, and we began at that of our kind host." (P. 120.)

"Feeling in haste to get to Liverpool, we were easy to proceed on our way, and arrived there the following evening." P. 175.)

What have we here, but resolutions prompted by circumstances, and naturally arising out of them?

We object, however, to the system in toto. We conceive that, in the mode of ministration which Friends pursue, the chief end of the ministry is not kept in view; we mean, the glory of Christ. And as a token of this we have observed, in the present instance, that the great point dwelt upon, on every occasion of public duty performed, is the feelings of the



minister. These are chronicled with a degree of minuteness that could scarcely be imagined. The prevailing idea seems to be, that a burden is imposed, in depositing which burden, by acts of public ministration, "relief" is to be obtained.

"This memorable season, which closed in solemn prayer, was, to me, one of the most relieving since I came on the continent." (P. 66.)

"This Meeting proved the most relieving to my mind of any we had sat in this place." (P. 96.)

"We had a very relieving season with the few individuals of our society." (P. 127.)

"We were favoured with a solemn relieving Meeting." (Pp. 147, 148.)

"The usual Meeting at Edinburgh on fifth day, proved one of more relief to my mind than any former sitting of the same sort." (P. 150.)

"In the morning I obtained but little relief." (P. 166.)

"The usual Meeting in Bristol on fifth day evening was memorably relieving, though laborious exercise was my portion; it felt a thorough clearing out so far as respected Friends." (P. 166, 167.)

"As we met many Friends from the different particular Meetings, it was a relieving opportunity." (P. 168.)

"We remained over the usual Meeting on fourth day, which was a time of honestly clearing out, and consequently relieving." (P. 190.)

"A lively offering was the means of raising life, and opening the way for my relief in considerable degree." (P. 265.)

"A time of labour succeeded, which proved relieving to my mind." (P. 266.)

"Some good relief of mind was obtained." (P. 287.)

This much desired "relief" seems, in some instances, to be made the *object* far more than the edification of others.

"We went to Lisburn, and called on a few of the families, which proved a means of relief from some painful feelings." (P. 94.)

Here the benefit of the journey to Lisburn seems to be measured chiefly by the relief obtained. Nothing is said of the good communicated. Again:

"Gracious regard hath again been manifested in a season of retirement with some young people, and heart-felt satisfaction experienced." (P. 93.)

"Next morning we breakfasted at M. P.'s with whom, her twelve children, and several near relatives, we had a season of retirement to the relief of our minds." (Pp. 101, 102.)

"I felt inclined to take my little certificate to the men's Meeting, and had it read while there, which opened my way among my brethren to my own relief." (P. 221.)

"As the inhabitants of Riverstown were invited when that at Glanmire was held, relief of mind respecting that place also was obtained; and visits to some public institutions in the neighbourhood were also productive of peace." (P. 259.)

This certainly looks very much like making use of the communities and individuals visited, for the relief of the visitors.

That such relief indeed is the *object* of the visits paid and services performed, seems very clearly intimated in the following passages.

"Not feeling relieved by this Meeting, we had another appointed for the afternoon. (P. 147.)

"In this Meeting I was satisfied at our detention, but know not whether others were; however, if a little peace be obtained it is enough, and I do desire to take this feeling home with me," (Pp. 155, 156.)

"I think this sitting was the crown to the present little visit, and left us in possession of that peace wherein we could comfortably proceed on our way." (P. 161.)

"I was once more helped to feel a little for the state of the church, and relievingly to cast off some of the burden under which I had been oppressed." (P. 180.)

"Some unfoldings of duty have been recently afforded me, and whether or not I may be drawn to visit a few families, or attend any Meetings in adjacent places, I do believe I ought to stand resigned to move as bodily strength is furnished, in order that the remainder of my stay here may be filled up to the relief and peace of my mind." (P. 230.)

"Several solid persons attended the usual week-day Meeting, which was a solemn season; yet my mind was not relieved without having one of a more public kind appointed for the next morning." (P. 254.)

The same object is kept in view when a private individual is addressed.

"DEAR FRIEND,—Strange as it may appear for one who has no acquaintance with thee to address thee in this manner, I feel persuaded that it will not be altogether unacceptable to thee, when I tell thee it proceeds from an apprehension that it may conduce to my peace; and seems pointed out as the best means to throw off some of the feelings which have attended my mind when thou hast been presented to my view." (Pp. 183, 184.)

Such language, however, is not used by Mrs. Dudley alone, but by others, with reference to her labours. Thus a friend who had been her companion, writes to her husband.

"Though as thou mayest suppose, she was much exhausted, yet the sweet incomes of that peace she goes through so much to obtain were not withheld, but sweetly partaken of." (P. 216.)

So also her biographer writes that she

"believed it best FOR HER to attend the Yearly Meeting in London, which she did to the relief and comfort of her mind." (P. 220.)

"Although several Meetings had been appointed, with a view to having their company at our own Meeting-house, no attempt had succeeded so as to relieve her of the burden." (P. 296.)

It does indeed appear to have been a fixed principle



throughout to consider what was best *for her*, as the main point.

"All these meetings appear to have been satisfactory and relieving." (P. 227.)

"On her way home she had a meeting at Kilkenny, which tended to her further relief." (P. 267.)

"In this extensive and important work she was joined by her friend and fellow member J. H., and neither of them being able to move on rapidly, it was a considerable time going forward; but through merciful assistance was ultimately accomplished to their relief and peace." (P. 277.)

"She visited most of the families which composed Witham Monthly Meeting, and held numerous Public Meetings to the relief and peace of her exercised mind." (P. 301.)

In other passages it appears still more evident, that relief is the first object, the good of others the second.

"There was a moving in the line of apprehended duty, so that (1.) relief of mind was obtained, and I hope (2.) a little profitable instruction sealed on some present." (P. 134.)

"I had reason to be more than reconciled to the disappointment, by the usual week day Meeting at Milecross being (1.) a season of solemnity and favour to myself; and I hope (2.) a time of profit to some others." (P. 154.)

"It proved what may be thankfully denominated a *favoured* season; tending (1.) to the relief of our minds, and I hope (2.) the instruction of others." (P. 134.)

Nay, we can but think, there are some passages which clearly intimate, that if the required relief was obtained, the benefit received by others was a matter of little or no importance.

"This Meeting recompensed us well for our little pains in getting to it, and I trust some were helped on their way: however, *we* felt relieved." (P. 131.)

"My very soul cleaved to some of the inhabitants of Sligo, and the remembrance of having been there is precious; *whether any fruit may ever appear or not.*" (P. 205.)

"The Meeting on third day was a truly exercising season, yet one which left me considerably relieved, and free to depart; which I esteem a favour, *whether any fruits of the labour be seen or not.*" (P. 253.)

Hence it appears that the relief obtained, not the good produced, was regarded as the sign of enlargement, or of liberty to proceed.

"We returned to our lodgings, and after a season of honest plain dealing with the heads of the family, and feeling with and about the large flock committed to their charge in the wilderness of this world we felt clear of this trying spot, and proceeded to Stramore." (P. 92.)

Nay, relief or self-satisfaction, rather than the imparting of

good, was the object even in the communications with private friends.

"We called in returning to see a man and his wife, who had removed from Ireland, and who had been educated in our Society, and *were pleased* at having made this visit. (P. 128.)

"A few friendly calls afterwards tended to additional relief." (P. 175.)

"Yesterday I joined a visit by appointment to two young women received into membership, which was a solemn relieving time to my mind." (P. 224.)

"On third day after a solemn and relieving opportunity in the house of our cousin E. D., set out with a kind friend." (P. 256.)

"She expressed a wish to speak a little to her daughters," (Then follows the discourse, principally relating to herself.) "She then gave some directions relative to the future, and afterwards remarked that she felt *much relieved* by what had passed." (P. 332.)

"She saw a few individuals whom she expressed a wish to take leave of, and was strengthened to evince her Christian love and solicitude for them, in a manner which she afterwards said felt relieving to her mind." (P. 336.)

Friends and relations are to be called to the bed-side, not to receive profitable admonition, but to be addressed for the sick person's relief.—Nay, what to us appears more extraordinary still, in search of this same relief, the sick are to be visited.

"Yesterday afternoon we went to see Mary Ann Clibborn, who appears near being removed from a family of eleven children. After a time of religious retirement with the afflicted friend, we sat awhile with the children and their father in another room, which proved a season of merciful condescension, in not only opening the gospel spring, but causing it to shed softening influence, so as to excite a consoling hope that the bread cast upon the waters may not be *lost*. These visits produced real relief of mind." !!! (P. 92.)

In the course of our Christian warfare, we find the constant necessity of being on our guard against a selfish spirit. Whatever symptoms of such a disposition the believer may discern in himself, he will feel bound to resist them. Hence, though it is very possible that the disposition may not be so entirely subdued within him as it ought to be, yet he will never tolerate it; he will disapprove of it and renounce it. The selfish principle may yet retain some hold upon him, but all his better principles will stand opposed to it. The scheme of our Friends, however, if we are to judge by the exhibition afforded us in the present work, *cultivates* the selfish principle, and that systematically. In the course of public ministration here before us, the minister makes her own feelings the first consideration throughout; and, we may add, her own doings generally the second. Upon such



a plan, self is to be attended to (not as self *will* be attended to, with an incessant importunity, yet an importunity against which the renewed nature within us incessantly protests, but) with the most admitted, with the most devoted, with the most undivided observance. Self will be our first care upon principle. Let our readers determine whether they do not perceive full confirmation of what we advance, in the extracts which we have just made. A sad falling off, this, from the old mystics. They, as the perfection of religion, commended that union of contemplation and love, which out of a pure heart and much simplicity, they denominated "*amorosa contemplatio Dei*," \* In the system now exhibited to us we discover the same earnestness of contemplation, the same ardour of affection, but not the same object,. The *amorosa contemplatio* now looks only to self; and may very properly be termed "*amorosa contemplatio sui*."—THEY waged war against self and self-love; and hence we read of one of their treatises, entitled, "*La Ruine de l'Amour ou l'Abnegation interieure*:" †—a noble title, though one which their system could never make good. But the system of modern mysticism, we fear, actually *builds up* the fabric of self-love, which it was the object of the old to lay in ruins: and so far from any act of interior renunciation, promotes the constant practice of self-observance, self-seeking, we might almost say, self-worship.

Will it be asked, Whence comes this falling off? The answer, we think, is plain. Modern mysticism is the natural produce of the old. Self-examination being found indispensable by every Christian, some degree of introspection is unavoidable, and even necessary. Yet the habit of introspection, where it is not attended with real humility, and the light of the Spirit to shew us what we are, is so peculiarly calculated to give us too much importance in our own eyes, that it ever is attended with great danger, and its excess is cautiously to be avoided. Now the system of the mystics, even in its pure form, cultivates such excess; tells us to look for every thing within ourselves; tells us to dwell with fond observance upon every feeling which we discover in ourselves: and thus,

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\* "Ii, qui ad instructionem animarum et Ecclesiæ egirmen sese vocatos esse autumant, summo studio quemlibet præparare deberent, et quantum fieri potest idoneum reddere his fundamenti saxis, Contemplationi, inquam, et Amori, vel uno verbo, Amorosæ Contemplationi Dei." *Idea Generalis Theologiæ Mysticæ*.

† ——"In secundo tractatu ejusdem generis, qui priori est annexus, et inscriptus, *Ruina amoris proprii, aut Abnegatio interior*." *Idem*. See also the curious amulet of Pascal, to much of which, mysticism is a key.

though it enjoins this upon the scriptural plea, that "the kingdom of heaven is within us," and upon the plausible ground of cultivating devotional feelings, speedily brings us, by a natural and easy course, to neither more nor less than self-seeking.\*

Of what we now advance, indeed, the work before us affords abundant proof. Self seems the object of the most constant attention, of the most devoted regard, throughout.

Thus a letter to a distant friend begins in the following style, self being the leading topic, as indeed in most of the letters given in the present volume.

"My beloved Friend,

L. MAJOLIER;

"Were I to tell thee and thy dear wife, with my other valued friends at Congenies, that I have not ceased to love you, as often as the sensible renewings of Christian fellowship refresh my mind, our converse in this way would be frequent; but though I may, through continued gracious regard, be indulged with this symptom of having passed from death unto life, love to the brethren, I seem but seldom under qualification to help any of my fellow professors in their spiritual travail; being often brought very low, not only in mind but in body; instructed by frequent chastisements of love, that I have no continuing city here.—You my dear friends, know some of my many infirmities, and I often gratefully remember how affectionately you sympathized with me, and endeavoured, by your friendly attentions, to alleviate such as I was tried with while among you; yea the remem-

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\* The systematic writers of the mystic school take, for their technical basis, a distinction which they have made between *positive* and *comparative* theology. Positive theology is conversant, say they, merely in the precepts and doctrines of religion, as they stand in the Scriptures. This may do for the general purposes of salvation, it may serve for common ends, it is the ordinary theology of the uninitiated. Our's, however, is something higher and better. Comparative theology not merely teaches us the precepts and doctrines of religion as we find them, but shews us their comparative importance. For instance, it not only teaches us ceremonial precepts and moral precepts; but discovers the greater importance of the latter. So, again, it shews us which are the most important among the moral precepts themselves: for example, it teaches us that the first of all precepts is that which enjoins love to God. It is scarcely necessary, however, to observe, that this distinction of a two-fold theology is absolutely needless. Positive theology will give us the conclusions required, as well as the comparative. For positive theology, looking only to the plain word of God, finds in that word, and in positive terms, that love to God is the first and great commandment; and in finding this, finds all that the comparative system can teach us. The mystic scheme, then, which knew not from the beginning, and we unhesitatingly assert it, still knows not the value of the Scriptures, proceeds on an absolutely groundless and nugatory supposition; namely, that the Bible does not point out the relative importance of things: whereas true theology will ever discern precisely that degree of relative importance in all things, which the word of God assigns to them.

We may trace the beginnings of this disposition to undervalue the Scriptures even in St Augustine. "Homo fide, spe, et charitate subnixus, eaque incunctis retinens, non indiget Scripturis nisi ad alios instruendos!"



brance of having been with you is pleasant, and there are seasons when I seem to visit you in spirit, to feel with and for you, that I as though personally among you, joying (if I may use the words of an apostle) and rejoicing, to behold the steadfastness of some: among these hast thou, beloved Louis, refreshed my mind." (Pp. 110, 111.)

Indeed the subject of the present memoir is particularly minute, throughout, in recording her own feelings.

"Attended Westminster Meeting, which was to my feelings a low season, though E. H. was well concerned in testimony." (P. 118.)

"My feelings were low, though E. H. was well employed."

The state of feeling is recorded, after every public Meeting.

"We discovered there was something required, which being strengthened to give way to, we left that place comfortably, and proceeded peacefully to Moyallen." (P. 101.)

"We left this place in peaceful serenity." (P. 118.)

"In a season of retirement after tea, we were favoured to experience true Christian fellowship, and our intercourse was attended with feelings which are precious even in the retrospect." (P. 138.)

"In the morning she also observed, that whenever she had awoke in the night the remembrance of that Meeting was sweet and comforting to her, and that she loved to think of the feelings by which it had been marked." (P. 313.)

"In the first she was exercised in ministry, and spoke of both seasons as having been times of refreshment to her spirit." (*Ibid.*)

"What a mercy to be favoured with a little fresh feeling, without the *fresh* feeling what is all expression, what is any thing?" (P. 321.)

We protest, by the way, against the doctrine here recorded. Feeling is not to be made an object. It is a happy thing for the Christian, indeed, when his heart is in his work. But it is also happy for him, that he is sometimes enabled to carry forward his work while his heart is reluctant, and thus, in one and the same act, to render a two-fold offering—by doing the will of God, and sacrificing his own.

"I often look back to the Quarterly Meeting in the spring, I am glad I was at it, and love to remember the sweet feeling that prevailed." (P. 331.)

Nay, when a beloved friend is ill, a season of all others when we might look for some suspension of the introspective system, we find it still in full force.

"My dear companion was confined by illness, which caused me to feel lonely." (P. 103.)

The love of self appears in various forms. One person is always telling us of his aches and pains; his bodily feelings, his sleep, appetite, and digestion. This is selfishness in its humblest and most ordinary form. Another, with more of elegance, perhaps, but with equal regard to self, tells us of

his mental feelings, his ardour, his enthusiasm, his tenderness, his eagerness of hope, his acute sense of wrongs. This is the selfishness of poets and sonnet-writers; more refined, indeed, but still selfishness. And, lastly, another dwells perpetually upon his devotional feelings; chronicles the emotions to which he was stimulated, perhaps, by some public occasion when he performed a leading part; and thus, with his face towards the chambers of his own imagery, and his back towards his God, dwells rather upon his inward perceptions, than on the manifold goodness which surrounds him. This is the case of the enthusiast; yet still his enthusiasm is only selfishness; his heart is its own idol; he is enamoured of himself?

To us it appears also, that this constant habit of paying such minute regard to the feelings, precludes that stern resistance to flesh and blood, that crucifying of the old man, which is so necessary to the Christian at every step of his progress. It will be replied, perhaps, that there often was this resistance in the case now before us; and that continued instances of the greatest violence offered, under a sense of duty to natural inclination, are recorded in the present volume. We will endeavour, then, to explain ourselves.

Besides those dispositions of the human mind, which all would agree in denominating sensual or carnal, there are others, though many persons are unconscious of it, to which the terms may be applied with equal propriety. There are our dislikes and distastes, which lead us to decline undertakings not agreeable to us. There are our preferences and predilections, which lead us to select particular duties and pursuits, to the neglect of all besides. Now we allege, that these dislikes on the one hand, and these preferences on the other, are often altogether sensual: the mere creatures of the mind, intent only upon pursuing the vapours that rise in quick succession from its own surface. The mind itself is carnal, these are its own produce, and that which is born of the flesh is flesh. The sacred writers, in speaking of the flesh, do not mean the body merely, but the carnal mind.

Yet all these various productions of the carnal mind, whether predilections or distastes, come under the general denomination of feeling. Hence, if, according to the system which we are considering, we are bound, in all things, to obey our feelings, we are bound to obey these. If we feel an inclination to preach at a particular place, we are to have notice given, and go and preach there. If we feel a disinclination to preach at another place, we are to pass through it. We are not to be governed in our decision, by any intel-



ligible or assignable rule of duty: we are not to be governed by the wants of the place, by the wishes of the people, their readiness to hear, by the opportunity of addressing them, whether they will hear or no, by the written word, applying to the circumstances of our situation. No. We are to be governed by our feelings. These we are to watch, on these we are to wait, by these we are to be determined, whether to rest or to advance, whether to speak or to be dumb. Now when a person, under the mandate of such feelings, proceeds to exercise the ministerial function on a public occasion, it is very possible that he or she may have to contend, at the moment, with opposite feelings of a very powerful kind; such as natural indolence or bashfulness, a strong sense of reluctance, a consciousness of impropriety and indelicacy, perhaps, in the course about to be pursued: and, overcoming these latter feelings by an effort, may be led to imagine, that this is a case in which the spirit has overcome the flesh. But the question is, whether it may not be, in fact, only the case of one carnal inclination overcoming another. Hence preference, fancy, natural propensity, reigns paramount; while it is thought, all along, that self has been continually kept under and subdued: and the system, in fact, is one in which the worshipper serves himself, instead of offering a sacrifice to the Lord. The true surrender of self, we conceive, to the will of God, is a very different thing. There is a passive surrender, which is submission; but there is also an active surrender, which is obedience. This is when, in trying emergencies, we are enabled to follow the evident, but difficult, path of duty, in spite of every obstacle, that doth discover itself to us by the rule of scripture applied to existing circumstances, and brought home to our hearts by the Holy Spirit. Then, indeed, the mind, so far from following its own inclinations, ploughs its steady course through every obstacle, whether arising from inclination within, or opposition without; tramples, as it goes, upon its own baser feelings, in the strength of its imparted feelings; treads out its straight-forward path through entangling briars and thorns; and is brought at length, by that path, to true peace, at the foot of the cross. In such a case, the inward impulse will ever accord with the outward test. But the theory of our Friends, as it appears to us, sets up the inward impulse, and that systematically in *opposition* to every external intimation of duty.

Connected with these views of their's on the subject of impulses, feeling, and the like, we discover what we can regard in no other light, than as a radically defective notion of

Christian rest. That rest, we apprehend, is to be found in doing the work of Christ, not in the complacency of our feelings; in bearing his yoke and burden, not in the consciousness of having, by some *opus operatum*, thrown that burden off. "Take my yoke upon you," he says, "and ye shall find rest." True rest is to be found, then, in taking the yoke.—Is heaven an abode of rest? There, we conceive, the rest will be in nature precisely the same; namely, a rest experienced through joyful participation in the services of the place. Inactivity is by no means essential to it. In that sense, heaven is not a place of rest. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." True rest, then, we conceive, is to be enjoyed by the Christian, in his services, rather than in ceasing from his services. This latter is natural rest; allowable, indeed, at times, and in our present condition, necessary. (Mark vi. 31.) The former is evangelical rest, and is known to those who experience it, rather in the act of doing their Master's work, than in the intervals of service. Mrs. Dudley, however, adopting the *natural* view of the subject, regards activity and rest as opposed to each other.

"Retirement has been pleasant, though a principle of *acting* was yet alive; this was encouraged by my connexion with the Methodists, who I need not tell you are in the active *class*; having premised how opposed to my *own*, I think I may conclude, that the *Spirit* of God has now produced a cessation of self-working within me." (P. 13.)

"They seem not fully to have entered into *that rest* where there is a ceasing from our own works, as they sing hymns sometimes, and have an instrument of music in their house." (P. 57.)

"The belief was satisfactorily revived, that these Islands would learn more and more to wait for His law, and trust in His name: He can gather without instrumental means, and complete His own work by the effectual operation of Almighty power. I felt a *rest* in this assurance beyond all that I can set forth." (Pp. 128, 129.)

Why, this rest which Mrs. Dudley felt, in expecting that the islands would learn the divine law without instrumental means, is precisely the rest of the world in general. Many an invitation to contribute to the Missionary Societies, have we known parried by this very principle of *repose*. O, it is a comfortable principle, a dispensing principle, and withal a most economical principle. It admirably answers the purpose of keeping our money in our pockets, and grants full immunity from all exertions in the cause of the gospel. On this principle, a parish priest, whenever he finds himself indisposed to write or preach, has only to omit his morning or afternoon sermon, and trust that his people will learn more



and more of the divine law, without instrumental means. The effectual operation of Almighty Power will spread the gospel by itself. Therefore, for us to attempt to do any thing towards the promotion of the same object, is needless, is unavailing, nay, is very wicked and presumptuous. We often hear of religious cant. This is the cant of the world.

On the whole, though we occasionally meet with the mention of the divine agents concerned in our salvation, the present work seems to substitute feelings for principles, and the agency of feelings for that of the Supreme Being. And, after all, if we may be allowed to speak our minds, the feeling that obtrudes itself to the view of every one, watches over its own operations, and analyses them to the very elements, in order to proclaim them, does not appear to us, to be feeling of a very refined or choice description. True feeling is a thing so solemn, so sacred, so tender; it bears not to be spoken of, or to speak much of itself; shuns the gaze of the profane, and leaves a clear stage for more ordinary feeling to come forward and exhibit itself, for the amusement of as many as it can attract, in all the varied attitudes of phantasy and affectation. We do not apply these reflections to the worthy subject of the present memoir. But we do maintain, that they who make much of their own feelings, will find in themselves, from that very circumstance, a constant and necessary tendency, which only a better influence can counteract, from all that is elevated and simple in emotion, to all that is common, assumed, and ultimately even sensual.

Whatever may be the sentiments of our readers on these subjects, we think there are some points of exception in the work before us, on which there can be little room for difference of opinion. Even supposing that, when once a person is invested with the character of a minister, it becomes his duty to give himself up, in all his ministerial proceedings, to the direction of his own inclinations; still, connected with the office of a *female* minister, the present work offers some details, which, we are persuaded, will be perused by our readers with feelings of pain and concern.

“Some uneasiness respecting *home* had been hovering about me for several days, I tried, however, to have my mind as much disengaged from all anxiety as I could, and desired to be singly turned to whatever point light most shone on. We went in the afternoon to Dungar, and took tea with dear M. P. and her aunt A. P. On returning to our lodgings found W. N. just come from Clonmel, he informed me that the young woman who had the chief care of my children had taken the measles, and was removed out of the house—I sensibly felt this intelligence, and the struggle was not small to endeavour after, and attain, a degree of quietude, sufficient to discover the right path.

"I went distressed to bed, I think honestly resigned, either to go forward or return home, as truth opened—I got but little sleep in the night, and Knockballymaher seemed uppermost in the morning, so I rose early, and roused my companions—we set out, and after a rough ride for nearly two hours, got to Meeting soon after Friends were assembled.

"Through the continuance of that mercy which never faileth, all thoughts of home seemed dispersed, and I was helped to get a little to my own exercise." (P. 41.)

The writer, in one of her ministerial excursions, hears that the young woman in charge of her children is removed, by sickness, from her office; sensibly feels this intelligence, struggles, is distressed, and goes to bed. In the morning Knockballymaher seems uppermost; in other words, the attraction is stronger in that direction than homewards: this attraction is, upon principle, to be obeyed; she rouses her companions, sets out, and reaches Knockballymaher; all thoughts of home are dispersed, and she gets to her own exercise!—The pitiable delusion of the writer's mind, which to appears so evident in the present instance, may be traced to us the palpable fallacy of her supposing, when she heard of the disorganization of her family arrangements, that the case was one which required deliberation, as to the course to be pursued by her. She speaks of her wishing to "*discover* the right path." Discover? ! On another occasion, a friend lays before the monthly meeting "her concern to visit some parts of France, and Germany," (P. 45.) and Mrs. Dudley feels a concern to accompany her.

"From this time the weight grew almost insupportable, so that sleep, appetite, and strength, nearly departed from me, and my dear husband queried (after watching unperceived by me) what can this be? He once mentioned France, but I requested him no more to do it, being affected to trembling." (P. 46.)

Her biographer, shortly after, adds, "She had seven children at this time, the youngest only ten weeks old." (P. 46.) The English of which is, our readers will think, She sacrificed her inclination to visit the continent, and gave up the journey. Far from it. The next page brings her to London; whence she proceeds with her friends to Colchester, Harwich, Helvectsluys, Amsterdam, Dusseldorf, Basle, Lyons, &c. &c. From Harwich she writes, "Remarkable anxiety has attended me for several days about home," (P. 52.) and with it, we should have hoped, a little compunction. Again, from Rotterdam,

"I do at times feel renewed confidence that I shall be preserved, and that those I have left will be taken care of." (P. 55.)

What is here termed confidence, we should call presump-



tion. Wantonly to leave a sacred charge, and then to *trust* it will be taken care of, deserves no better name. At Amsterdam, the party went to tea with a party named Decknatel—a widow, her son, and two daughters: the same persons who ‘kept themselves select,’ but ‘had not yet ceased from their own works, singing hymns sometimes, and having an instrument of music in their house.’

“They were very desirous of understanding us, and our errand—it seemed strange to them for *me* to leave a husband and seven children.” (P. 57.)

And well it might.

“In the 12th month, 1788, being at her own Quarterly Meeting, held in Cork, my dear mother felt a pressure of mind to unite with Sarah Robert-Grubb and Elizabeth Tuke, in a visit to the families belonging to that Monthly Meeting, but her affectionate attraction to home induced her to *attempt* returning without an avowal of the concern she was under.” (P. 83.)

The *attempt*, however, fails, and the following is her mode of consoling her husband for her non-appearance.

“Cork, 12th mo. 15th, 1788. It has turned out as I believed thou expected it would, and I am once more in this place; after thou left me I *determined* to proceed for meeting thee under our own roof this night, and even set out for that purpose. On entering the carriage, I instantly felt darkness cover my mind, still I went on, but I never remember being quite so much distressed—rebellion—rebellion sounded through my heart, and I grew so ill, that I dared not proceed, so turned about, and had a comparatively lightsome journey hither, my body and mind feeling gradually relieved,” (Pp. 83, 84.)

That is, the journey homewards produced a gloominess, which was only to be cured by turning the horses’ heads.

“Towards the close of the year she had a long and suffering illness, as well as considerable anxiety through indisposition in her family, her eight children being in the hooping cough at the same time.”—“But in the spring of 1791, she believed it required of her again to leave her own habitation, and pay a religious visit to Friends of Ulster.” (P. 87.)

Alas, poor children! The feelings, however, excited in the course of these religious excursions, were an ample compensation for every sacrifice.

“We sat and parted under such feelings as I have no language to describe, and for this season alone I could bear to be separated from my nearest connexions.” (P. 215.)

Yet would it be some consolation, could we imagine that in the exercise of so irregular a ministry, evangelical truth had been fully, clearly, and faithfully promulgated. Even the extraordinary circumstances attending its promulgation, might have tended to produce, in some cases, an extraordinary impression. But on this subject, we fear, there is room for doubt. Mrs. Dudley employs, indeed, in her own memoranda,

a style of expression so difficult to comprehend, that we find it no easy matter to determine the subject of the discourses to which she refers. On one occasion she tells us, that "very close doctrine was given to declare." (P. 36.) On another, she speaks of "being dipt into sympathy with the imprisoned seed." (P. 41.) In one place, however, she expresses herself more distinctly.

"We reached Ballymahon that night, where the clergyman of the parish readily gave the use of the worship-house for a Meeting. This town is mostly inhabited by Roman Catholics, so that it was not expected many would attend; but a large company of that description came, as well as most of the Protestants, and among them the minister who gave us the house. An arduous line of labour fell to my lot; it was truly like going forth with the gospel sword, if I was ever intrusted with it, against those structures not reared by divine power." (P. 208.)

The clergyman kindly accommodates her with the use of the worship-house, i. e. the parish church; and she, sword in hand, in return for his kindness, goes forth "against those structures not reared by divine power." We strongly suspect that the doctrines which Mrs. Dudley was in the habit of leaving her husband and children to preach, were, after all, not so much the distinguishing truths of the gospel, as the peculiarities of her own communion. Her companion in one of her engagements, writing to her husband, speaks still more explicitly.

"The covering of good was soon felt, and after dear Mary had appeared in supplication, she was largely engaged in the exercise of her precious gift;—on the propriety of woman's preaching,—against an hireling ministry,—and in describing the universality of the grace of God." (P. 216.)

Here then, we say, the peculiarities of her own communion, not the distinguishing truths of the gospel, were the topics of the discourse. With regard to the first and second heads, this will be clear to all. In urging the propriety of woman's preaching, the speaker vindicates her own system: and in declaiming against an hireling ministry, she assails the general practice of the church of Christ; for according to the views of our Friends, all pastors who are supported by the contributions of their flocks, are hirelings. But thirdly, she was engaged "in describing the universality of the grace of God:" that is, we should say, in denying the grace of God altogether. For preaching that all have grace, (according to the views of grace which Friends maintain,) comes in the end to neither more nor less than this, that none have grace. In urging their favourite doctrine, that a measure of the influence of the Holy Spirit enlightens us all, our Friends may not consider what



they are about : but the doctrine does certainly lead to this inference which we have alleged, by tending to do away with the true idea of spiritual grace, which, if it be not distinguishing, effectual, saving grace, is nothing.

For these ends, then, did the subject of the present memoir go forth from her home and family ; not, we say it again, to preach the distinguishing doctrines of the gospel ; but to leave her hearers fully satisfied as to their already possessing that grace, which except a man receive, he shall not enter into the kingdom of heaven ; but dissatisfied as to the *means* of grace which God had given them, the ministry of their pastors being rendered vile in their eyes, and her own exalted.

In the course of the present work, we discern various peculiarities of the Society of Friends, besides those to which we have already adverted. The subject of silent meetings of course is prominent.

"I have viewed mentally an assembly such as our Quarterly Meeting, collected under the solemn profession of being spiritual worshippers, sitting in outward silence before the LORD, and *apparently waiting only* upon Him. Oh the awfulness wherewith I have often beheld these Meetings, while my eye has affected my heart, and the language forcibly arisen let us *be* as we *appear*, let us gather to the source of unfailing help ; fully believing that if all were properly engaged in feeling their wants, and the only way of having them supplied, the united breathing would ascend as pure incense, and the lifting up of the heart be an acceptable sacrifice." (P. 290.)

Here the words of the Psalmist are altered, to accommodate them. We have "breathing" for "prayer," and "heart" for "hands." We feel confident that scripture, as it is, will never support the practice. One thing, indeed, we have remarked, that Mrs. Dudley herself seems in general to have found these silent meetings dull and wearisome beyond expression.

"16th, Sat a low exercising Meeting, which was silent, except a few sentences delivered by dear M. Ridgway, recommending a self-examination to know why the spring did not rise in our solemn assemblies." (P. 33.)

"First day. Sat a most laborious, hard Meeting, no words uttered, nor any springing up of that well whose waters refresh the thirsty soul. The second Meeting was low and silent." (P. 34.)

"First day, 25th. Sat a very exercising Meeting, held in silence. Life exceedingly low." (P. 35.)

"Fourth day, 28th. Sat another low, exercising, and silent Meeting, though I believe *it had been better for me to have spoken.*" (P. 35.)

"We got to Mount Mellick third day evening, and next day sat an exercising silent Meeting there." (P. 37.)

"In the forenoon the remains of a young woman named Boyle were taken into Meeting, and at Gracechurch-street those of Mary, the wife

of Thomas Wagstaffe, both seasons were low and mostly silent." (P. 133.)

"At six o'clock sat down with the few Friends in the town, some others also joining us; it was a low silent Meeting. (P. 161.)

"Fifth day evening we attended the Meeting which was formerly held on sixth day morning, it was silent, and proved to me the beginning of sorrows." (Pp. 165, 166.)

"First day, 21st, sat both Meetings at Bristol in a state of suffering silence." (P. 248.)

"The first sitting was low and exercising, a silent and painful travail of spirit being our portion." (P. 256.)

The feelings of our Friends on the subject of the establishment also, discover themselves more than once in the present work.

"I here remember the strong impression I received of the want of rectitude and spirituality, respecting the payment of tithes or priest's demands; feeling great pain in only handing, at my mother's request, a piece of money, which was her property, to some collectors for this purpose: so delicate and swift is the pure witness against even touching that which defileth." (P. 20.)

The perception that was so quick on this occasion, seems to have been rather tardy on some others: such as that of leaving house and home, husband and family, entering on the forbidden office of the ministry, and the like; which *we* regard in a much more serious light than paying a man his lawful dues. Again:

"What would become of me now, if I wanted parsons, bread and wine, and to make confession of sins?" (P. 336.)

We deem it far from desirable for any person, whatever his persuasion, to leave the world with sentiments so expressive of antipathy, independence, and conscious superiority, as these.

We have also felt startled at sentiments occasionally expressed by Mrs. Dudley, upon a subject of very material, nay, essential importance; we mean redemption. Redemption does not appear to be regarded by her as having been effected, once for all, by the death of Christ, but as from time to time effected in individuals by the operation of his Spirit. Hence justification and sanctification seem to be confounded in her view: and Christ's work upon Calvary, which has all-sufficiency in itself, is reduced, (though from expressions occurring in other places, we hope the error is rather in terms than in sentiments,) to little or nothing. Thus she says,

"Being possessed of a transgressing nature, we individually need redemption from it. *Nor are we really so redeemed*, and delivered from the bondage of corruption, until, through the sanctifying influence of that pure gift vouchsafed as a light, leader, and restorer, we experience the crucifixion of the old man." (Pp. 241, 242.)



And subsequently she speaks of the  
 "experience of full redemption, through the operation of the pure and purifying spirit of CHRIST." (P. 293.)

The sense of Scripture, and the general view of the church of Christ, we conceive to be, that all mankind are, by the death of Christ, redeemed; but that only a part have grace. Mrs. Dudley's system, on the contrary, inverts matters, and holds that all have grace, but that none are redeemed save those who are wholly sanctified. The need of what believers in general understand by grace, our Friends, as we have already observed, do not appear to be aware of. Their idea is that of an impulse communicated alike to all, and yielded to by some, but disregarded by others; so that every man who is saved is the author of his own salvation, the difference depending on ourselves. But the Church in general holds, that grace is the cause of our yielding; so that our salvation is of God.

Where views of so vague and questionable a character are entertained, we cannot but disapprove of the feeling of conscious superiority in respect to spiritual advantages, which the present work not unfrequently betrays,

"No suitable place, could be obtained for a Meeting, but the public worship house."—"Thou hardly expected thy poor trembling wife would ever be strengthened to move in such a line, much less reason with the people in *such* a place; but it seemed no matter where the gospel was published, if given to publish, and indeed it added to the thankful feelings of my poor mind, that divine mercy had enlightened my eyes to distinguish truth from error, and substance from shadows." (Pp. 104, 105.)

In this passage, with much of the semblance of humility, we fear there is much of the reality of conscious pre-eminence, wondering at what it had been enabled to perform in *such* a place, and exalting itself in the contemplation of its own abasement. Again:

"A clergyman who was at the Meeting came afterwards to see us, and expressed satisfaction at having been there; making observations which affected me greatly, as evidencing an increase of that glorious light which is opening the spirituality of religion, where education and long habit had strengthened prejudice against it." (P. 262.)

We might say something here, as churchmen, about prejudices resulting from education and long habit. We believe that, in the present day, educational and habitual prejudices by no means abound, more than elsewhere, within the pale of the establishment. But in answer to all the claims of superiority, put forth on the part of our Friends, we may content ourselves with asking, in one word, for Christian Missions. We call upon them again and again for this mark of a church,

(we know of no church which bears it so faintly as their own), cooperation in the great work of evangelizing the world by means of missions. In making this call, we are well aware how much we are asking. We are asking them to do nothing less than abandon some of their most favoured notions. But, at the same time, we are asking them only to come back to the injunctions of the Scriptures, the practice of the apostles, and the true character of a Christian Church.

Having noticed some of the peculiarities of opinion which appear in the present work, it may be expected that we should proceed to speak of its peculiar phraseology. Some striking instances we have noted, but it will answer no good purpose to cite them; and we can assure our readers that by those which we have already been led to quote incidentally, our object has not been to provoke a smile, though this may have been the effect produced. One observation, however, it may be well to make: namely, that these singularities of expression, do not appear to be always scriptural. In the writings of many pious persons, the case is otherwise. In them we meet with peculiarities of style, and peculiarities in which mankind in general finds much to ridicule. But the reason is, because mankind in general know not the Scriptures. The case before us however, does not, we fear, always admit of such a plea. There is a strangeness here, not to those alone to whom divine truth and Scriptural language are strange. There is an offence, but not the offence of the gospel. We understand, however, that Mrs. Dudley's phraseology is not that which is commonly used by the Society of Friends.

Will it be asked, whether we discover nothing that we can approve in the present work? We answer, Much. Still it is very observable, how, in those passages which are really excellent, the writer abandons almost entirely, the peculiar phraseology of a distinct community, and returns to the language of nature, scripture, and the general church. We shall proceed to offer some extracts, which will confirm our observation; and which encourage every hope that the writer of them, however she may in some points have erred, was truly taught of the Spirit, in things necessary to salvation; while they occasionally exhibit no small penetration, united with great depth of devotional feeling.

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“Consider the Apostle and High Priest of our profession, JESUS CHRIST, who for the joy that was set before Him endured the cross. Oh! my friend, let us press toward the mark, this glorious mark of conformity to our divine LORD and Master. Does nature, that principle which cries *spare* me, oppose, and strongly resist the operation of that power which lays the axe to the root of the tree,



and forbids self-indulgence? yet, let us in the strength communicated, obey that command "*follow me*;" and will not every act of self-denial we are enabled to perform, weaken the power of our enemies, and encourage us to persevere in the glorious combat?" (P. 11.)

"After tea we got into stillness, which proved a season of profit to my mind—much instruction was afforded therein, and I thought not only for my own advantage, but that something flowed to the younger part of the company, of which number there were I think nine or ten; some of these felt to me evidently under the cultivating hand, and such as would become fruitful boughs, and their branches run over the wall, if they, like Joseph, abode by the well, whose waters nourish and make green. Some caution was administered not to get out of the valley where the dew lies long, but to abide in humility and holy fear, that so sound and acceptable fruit might be brought forth. This family manifests that much religious care has been exercised in their education, they are plain, exemplary, and solid—a fine sight in this degenerate day." (Pp. 42, 43.)

"About the fall of that year I was seized with an alarming illness, out of which few expected I should recover, nor did I myself when judging from bodily feelings. As to my mind, it was kept in such a state of deep poverty that I could form no settled judgment respecting any thing, save that at some seasons, the evidence of having passed from death unto life, by the feeling of near unity with the brethren, consoled me." (P. 44.)

"First day the 9th was a day of peace and liberty to me, though one wherein there was rather a descending to the deeps than ascending to the heights." (P. 48.)

"15th. Though still much indisposed I was not easy to stay from Meeting, therefore arose, and was made renewedly sensible, that, when the creature is so reduced as to know indeed that it can do nothing, He who is strength in weakness shews Himself strong." (Pp. 76, 77.)

"Lurgan, 5th month, 24th. Although my dear friends and the doctor would have had me stay some time longer to nurse, yet, apprehending my mind might obtain a little relief by endeavouring to fill the line of duty, which while unaccomplished is an oppression to the body, I ventured yesterday afternoon to go as far as Berna." (Pp. 89, 90.)

"I had afresh to consider that it is part of the labourer's business to break up the fallow ground, as well as to sow the seed; this is the hardest portion of the work, but the servant is not to *choose*. It is enough for the servant to be as his Master, and the disciple as his Lord." (P. 120.)

"Peace succeeded obedience to the manifestations of duty, and this is all the poor servant has to do with, we must leave the issue to Him who alone giveth the increase." (P. 123.)

"We were sensible in this visit of the renewings of that fellowship, wherein there is not only a rejoicing in one another's joy, but a bearing each other's burdens." (P. 146.)

"In most places there are inquiring minds, to whom the gospel may be preached, though a willingness to come under its pure government is not effected in them." (P. 162.)

"I neither look for much, if any fruit from my little exercises, nor conclude I am *right* or *wrong* from the voice of the people: oh! how unavailing are all voices but that of gracious acceptance, and when this is through unmerited mercy afforded, what a stay is it found amidst the fluctuating spirit or language of the world, yea of those who are in degree but not altogether gathered out of a worldly spirit." (P. 223.)

"There feels *to me* nothing but divine mercy to look to. Therefore from my very heart I must renounce all hope, even for the acceptance of any feeble effort towards promoting the glorious cause of truth and righteousness, but what is founded on the one blessed advocate, my God and Saviour! He only has filled, He has a right to empty; and never does my soul more enrichingly rejoice, than when every view of righteous, and unrighteous self, is absorbed in the calm, silent, and utter reliance on unmerited and everlasting love; my hope in time, my only anticipated joy in eternity." (P. 300.)

"The longer I sojourn on earth, the more I see the value and safety of endeavouring daily to learn this one lesson; leave all, attend to *present* duty, and in humility cast every care for the future on Him who careth for, (and will provide for,) those who love and serve Him in time and through eternity." (P. 307.)

"Thus with alacrity, and even cheerfulness, did this aged servant of the LORD prosecute the closing labours of her day, repeatedly observing, that although sometimes weary *in* her work, she could honestly say she was not weary *of* it, but felt the service of her LORD and Master to constitute her meat and drink in a spiritual sense." (P. 313.)

"Thy will be done is the highest anthem ever sung on earth or in heaven." (P. 316.)

"There is no other way but resigning up all, the management of ship and cargo, to the true unerring pilot. Then, though the vessel may be tossed, however any are tried, some as on boards, and some on broken pieces of the ship, but oh the consolation, *all* will get safe to land." (P. 317.)

"Once on taking leave for the night she sweetly said, '*The Lord direct our hearts into the love of God, and into the patient waiting for Christ, then all will be well.*' Thankfulness for favours received seemed the continual clothing of her spirit; and instead of dwelling upon her complaints, or recurring to the numerous afflictions which had marked her pilgrimage through time, she spoke of the blessings afforded her, as abundantly beyond her deserts, saying, 'What mercies I am a partaker of, and how poor and unworthy I feel, nothing to tell of, nothing to trust to, but mercy, mercy, mercy; that which was early extended, that which has ever sustained. Wonderfully was preserving grace afforded in the morning of my day, guarding from evil and keeping from many snares. It may well be said, *I girded*



*thee when thou didst not know me; and since my heart has been surrendered to divine government and guidance, the promise has been graciously verified, 'I will never leave thee, nor forsake thee.'* (P. 318, 319.)

"I feel perfect quiet and resignation. What a mercy to have no burden or anxiety, though I am poor and unworthy, nothing to depend on but one foundation, if that fails all is over, but it never will fail, the mercy of GOD in CHRIST JESUS; and whether I am able to express much or not, when the time comes this is my anchor. Oh! now to have a conscience stung with guilt! and this might be the case but for gracious unmerited mercy, for what am I? what have I? but *'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?'* in time and in eternity." (319, 320.)

"She then prayed for each of her family, in a manner which shewed the clearness of her spiritual perceptions, and the deep religious concern renewedly awakened on account of those most near to her affections, and concluded with these words, 'Wash all in the laver of regeneration, and grant the renewings of the Holy Ghost, that thou, gracious Father, mayest be praised in time, and, with the dear Son of Thy love, everlastingly receive glory and honour, thanksgiving and renown. Amen and Amen.'" (P. 321.)

"The evils of the heart must be gradually overcome through submission to the Spirit of CHRIST." (P. 322.)

"If He forgives all the mixture, all that has been of the creature, and mercifully receives me into rest and peace, whether he affords those bright prospects, which in the beginning of this illness, and often since, have been vouchsafed, or not, Oh may I never doubt or cast away my confidence." (P. 327.)

"When lying awake I am not able to fix my thoughts upon what I desire and prefer, but little things present, and this tries me. David speaks of having songs in the night, but I sometimes say, these (meaning intrusive thoughts) are not the LORD's songs." (P. 328.)

"On being settled in bed one night she solemnly said, 'When this poor body drops I should like if Friends see no objection for it to be taken into Southwark Meeting, and from thence to Bunhill Fields. No invitations to be given, nor any unnecessary expense gone to, only information to my friends that the pins of the earthly tabernacle have at length fallen out. Nothing done, nothing said, nor if possible thought, but what lays the creature where it ought to be, and I trust is, prostrate at the footstool of Divine mercy: a poor humble yet confiding sinner.'" (P. 329.)

"Preach CHRIST crucified, to the Jews a stumbling block, and to the Greeks foolishness: there is much of the Greek and Jewish spirit amongst us, but be not thou afraid to preach the cross of CHRIST, and to proclaim not only what He would do within us by His spirit, but also what He hath done without us, the all-atoning sacrifice which should never be lost sight of." (P. 331.)

"Once after taking some refreshment she said, 'How good, all is sweet, sweet nurses, what mercies to be thankful for; there are no

nurses like children. I have often thought lately whether the feeling of gratitude has ever been sufficiently prevalent in my heart, the sense of heavenly goodness, and my many blessings seems so to increase; I could have sung a song of praise this night." (P. 337.)

"From this time it seemed as if my beloved mother was scarcely an inhabitant of this world, her language being generally that of adoration and praise, and accompanied by the names and attributes of her God and Saviour. She was often evidently engaged in prayer, when only broken sentences could be gathered, and the names of her children were pronounced with affectionate epithets.

"In the forenoon of 4th day, she began to slumber a good deal, and lay in an easy and composed state, which her attendants did not interrupt by asking her any questions; thinking it most consistent with the awful occasion, and knowing it to be accordant with her own feelings, not to excite natural emotion, or recal the happily prepared spirit in any degree to the world, from which it was gradually, and most peacefully receding. For some hours the coldness and hue of death were apparent, but her breathing was so easy that it seemed scarcely possible the change could be so near.

"The only evidence of approaching dissolution was a gentle sinking of the breath, which continued like that of a sleeping infant; until without any perceptible intermission or the slightest struggle, it ceased, and the immortal and redeemed spirit ascended with joy to the mansions of never ending rest and peace, about half-past eight o'clock on fourth day evening, the 24th of 9 mo. 1823; leaving its worn tenement with the appearance of perfect tranquillity, and a countenance which strikingly indicated holy settlement and permanent repose.

"The repeated prayer of this ancient and honourable servant of the LORD was thus remarkably answered, by her last hours being exempt from any degree of bodily anguish, and exhibiting the calm solemnity she so highly valued. Under this feeling, and amidst the poignant sense of such a bereavement, nature was mercifully hushed into stillness; and while all her children stood around her bed, a thankful assurance of the unspeakable glorious transition of one so justly beloved overcame selfish sorrow, and tended to produce that resignation to the Divine will, wherein the strength and true consolation of the believer are known to consist. My dear mother was aged seventy-three years three months and sixteen days." (Pp. 342—344.)

To these extracts, the length of which we are sure our readers will forgive, we feel strongly disposed to add two others, each remarkable and excellent in its kind. The former is "An address to the French Prisoners at Kinsale."

"The love of the gospel having lately engaged me to pay a religious visit to Kinsale, where by the sorrowful effects of that spirit which causeth wars in the earth, you have been cast into prison, I found my mind drawn towards you, my dear brethren.

"Your situation claims the sympathy and attention of those who, as they feel the influence of divine love, are enabled to administer spiri-



tual encouragement to others. Your present circumstances are extremely affecting; you are detained from your friends, and your native land: amongst strangers and exposed to many difficulties.

"Yet when we consider the kindness of that good Providence, without whose sacred permission not a hair of our head falleth to the ground; when we recollect that he is omnipresent, watching continually over His creature man in every situation in life, there is surely encouragement for each of us to trust in Him, as a very present help in every time of need, as well as a refuge and strength in the day of trouble.

"My dear brethren, you may find Him in the prison as readily as if you were at liberty; He is with the poor as well as the rich; for His abode is with the children of men. His temple is the human heart, and it is therein that the only altar is placed, on which acceptable sacrifice is offered to Him.

"No outward obstruction need hinder us from finding Him an un-failing helper; and as we turn the attention of our minds immediately to Him, He proves himself all-sufficient for us. Oh! how do I wish that every one of you may happily experience this to be the case. A few years since, I paid a religious visit to some parts of France, and I have comfort in believing, that there are many in that country who are in search of that which alone is permanently good: and being convinced that all the teachings and doctrines of men fall short of procuring it for them, they have inquired, as some formerly did of the Messiah, '*Where dwellest thou?*' May all such wait for and accept the gracious answer, '*Come and see.*'

"Be assured, dear prisoners, that as this invitation is followed, it will lead into liberty and enlargement from that state of thralldom wherein the human mind is bound with oppressive chains. By submitting to the Lord's call, we are converted from darkness to light, and from the power of Satan unto God. He causes us to feel that it is sin and corruption which separate us from Him; and, if we faithfully attend to the guidance of His Holy Spirit, we come to experience the bonds thereof to be broken in us, and know an introduction into the glorious liberty of His children.

"Here is a privilege attainable even in your outward prison, where you may sing to the Lord a new song, because he doth marvellous things in and for you. The great enemy uses every means to hinder this work, and to chain the mind in the dungeon of transgression, and plunge it deeper into sin and sorrow. He tempts the unwary (especially in situations like yours) to seek a temporary relief in things which divert from inward reflection: the tossed mind flies to one false refuge after another, which do not afford the rest it seeks; but lead gradually into a captivity that is, at length, lamentably confirmed, and the enemy gets full possession of the fortress of the heart. Whereas, had there been attention given to the captain of the soul's salvation, and obedience yielded to his commands, the subtle adversary would have been repelled in all his attacks, and prevented from obtaining the dominion. Ah! my dear friends, I want you to be enlisted under the glorious banner of *Christ Jesus*. I want you to be well disciplined in

the use of those weapons which are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

“Under the impressions of divine love, a current of which I feel to flow towards you, I invite you to Him who reveals Himself in the secret of the heart—to his light by which alone you can discover the need you have of Him, as the Saviour and Redeemer of your souls. What a mercy it is, that, in this glorious gospel day, none need say, *‘who shall ascend into heaven to bring Christ down from above, or who shall descend into the deep to bring up Christ again from the dead; for the word is nigh thee,’* the eternal word of life and power, inwardly manifested as a reprover for sin and a teacher in the way of righteousness. He knows what instruction our several states require, and dispenses it accordingly; affording sufficient strength to obey Him, and follow His sure direction. Now, how superior is this to all that man can do! How ineffectual are those remedies which human wisdom proposes, for the relief of the truly awakened mind! How inadequate to the radical cure of that disease which a departure from the divine law has occasioned; thereby sin entered into the world and death by sin. The divine life in Adam was lost by transgression; and his posterity brought under the dominion of an evil seed, or enemy, from which we all have need of redemption as well as he had, *‘for as in Adam all die, so in Christ shall all be made alive,’* all, who through faith in His holy power, experience the blessed effects of His coming, by suffering Him to accomplish in their minds the great work of transformation. His name was called JESUS, because He should save His people from their sins, not in them; so that, notwithstanding all that CHRIST JESUS has done and suffered for us, and that His love is offered to us universally, we really know Him not, as a Saviour and Redeemer, but in proportion as we are saved by Him from that evil which leads into transgression. As we submit to the operation of that power which effects the one spiritual baptism of the Holy Ghost and fire, the floor of the heart is thoroughly cleansed, our lives and conversation become such as bring glory to Him who created man for this very purpose. May the convincing voice of truth speak intelligibly to, and engrave these most important subjects upon your hearts: for surely the LORD is at work by His judgments, as well as mercies; and it is high time for the people to learn His righteous law, that so His glorious promises may be accomplished, and the *‘earth be filled with the knowledge of the Lord, as the waters cover the sea.’*

“May the peaceable spirit of CHRIST JESUS and his pure government increase and spread, and the day hasten when, all being gathered to His holy standard, *‘nation shall not lift up sword against nation, neither shall they learn war any more!’* Oh! let none of us obstruct this gracious design, by hardening our hearts against Him; but let us submit to His holy government, that we may experience an end put to sin, and righteousness established in the place thereof. Thus we shall, individually, know that CHRIST JESUS is indeed come, not only as a Saviour universally, but as a Saviour and Redeemer in our hearts,



and that He is executing His powerful office there, in order that He may proclaim everlasting victory over death, hell, and the grave.

“I am, in the love and sympathy of the gospel, your Friend,  
MARY DUDLEY.” (Pp. 193—198).

The other is part of a letter to a friend, who appears to have lent her some papers, in which the fundamental truths of Christianity were assailed. We cannot but admire its dignified and decided, but at the same time kind and affectionate tone.

“MY DEAR FRIEND,—In returning the manuscript with which thou entrusted me, allow me to observe, that though the system therein laid down is, to the eye of reason very plausible, it is one my understanding, or rather my best judgment, as sensibly revolts from as that of the writer did at the contrary. It is not written in the lines of my experience; and having from the earliest opening of my understanding in spiritual things, endeavoured simply to receive what in the light which maketh manifest might be revealed, I may add, that according hereto I conceive it to be an erroneous system, formed more by the strength of the rational or natural faculty, than the clear unfolding of pure wisdom, in that spot where the creaturely judgment is taken away; and adopted by a part not yet fully subjected to the cross of CHRIST

“My spirit will, if happily preserved, ever commemorate that mercy, which restrained from those speculative researches to which my nature strongly inclined, and which, as a temptation likely to prevail, in my first desires for certainty, closely beset me. Many a labyrinth might I have been involved in, in many a maze enveloped, had the various voices which are in the world (the religious world) been, in conjunction with these besetments, attended to. Were it needful I could tell thee much of the danger to which my best life has been exposed, but the standard at first erected being held steady in my view by divine power, even (I speak it with humble gratitude) *I will know nothing but Jesus Christ, and Him crucified*, proved a barrier to those wanderings in speculative opinions, which I believe would have to me, and have to many mercifully enlightened minds, been the means of obstruction to a progress in the way of redemption; and introduced into that circuitous path where the peaceful termination is not beheld.

“Why should we seek to explore, or reconcile to our understandings the work or plan of redemption, formed and carried into effect by divine unerring wisdom and love? Can our *creation*, in the first instance or since, be fathomed by all the finite powers of man? And shall a more (I was going to say) stupendous work, that of redemption, be arraigned, approved or rejected by these powers, and the constituent parts of the wondrous edifice so shaken that the whole is in danger of being levelled? Oh! that every attempt of this kind may be mercifully defeated.

“Wherein does our spiritual life consist? Is debate, speculation, and reasoning the nourishment of the immortal part? Is it matured by food so inferior to its nature? Rather will it gradually weaken and

come to decay, if not replenished from a source equal to its origin: the pure milk of the eternal word. Mayest thou, my beloved friend partake hereof and be sweetly satisfied: any thing contrary to this is dangerous food, strengthening only that part destined by sacred determination for subjection to that power which, if suffered to reign, will reduce into holy order, harmony, and love." (Pp. 239—241.)

"It is not our business to inquire *why* this should be a part of the marvellous plan, but, thankfully content with the remedy so graciously provided, and beholding what manner of love the Father has bestowed upon us, *humbly* to partake of the offered salvation, by receiving and walking in that light leading to immortality, through the glorious dispensation of the gospel or power of CHRIST; the pure eternal word, '*whereby all things were made.*' What a convincing testimony to the eternal godhead of the Son, and thereby proving Him to be an Omnipotent *Saviour*, as well as holy pattern of all excellence.

"Never was there a more full and plain system than that of the gospel; never can the strongest powers of the creature add to its clearness and beauty, though the plainest truths may be rendered doubtful, and the way complex, by subtle reasonings and eloquent disquisitions. I repeat, let us be content; we have not as a people followed a cunningly devised fable, and there are, I trust, those yet preserved who can go further and say '*it is truth and no lie;*' having seen with their eyes, heard with their ears, and been permitted to taste of the word of life, and if required, could, through Almighty help, seal their testimony by the surrender of the natural life.

"Little did I expect to enlarge thus, and far is it from me to enter into controversy and debate, a poor employment for one apprehending a more solemn call; but my heart earnestly longs that the LORD's children may stand firm in this day of shaking and great trial. Let none beguile any of their promised reward, through leading into reasonings and perplexing uncertainty. '*I am the way, the truth, and the life,*' is a compendious lesson, a holy limit, and '*no man cometh unto the Father, but by me.*'

"I quarrel with none about forms, or differing in *non-essentials*, but this is the one certain direction, the consecrated path to salvation, through the divine lawgiver; and if happily attended to, all will be well here and for ever!

"Thou and thine are dear to my best and affectionate feelings, write to me freely if so inclined, I should be glad to hear from and be remembered by thee, and am thy sincere friend

MARY DUDLEY." (Pp. 242, 243.)

We have already observed how the writer, in her happiest and best moments, returns with little variation, to the language of the general church: and we cannot conclude without remarking, that if an inquiry be made respecting the beginning of her religious impressions, they will be found in those spiritual conflicts, and that deep concern, which she experienced while an unpretending member of the church of England. She spake indeed of those conflicts to no one; her



concern was not communicated in the details of open avowal and description : and her friends, in a spirit by no means harmonizing with our church's pure and evangelical doctrines, encouraged her, while an attendant on its services, to mingle in the gaities of a vain and godless world. But, meanwhile, a solemn and effectual work was going forward in the hidden chambers of her conscience, under the influence of those ministrations which she subsequently abandoned. Having attended this excellent woman, then, to her departing hour, we now, on behalf of our church, step forward, and put in our claim for all that is really excellent in her remains, recorded in the present work, as ecclesiastical property.—Unhappily, with the good seed, an enemy came and sowed tares. The fruit appeared in feelings of distaste and dissatisfaction towards established rites and ordinances. Hence it is that we find Mrs. Dudley changing from one Christian denomination to another, till at length she settled, in the rejection of all ordinances and all rites, with the Society of Friends. In this connection, she entered on the work of the ministry : and devoted that time to the public advocacy of religious peculiarities, which she might have bestowed upon the education of her children, the management of household affairs, and the exemplification of every Christian grace in her appropriate sphere.

When persons are first awakened to a religious sense, it will occasionally happen that feeling dissatisfied with their own imperfect state, and not imputing this to the true cause, which lies in themselves, they attribute it to some supposed defect or insufficiency in the religious ministrations, whether of the church of England, or any other church, which they happen to be in the habit of attending at the time. Thus, as soon as born, they are at variance with the mother that bare them. Then, we say, it is good for such persons to be admonished, that religious benefit and true edification are to be sought and will be found by them, not by wandering about in search of ideal perfection ; not by catering for their tastes, for their fancies, for their ears, in straying, like sheep without a shepherd and without a fold, from one teacher to another, from one communion to another : but by a believing application to the sources of divine fulness, through those channels which are at hand ; by a persevering continuance in those means of grace with which, on awaking, they find themselves surrounded. It may be fitting, indeed, that a member of a corrupt communion brought to the knowledge of the truth, should change to a purer one. But that a change from darkness to light should always be attended with a change from one communion to another, is by no means requisite ;

though it is what very commonly happens in point of fact, and that from causes which we have developed. If some persons are not able to find every comfort or benefit in religious ordinances, provided by divine mercy, it may be well to put it on record that others are. The measure of departing from a communion or from a congregation, should be well considered before it is adopted. Benefit may yet be found, perhaps, within its pale: THERE may be the proper and appointed spot for benefit to us: and we believe the greatest religious advantages are experienced, and the most solid comforts enjoyed by those who thus *wait* in the way of God's appointments; although their experience, from the very nature of the case, is generally of a much more quiet and less obtrusive kind, than that of some professors of a different stamp.—That appointed rites and ordinances are, of necessity, vain and unprofitable observances, is one of Satan's lies, by which he daily succeeds, both in withdrawing believers from the communion to which they belong, without suffering them effectually to unite with any other; and in contracting the spiritual consolations, weakening the faith, diluting the principles, and cooling the charity of those who remain.

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#### ART. XXIX.—GEOLOGICAL ANTIQUITIES.

1. *A Comparative Estimate of the Mineral and Mosaical Geologies.* By Granville Penn, Esq. London. Ogle and Co. 1822. Pp. vii. and 460.
2. *Reliquæ Diluvianæ, or Observations on the Organic Remains, contained in Caves, Fissures, and Diluvial Gravel, and on other Geological Phenomena, attesting the Action of an Universal Deluge.* By the Rev. William Buckland, B. D. F. R. S. F. L. S. Member of the Geological Society of London, &c. &c. London: Murray, 1823. 4to. Pp. viii. and 303.

WE have often thought, that there is a morbid sensitiveness in some of our religious friends, to the boldness of investigation with which scientific men search the volume of nature. When they observe them pushing their inquiries with an utter disregard, sometimes with even an avowed contempt for the discoveries of revelation, they seem to fear, that some-



thing injurious to the credit of the scriptures will be the result; an apprehension, which, if it is excited by a habit of irreverence towards the sacred volume in others, betrays also some distrust in its superiority to all such attacks in themselves. Assuredly every attempt to invalidate the truth of scripture will end in the discomfiture of the objectors, and in the acquisition of new evidence to the truth of the Bible itself, which will thereby be shown to be, like its author, as much

‘Almighty, to resist their might,  
As wise, to frustrate all their plots and wiles.’

But for this reason it becomes those, who believe in its impregnable veracity, not to shrink from inquiry, but to invite and meet it; and, though they may not be able to solve every difficulty, which such an inquiry may produce, to allow that difficulty to be stated in its full force, and then place by its side those proofs of the divine origin, and demonstrated truth of religion, which ought for ever to silence cavil, and to teach scepticism not to mistake ignorance for confutation.

In nothing have the believers in the Bible shown more of this weak distrust in the holy armour with which it supplies them, than in regard to those astronomical and geological researches, which have been prosecuted in this latter age of the world, with a success unknown to all former. When Newton displayed the boundless extent of the universe, and made this earth appear but a speck in its vastness, the first chapter of Genesis was thought to be at variance with such a representation. It was urged, that the stars were all made on the fourth day, and were designed only to give light upon the earth, which was thought to be utterly incompatible with the idea of their being themselves the suns of other systems, and centres of innumerable worlds, each of them, perhaps, as large as our own. The same objection would apply to the planetary system of Copernicus: for, if the sun be the centre of our planets, round which they revolve, and by which they are kept in their stations, it is inconceivable that the earth should have been formed three days before the sun, and thus have existed and enjoyed light before the creation of that luminary, which was alike necessary to keep it in its station, and to supply it with light.

Yet it would not be easy to find an educated believer in the Bible now, who does not hold the Copernican system, and admit a plurality of worlds, whether or not he can reconcile those theories with the statements of Moses. He believes both, and he believes them to be reconcilable, though he

may not profess to reconcile them. In the mean time what was the effect of the alarm, raised by believers at the investigations of philosophers? It set the authority of scripture against the discoveries of science, and thus confirmed the scepticism of all those reasoners, who perceived the demonstrations of science without paying due regard to the evidence of revelation.

The same thing is repeated in our day, with regard to geological discoveries.

Because the investigator of nature finds, or thinks he finds, certain traces of a state of things, prior to that of which Moses writes, the religious world are up in arms, and eager to defend the divine historian against novel theories or researches; and immediately hypothetical interpretations are invented on the one hand, to save the credit of the history, while on the other a host of writers are prepared to reject all evidence, that contradicts their previous notions of the meaning of the record. A little more calmness would (we think) become them in their zeal, and be at least equally conducive to the interests of truth. The course which we would recommend, and which we mean to follow, is first to examine the evidences, which geologists bring forward, without reference to history, then to compare their results with the statements in scripture, and finally to draw such conclusions as the state of our knowledge will warrant, not always perfectly satisfactory, perhaps, but such as may become the limited nature of our faculties, speculating on an unlimited field of inquiry.

We will, therefore, first endeavour to gather up some of the scattered facts, on which geologists have built their argument for an ante-adamic world; and, having seen what is to be said for it from the existing state of the earth, we will then inquire, how far there is any thing in the text of scripture, that should determine us to shut our eyes to it.

The first objects which naturally attracted the observation of geologists, were those which attest the fact of an universal deluge. As these objects came partially and successively into notice, and were observed by men of a more or less speculative turn, they led sometimes to hazardous conclusions, and sometimes to fanciful theories. Into none of these do we propose to enter. But for the sake of brevity we will simply produce Professor Buckland's sketch of the proofs, which have been collected from geological observation, of the universality of that flood, to the occurrence of which we have the united testimony of nature, tradition, and history. We omit the marks which attest the action of a retiring deluge all over the earth, and will content ourselves with one or two of those



facts, which, by proving that the highest mountains were once under water, afford the strongest demonstration of the universality of that inundation. Of these we select the following, as being at once decisive and intelligible.

"We have in America the bones of the mastodon, at an elevation of 7800 feet above the sea, in the Camp de Géants, near Santa Fe de Bagota, and another species of the same genus, in the Cordilleras, found by Humboldt, at the elevation of 7200 feet, near the volcano of Imbaburra, in the kingdom of Quito. Mr. Humboldt has also found the tooth of the fossil elephant, resembling that of the northern hemisphere, at Hue-huetoca, on the plain of Mexico." (Buckland, p. 222.)

"In central Asia the bones of horses and deer have been found at an elevation of 16,000 feet above the sea, in the Himalaya mountains. The bones I am now speaking of are at the Royal College of Surgeons in London, and were sent last year to Sir E. Home, by Capt. W. S. Webb, who procured them from the Chinese Tartars of Daba, who assured him they were found in the north face of the snowy ridge of Kylas in lat. 32, at a spot which Capt. Webb calculates to be not less than 16,000 feet high: they are only obtained from the masses that fall with the avalanches from the regions of perpetual snow, and are therefore said by the natives to have fallen from the clouds, and to be the bones of genii. Those I have seen are the astragalus, head of femur, and portions of humerus of a small species of horse, and some bones of deer; their medullary cavities and cancelli are lined, or entirely filled with white crystalline carbonate of lime, beautifully transparent, and the bone itself is white, and very absorbent to the tongue; their matrix is a grey calcareous sand, adhering firmly to the bones, and interspersed with small concretions of carbonate of lime. There were also found with them the bones of bears.

"The occurrence of these bones at such an enormous elevation in the regions of eternal snow, and consequently in a spot now unfrequented by such animals as the horse and deer, can, I think, be explained only by supposing them to be of antediluvian origin, and that the carcasses of the animals were drifted to their present place, and lodged in sand by the diluvial waters.

"This appears to me the most probable solution that can be suggested: and should it prove the true one, will add a still more decisive fact to those of the granite blocks drifted from the heights of Mont Blanc to the Jura; and the bones of diluvial animals found by Humboldt on the elevated plains of South America, to show that 'all the high hills and the mountains under the whole heavens were covered,' at the time when the last great physical change by an inundation of water took place, over the surface of the whole earth." (Buckland, Pp. 222, 223.)

We do not think it necessary to say more at present on this part of the subject. It happened, however, that philosophers in the prosecution of these inquiries became soon acquainted

with facts, which cannot be solved by the phænomenon of an universal deluge. What was the consequence? The existence of the facts could not be disputed. They were tempted, therefore, either to deny the cogency of the evidence which exists, to that fact, or to deduce proofs of it from particulars which would not warrant their inferences.

Accordingly, when it was discovered, that the position of all rocks, and of the numerous strata, with their irregularities and dislocations, bears marks of some wonderful convulsion of nature, it was for a time imagined, that the deluge would account for them all; and on this hypothesis theories of the earth were formed, which subsequent examinations have entirely overthrown.

That this was a hasty inference, and cannot be sustained by a sober observation of the actual facts of the case, may be made to appear by a very summary enumeration of the principal discoveries, which have been made by modern geology.

Without allowing ourselves to be drawn aside into litigated points, it may be observed, that the chief general truths, which the researches of geologists seem to have established, may be briefly summed up in a short statement; as, first, that there is a series of rocks, which are not stratified, but apparently crystallized; that these are always so situated, that, though extreme portions of them may appear above the surface, the great mass of them lies under other formations, and thus furnishes an indication of their own superior antiquity (in these primitive rocks too, there are no organic remains): secondly, that there is another class, usually called the transition rocks, partaking of the character of the former, but yet partially, and indistinctly stratified; in which some organic remains are discovered, but few, and rare; that, resting on these, and never to be found under them, in such a manner as to subvert the idea of their being a subsequent formation, are all the variety of distinct and positive strata, which are found in any section of the earth, and that through these are diffused an immense abundance of organic remains: fourthly, that the organic remains which are discovered, bear great varieties of character, from the most simple forms to the most complicated, and that these succeed each other in the order of the strata, the simpler bodies being in the lower strata, and the more complicated in the upper; but bodies exactly conformable to those at present existing, in none of them. We say nothing of trap-rocks, which are found irregularly blended in every formation, and therefore only observe, lastly, that the superficial soil of the earth is appa-



rently formed from the debris of all other formations, carried away by the violence of water, and deposited in its passage. This last diluvial gravel or loam, is the only bed in which are found, in a fossil state, those plants and animals which are still continued in life, together with some that are extinct.

From these general facts it is inferred first, that the remains in the last diluvial soil, are remains from the Mosaic deluge; but that all the other fossils are relics of some prior destructions: secondly, that the primitive rocks had been formed prior to any of the stratified rocks, and probably before the earth was occupied by any organized beings: lastly, that the strata themselves were formed by successive depositions, carrying with them, in each instance, the animals and plants, which, at the time, were attached to them. To these general conclusions it appears to us difficult to furnish a satisfactory reply.

Against these deductions, however, from an observation of nature, certain formidable objections are urged from the records of Moses. These objections are chiefly as follows; first, that the necessary result of these discoveries is to induce a belief in a state of things prior to the Mosaic history, during which first plants and afterwards animals, in some respects analogous to, but in many unlike those which at present subsist on our globe, were successively produced and destroyed: and this is held to be contrary to that plain declaration of the divine historian.—‘In the beginning God created the heavens and the earth;’—which is introductory to a description of the origin of our present system. Secondly, it is thought to be at variance with the statement of St. Paul, that death came into the world by sin, because, if there were whole races exterminated before the formation of man, death must have existed in the world before sin.

These (we conceive) are all the difficulties which can be alleged from scripture against the positions which modern geology warrants its disciples to contend for. Speculations indeed have been indulged on the length of the days, mentioned in the first chapter of Genesis. But for these speculations the discoveries of geologists are not answerable, because, however some geologists, may on this and other points have broached wild theories, and philosophical reveries, and however some philological divines may have followed their example, the science of geology has nothing to do with them.

With respect to these two points then, we grant at once that, if either Moses or St. Paul plainly and directly contradicts that, which geologists profess to have discovered, their dis-

coveries are certainly fallacious. But, that either Moses or St. Paul should have furnished any such contradiction, is hardly credible, because it is very unlike the practice of either of them to travel so far out of the record: and in fact a simple inspection of the texts referred to, is sufficient to shew, that they supply no such correction, St. Paul surely speaks of the existing world, not of any worlds that existed before it: and what does Moses say? "In the beginning God created the heavens and the earth." What is there in this at variance with the statements of geology? God in the beginning made our earth as well as all the material heavens out of nothing. What period in unknown eternity was signalized by the beginning of created matter, is nowhere asserted. When ever it began, it began through the creative power of God; and as to the materials of which this earth was formed, it may have passed through inconceivable numbers of revolutions, and may have undergone any imaginable modifications of form, before its present shape was given to it, without affecting the truth of that simple, mysterious, and sublime sentence, "In the beginning God created the heavens and the earth." However, when it pleased God to constitute our present scene, and to form the human race, the earth, on which he commenced his divine operation, was without form, and void, having possibly suffered one of those stupendous revolutions, of which it has not yet seen the last: and therefore to renew its vital energy, and give it the qualities he chose to require for the purposes of his wisdom, the Spirit of God moved upon the face of the waters. The sun probably was already in existence, as the centre of our system, though, when the elements of our present atmosphere were confused and lost in the chaos of matter, or composed a dense and gross medium, its rays could not penetrate the thick fog of nature, till God said "Let there be light;"—and then every obstacle to the entrance and efficacy of its cheering beams disappeared, and day and night began to follow each other in distinguishable succession, though still (we may suppose) the body of the sun could not be discerned in the firmament. In this way may we go through the whole chapter without meeting with any difficulty to perplex us, till we come to the history of the fourth day, when according to our translation, it is stated, that God made the sun, the moon, and the stars. Now we are well aware of the reasonable prejudice of supporting theories by new translations of the sacred text, and are ourselves indeed influenced by it in no inconsiderable degree. But we are not going to propose here any violent alteration in the received version.



The only correction we would suggest, is one which is continually introduced by our translators, whenever the sense appeared to them to be improved by it. In the beginning of the twelfth chapter of Genesis, for instance, because our translators perceived, that the transaction they were going to record was prior in order of time to that which was related before it, they prefixed the sign 'had,' to the verb, and rendered the sentence, "Now the Lord had said unto Abram,"—although in the original there is but one past tense to answer both purposes. Here then in the same way, if it be true, that the formation of the sun, moon, and stars, was prior in order of time, as we presume it was, to the introduction of the new system of things, already described, we have only to introduce the sign 'had,' in the sixteenth verse, and all apparent opposition between the record and the hypothesis is at an end. The statement will then be that God set in the firmament of the heaven on that day the lights, which he had previously created. That is, (for their position in the sky is merely apparent, and relative to the laws of our vision) he rendered them visible from the earth in that vaulted canopy. Accordingly the fourth verse may be rendered,—“God said, Let the lights in the firmament of the heaven be to divide the day from the night;”—as it is said afterwards also,—“Let them be for signs, and for seasons, and for days, and years!” We do not contend for this change. We only say, that, if it were made, there is nothing in the construction of the Hebrew to oppose it: and if so, the sacred text can no longer be appealed to, as opposed to the discoveries of geology.

In this last interpretation we are happy to find, that the ingenious Mr. Penn, who is very angry with the mineral geology, and has published a book to contrast it with the Mosaic, substantially agrees with us. It is his plan indeed to exalt Sir Isaac Newton at the expense of later discoverers: and therefore it was necessary for him to find some solution of the difficulty, presented by the history of the fourth day, because our received translation of it stands as much opposed to the Newtonian system as to the theories of geologists.

The only objection indeed, as it appears to us, which Mr. Penn, in all his laboured contrast, is able to produce from the text of Moses to any thing in the modern geological systems, so far as they are founded upon a principle of induction (and we contend for them no farther,) is confined to the second verse. He retranslates (it is true) the whole chapter. But we see nothing that militates against the positions, which we have here advanced, except in his disputation about the state of the earth, when it was without form, and void, or when, as

he renders the original phrase, it was invisible and unfurnished, P. 142. Whatever be the right meaning of that obscure expression, we can find nothing in the wording of the passage to determine that no considerable interval elapsed between the creation and that state of the earth, which is described in the second verse as immediately preceding the divine mandate,—“Let there be light:”—and if any such interval did elapse, then all the revolutions, except the last, of which geologists think they see traces in existing remains, may have taken place in it, and the length of that interval must be judged of from these remains in the absence of other evidence.

In that last revolution, or the Mosaic flood, Mr. Penn fancies he can see a sufficient origin for all the remains, on which so much just reasoning, and so many futile conjectures have been expended. His mode of dealing with it is this. He adopts Deluc's speculation of the sea and land having changed places after the deluge, though he treats his researches in general with great severity, and then reasons upon it as follows:—

“1. That the face of this earth exhibits vast monuments of *derangement* and *ruin* of its general *frame-work*; the parts of which, at first *united*, have, by some cause, been violently severed, fractured, and scattered; and the surrounding and subjacent soils ruptured and depressed: 2. That the most powerful known agent of mineral ruin is *volcanic action*: 3. That volcanic action is produced by the *admission of the sea water* to the *subterraneous fires* constituted in the interior of the globe: 4. That evidences of volcanic action previous to the *formation of valleys*, that is, previous to the *depressions of the terrestrial surface*, still appear: 5. That *earthquake* is intimately connected with *volcano*, showing them to be in all probability *effects of the same cause*: 6. That the concussions of earthquakes may occasion the *rupture* and *downfal* of the superior masses into *cavities* beneath them: 7. That the effect to be produced, was the rupture and downfal of a vast portion of the surface of the solid globe; sufficient to produce, for the universal waters, that space in *depth*, which they were to lose in *length* and *breadth*, by being collected into *one place*: 8. That this was the *end* designed, and directed, by the *same Power* who established the laws of volcanic action.

“If we now combine all these several particulars, we shall perceive; that, since the *admission of water within the earth*, at the commencement of a concussion tending to depress generally a considerable portion of its surface, must have given violent and proportionably extensive action to volcanic energy, as a powerful accessory, if not as a principal agency; since the vicinity of the sea appears to be a condition essential to the action of volcano, and since the sea, previous to the depression of that surface, was in *equal vicinity*, nay, in *immediate contact* with *every point* of it, so that the admission of the water, at



one and the same moment, beneath a considerable extent of it, was able, by the new laws of volcanic action directed by their author, to cause, at one and the same moment, an equally extensive disruption and consequent depression of that surface; and since we see monuments of primitive *disruption* and *downfal* in all the *primordial mountains*, of *depression* and *subsidence* in all the *valleys*, of *displacement* and *disorder* in all the primitive strata, and of *volcanic action*, coeval with the *origin of all this ruin*; we may reasonably conclude, *that we behold in our continents the monuments of that great PRIMEVAL CONVULSION, which formed the basin or reservoir of the primitive sea.*

“The chains of the highest mountains, which resisted that convulsion, remain in the positions where their substance was *first formed*; and exhibit unperishing examples of their *first formation*. While the distribution and outspreading of the depressed parts, into *plains* and *valleys*; the trituration of the fractured rocks in every dimension, of stone, pebble, and sand, ‘which, it is well known, is only an assemblage of *very minute grains*, resulting from the *destruction of ancient rocks*, chiefly of quartz, and sometimes constituting soils of immense extent, as the *great desert of Barbary*, \* &c. and the enormous quantities of marine organic matter, which are found below the surface of the plains, and in elevations far above the level of the present sea; exhibit positive proofs, of THE SEA *having occupied for a long time this portion of the globe, which has been rendered the habitation of mankind, by the departure of that sea.*

“Thus far, then, the general result of the researches of the mineral geology, seems to coincide exactly with the declarations of the record, respecting the primæval history of this earth.” (Penn, 290—293.)

But Mr. Buckland, in a volume, published after, though not in reply to Mr. Penn’s, overthrows the foundation of this fair hypothesis, by decisive proofs, of which we here give a summary in his own words, reserving a consideration of the particulars for a later part of this article.

“Another important consequence arising directly from the inhabited caves, and ossiferous fissures, the existence of which has been now shown to extend generally over Europe, is, that the present sea and land have not changed place; but that the antediluvian surface of at least a large portion of the northern hemisphere, was the same with the present; since those tracts of dry land in which we find the ossiferous caves and fissures must have been dry also, when the land animals inhabited or fell into them, in the period immediately preceding the inundation by which they were extirpated. And hence it follows, that wherever such caves and fissures occur, i. e. in the greater part of Europe, and in whatever other parts of the world such bones may be found under similar circumstances, there did not take place any such interchange of the surfaces occupied respectively by land and water, as many writers of high authority have conceived to have immediately succeeded the last great geological revolution, by

an universal and transient inundation which has affected the planet we inhabit." (Buckland, Pp. 162, 163.)

Mr. Penn indeed sets himself to establish this hypothesis, as he labours to subvert others, by the authority of scripture. The substance of his proof we subjoin.

"God said to Noah, who alone had *'found favour in His sight; I will destroy MAN, whom I have created, from the face of the earth; both MAN, and BEAST, and the creeping thing, and the fowl of the air; for it repenteth ME that I have made them. The END OF ALL FLESH is come before ME: because THE EARTH is filled with violence through them, behold, I will destroy THEM, TOGETHER WITH THE EARTH!'*—*καιρος παντος ανθρωπου ηκει εναντιον μου' οτι επλησθη 'Η ΓΗ αδικιας απ' αυτων, και ιδου εγω καταφθειρω ΑΥΤΟΤΕ ΚΑΙ ΤΗΝ ΓΗΝ.*"—(Penn, pp. 248, 249.)

"The *climax* of the threat, is awfully remarkable: I will destroy man:—'I will destroy man and beast:—I will destroy all flesh:—I will destroy all flesh, together with the earth!' But, the reason of this conclusion will be found declared in the text if it be correctly rendered and punctuated: *'because the earth is replete with wickedness through them, (therefore) I will destroy them together with the earth.'* The construction of the original is exactly the same as in chap. iii. 14 and 17, *'because thou hast done this, (therefore) thou art cursed above all cattle:—because thou hast eaten of the tree, (therefore) cursed is the ground.'*

"The sum of the threat, is comprised in the last clause, **הָאָרֶץ וְהַגִּי' מִשְׁחִיתָם אֶת**—*'I will destroy THEM, (i. e. all flesh) together with THE EARTH:* the correct interpretation of which important passage, depends entirely upon the true and proper sense of the Hebrew particle **אֶת**. If we look into the *Concordance of the Hebrew Particles*, we shall perceive, by a general view, that its *most frequent* signification is that of *cum, unà cum—with, together with*. In this sense it was understood here by the *earliest interpreters*, who render it, *εγω καταφθειρω αυτους ΚΑΙ την γην*—*'I will destroy them, and the earth;'*—*'and the earth,'* being equivalent to *'with the earth,'* and confirming and enforcing the *conjunctive* signification, as in the Latin, the preposition *cum* is often used for the conjunction *et*.\* The Chaldee paraphrase, and both the Targums, likewise interpret it in the same sense *'ego disperdam eos cum terra—I will destroy them with the earth;'* which interpretation Aben Ezra thus lucidly paraphrases, *'perdam eos, et perdam terram.—I will destroy them, and I will destroy the earth.'* This, therefore, was the established interpretation of the passage in the ancient Jewish church.

"There must have been a *sufficient cause* for this *uniformity* of interpretation, of the particle **אֶת**, by the ancient Hebrews; which cause, could be no other than the *traditional sense* with which the passage was transmitted through their generations. What that traditional sense was, is distinctly declared by the Apostle St. Peter; who,

\* See Gesner's Thes. col. 1309, 10.



adverting in his second Epistle,\* to the catastrophe of *the deluge*, expressly affirms, that ‘the world which *then was*, being *overflowed with water*, perished—ὁ τότε κόσμος, ὑδατὶ κατακλυσθεὶς, ἀπώλετο.’ To which τότε κόσμος—world which then was, he opposes, ἡ νυν γῆ—the earth which now is; and he proceeds to declare, that ‘the earth which *now is*, is reserved for destruction by *fire*,’ as the earth which *then was*, sustained destruction by *water*. He thus enables us to judge of the *extent* of the destruction of the former, by affirming the destruction of *both* to be equal; and therefore, rendering them *rules* for mutually explaining each other. Of the *latter*, we are apprized, that its destruction by *fire* will be final; and we are therefore, in consistency, to infer of the *former*, that its destruction by *water* was also final: the *instruments* of destruction are different, but their *effects* are co-extensive, according to the diversity of their natures. So that the sense in which the old interpreters understood the words, viz. ‘*and, or with, the earth*,’ is thus expounded, and confirmed, by the highest authority in the Christian church.

“We have another, very ancient and very remarkable, testimony to the same point of traditionary evidence, in the book of Job; where we read—‘Hast thou marked the *old way which wicked men have trod*, who were cut down before their time, *whose foundation was destroyed by a flood of waters*?’ † Vatablus here comments: ‘hoc est; visne tueri opinionem illam antiquorum qui perierunt tempore *Diluvii*?—wilt thou follow the opinion of that ancient race, which perished in the *time of the Deluge*!’” (Penn, Pp. 249—252.)

But as this, though clever, is too feeble a proof for so bold a theory, so his reply to the allegation, that Moses describes Paradise by names of countries, known after the flood, and that consequently the same continents remained after the flood as before it, is also far from satisfactory. He dismisses the passage from the text, while at the same time he offers no explanation of the other localities in Moses, as that of the land of Nod, or (it may possibly be) of exile, on the east of Eden. Neither, if the hypothesis of a transmigration of sea and land were defensible, would it answer the purpose for which Mr. Penn upholds it. The submarine processes during 1656 years, which were exposed to view after the flood, could not have produced so regular an arrangement of strata, containing organic remains in a systematic succession of bodies, following each other in the order of their relative superiority, more especially, as the agents, called in to explain it, are volcanoes and other terrific engines, which delight more in confusion than order. In fact we seem left to a choice between two conclusions, either that the Almighty created the earth at the commencement of the Mosaic era, together with the fossils contained in its several strata, or

\* Chap. iii. 6, 7.

† Chap. xxii. 16.

that the greater part of these fossils are the remains of an anterior order of things; for, whether the hypothesis of an interchange of sea and land be given up, or maintained, the flood is clearly an incompetent agent for the production of all the phenomena, which the world of fossils presents to us. The former alternative is incredible. The latter alone remains.

We will now offer to our readers a slight sketch of the positions which Professor Buckland's volume seeks to establish.

It has been stated already, that the Professor contends on geological grounds, that the Mosaic deluge must have covered the summits of the highest mountains all over the world. The next point, for which he contends, is, that which has just been adverted to, namely, that after the flood the sea and land did not change places.

This inference Mr. Buckland deduces from the numerous caves and fissures, containing the remains of animals, imbedded in diluvial mud in various parts of the earth; which remains must either have been driven in with the mud by the force of the rising waters, or have been found, already existing there, when the waters entered, and drowned them. Of these caves the work before us contains several remarkable details, particularly of one at Kirkdale in Yorkshire, where the bones of hyænas, tigers, bears, wolves, foxes, weasels, elephants, rhinoceroses, hippopotamusses, horses, oxen, deer, hares, rabbits, rats, mice, ravens, pigeons, and other birds were found, indiscriminately dispersed in a sediment of loam, all bearing the trace of having been gnawed, with marks, corresponding to those of hyænas' teeth, those parts of bones only being left, which hyænas are observed to spare, and the very excrement of these ferocious animals being detected among other remains, dispersed in the mud. These facts are easily explicable, if the cave were inhabited by hyænas before the flood, and the surrounding country by the other animals mentioned: for then the hyænas may have seized them at their usual haunts, and dragged them piecemeal into the cave to be devoured; after which the entrance of the flood would drown and bury them all, and leave them precisely in the state in which they are now discovered. Moreover the bones of the hyænas in the cave are gnawed like the rest; which is not a matter of surprise, since those animals are known to devour each other; and, as the remains of one solitary hyæna have been found at Lawford in Warwickshire, it becomes not improbable that we may thus read the very history of these strange antediluvians, some of them having



been devoured in the cave by their companions, and the rest having made their escape by a spring, when the unwelcome waters entered, though the same calamity destroyed them without, and drifted their bodies to another region. If this explanation be admitted, the whole is intelligible, and no difficulty remains. But then it follows, that England, and by consequence, other lands, stand where they were before the flood, and have not been elevated from the bottom of the sea.

This, (it is admitted,) however probable, is too narrow a basis for so wide a conclusion. Accordingly Professor Buckland has been at the pains to enlarge and fortify it by examining other caves in England and Germany, in which there are organic remains, and has found them all lend their aid, together with the vast multitude of bones, teeth, and horns found elsewhere amidst diluvial loam, in support of the preceding inference. His account of these caves is interesting and able. But we have not room to transcribe, and cannot with justice abridge it, nor indeed can we afford to enter into a number of curious particulars of the cave at Kirkdale; from which, in conjunction with what has been said before, the author argues with great probability, if he may not be said to have demonstrated, first, that this cave existed for a short period in its present state, before it was tenanted by the hyænas; secondly, that the hyænas afterwards occupied it, while stalactite and stalagmite, or pendulous masses and deposits, caused by infiltration, were still forming within it, but before the introduction of the mud, with which the preceding stalactite and stalagmite are now covered, and which forms a third era; and that lastly, that there has succeeded a fourth period,

“during which the stalagmite was deposited which invests the upper surface of the mud. The quantity of this stalagmite appears to be much greater than that formed in the two periods, during and before which, the cave was tenanted by hyænas. In the whole of this 4th period no creature appears to have entered the cave, with the exception possibly of mice, rats, weasels, rabbits, and foxes, until it was opened last summer; and no other process of any kind appears to have been going on in it, except the formation of stalactitic and stalagmitic infiltrations: the stratum of deluvial sediment marks the point of time at which the latter state of things began and the former ceased.” (Buckland, Pp. 50, 51.)

Having thus disproved one effect, ascribed to the deluge by a fanciful hypothesis, the Professor next proceeds to show, what its actual operation has been in changing the face of the earth.

The whole surface of the globe (it is contended) bears testimony to the agency of a retiring body of waters, and that

generally of a body, retiring in a southerly direction. The evidence of this fact consists in the fracture of strata on the summits of mountains, and the deposition of the fragments in the plains beneath. The shape of the highest as well as of the lowest hills has thus been modified by a cause, which broke away parts of them, and thus interrupted the continuity of their diversified beds, while it dropped their detritus at a distance. In the course of this powerful retreat of the deluge, (for it probably arose in perfect tranquillity,) many valleys were formed, which are now the most fertile spots upon the globe; some islands perhaps were detached from the great continents; lakes were let into the sea; and in some instances smaller seas were formed, where before was land.

“Whole strata were swept away, and valleys laid open, and gorges excavated in the more solid portions of the substance of the earth, bearing the same proportion to the overwhelming ocean by which they were produced, that modern ravines on the sides of mountains bear to the torrents which since the retreat of the deluge have created and continue to enlarge them.” (Buckland, p. 237.)

The spaces, then laid bare by the sweeping away of the solid materials, that had before filled them, are called valleys of denudation. Hence the hard rocks, which perhaps would yield before the flood a scanty subsistence to the inhabitants, were now likely to be deserted for the richer pastures, which the diluvial mud, mixed with the detritus of the hills, afforded in the plains: of which some slight evidence is furnished in the eleventh chapter of Genesis, where after the descent from mount Ararat, the renewed race of men are said to have journeyed, and found a plain or valley, and dwelt there.

These effects of the deluge rendered that, which was a curse to the generation whom it swept away, a blessing to us who succeed them. They are effects, which present no difficulty to our belief, and the evidence of which rests on facts under our daily observation, and not on vague hypotheses, formed to solve appearances which perplex us. Moreover the general result, to which we thus arrive, receives a singular confirmation from an ingenious argument, which was constructed by Bishop Sherlock, from materials quite unconnected with geology. ‘Noah (says that acute reasoner) was born in the eleventh century after the fall; and at the time of his birth his father, Lamech, by the Spirit of prophecy declared,—“This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.”’ This passage is a very material one, and, considered in all its views, will give some light to the state and condition of the world during this period. We may (I think)



from hence fairly collect, that the curse upon the ground subsisted in all its rigour to the days of Lamech, and that the work and toil, necessary to raise from the ground a sufficient support for life, was a grievous and irksome burden. There is no reason to imagine, but Lamech had as good a share of the things of the world as any other in his time : and yet he speaks of the labour and toil of life much more like a man reporting what he had felt, than what he had only seen. He seems to speak to such as had the same common hope with himself of a deliverance to come ; and he points out to them the child, then born, as the instrument designed by Providence, to ease them of their burden. The flood being over, God declares—“ I will not again curse the ground any more for man’s sake.” It appears from this declaration, first, that the flood was the effect of that curse, which was denounced against the earth for man’s sake ; secondly, that the old curse was fully executed and accomplished in the flood : in consequence of which discharge from the curse a new blessing is immediately pronounced upon the earth.—“ While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.” (Sherlock’s use and intent of Prophecy, Fourth Discourse.)

However, we should be doing injustice to Professor Buckland, if we were to represent him, as hunting about for evidence to establish this or any other preconceived opinion. He appears to be a simple inquirer after truth, an honest observer of nature ; and his conclusions are really such from the facts which he has collected ; not theses to be supported by facts, in case any may be found to support them. His volume accordingly consists of sagacious commentaries on established facts, submitted modestly to the consideration of the public.

We will not enter further into the particulars of these discoveries, or discuss those difficulties regarding climate and other points, which arise in this state of the question. We will address ourselves in the remainder of this article to those preliminary objections already noticed, which are urged against them by some persons on the notion of their being opposed to Scripture.

It is clear, that, if any discoveries of geologists are at variance with a positive declaration of Scripture, rightly interpreted, those discoveries must be erroneous. But then the sure way to detect the error is to promote the investigation. Let it on the other hand be supposed, that the discoveries are correct ! The consequence will be, that those religious persons, who fancy an opposition between the discoveries of geologists and the text of Scripture, are mistaken ; and by

shutting their eyes to facts which are capable of demonstration, they give a handle to sceptics to contend, that their faith is at variance with fact, and therefore avoids inquiry.

We conclude by remarking, that if the book of nature is written in characters, which we are designed to decypher, we shall be sure to find eventually, that its lessons agree with those contained in the book of revelation. Difficulties will occur in both. But they must be surmounted by patient examination and sober inquiry. It is want of faith to apprehend danger from such investigations; which the friends of revelation ought to promote and aid, that they may not be left in the hand of its enemies. The remark of Phileleutheros Lipsiensis is worthy of general adoption.—‘ Depend on it! No truth, no matter of fact, fairly laid open, can ever subvert true religion.’ Our business must be to lay it open, not to hush it up, and to rely with simple confidence on the wisdom of the divine architect, that the final discovery, whenever we have attained it, will redound to his honour by magnifying his perfections, although many things must occur in the prosecution of it to try the faith of his servants.

Geology is at present an infant science: but so far as it has established its ground, it has discovered nothing that need alarm the most cautious believer. It has indeed, like astronomy, opened new regions in the divine workmanship to our view, and extended our conceptions of the wonders of the universe, but contradicted no principle of our previous knowledge. For what, if many successions intervened between the creation of the universe and the formation of our present system? The Mosaic record relates to none of them. It contradicts none of them. It confirms none of them, any more than it confirms the plurality of worlds and the laws of attraction. There are doubtless infinite wonders, with which we are altogether unacquainted: and if we now and then catch a glimpse of the divine mode of acting, which reveals to us some skirt of his unseen glory, we ought to receive it with thankfulness, as an accession to our store of knowledge; and to follow up the discovery with that patience, gratitude, and humility, which becomes children, to whom even the distant footsteps of their father are delightful.



ART. XXX.—*Practical and Internal Evidence against Catholicism, with Occasional Strictures on Mr. Butler's Book of the Roman Catholic Church; in Six Letters, addressed to the Impartial among the Roman Catholics of Great Britain and Ireland.* By the Rev. Joseph Blanco White, M. A. B. D. in the University of Seville, Licentiate of Divinity in the University of Osuna, formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville, &c. &c. London: John Murray, Albemarle-Street, 1825. 8vo. Pp. 296.

WE regard this publication as one of the most valuable and important of the present day, on subjects connected with the Roman Catholic religion. Its author must necessarily, from his education and profession, be intimately acquainted with the matters of which he treats: at the same time that his established character for religious principle and integrity is a satisfactory guarantee for the accuracy of his representations: to which we may add, that the coolness with which he reasons, and his moderation, on even the most exciting topics, evinces a temper of mind the most opposite to that of the enthusiast or the partisan.

The work consists of a Dedication, Six Letters, and copious Notes; so copious as to fill nearly one third of the volume. The letters are addressed "To the Impartial among the Roman Catholics of Great Britain and Ireland." Who they are whom our author designates "Impartial," of that body, will best appear from his own explanation, which is as follows:

"I beg you to observe the word 'Impartial,' by which I have qualified Roman Catholics.—From such Roman Catholics, as renounce their intellectual rights, and leave the trouble of thinking to others, I cannot expect a hearing. To the professed champions, in whom the mere name of discussion kindles the keen spirit of controversy, I can say nothing which they are not predetermined to find groundless and futile. Among those who, bound to Catholicism by the ties of blood and friendship, make consistency in religious profession a point of honour, I am prepared to meet only with disdain. But there must be not a few, in whom the prepossessions of education and parentage have failed to smother a natural passion for truth, which all the witchery of kindred, wealth, and honour, cannot allure from its object. To such among the British and Irish Roman Catholics, I direct these letters; for, though the final result of their religious inquiries may be diametrically opposite to that which has separated me from my country, my kindred, my honours, emoluments, and prospects; I trust that in the following account of myself they will readily recognize an intel-

lectual temper, for which no difference of opinion can prevent their feeling some sympathy." (P. 1.)

The first letter contains "The author's account of himself;" the second presents the "Real and practical extent of the authority of the Pope, according to the Roman Catholic Faith." The third contains an "Examination of the Title to Infallibility, Spiritual Supremacy, and Exclusive Salvation, claimed by the Roman Catholic Church. Internal Evidence against Rome, in the Use she has made of her assumed Pre-rogative. Short Method of determining the Question." The fourth is "A Specimen of the Unity exhibited by Rome. Roman Catholic Distinction between *Infallibility* in Doctrine, and Liability to Misconduct. Consequence of this Distinction. Roman Catholic Unity and Invariableness of Faith, a Delusion. Scriptural Unity of Faith." The fifth exhibits the "Moral Character of the Roman Church. Celibacy. Nunneries." The sixth presents "Rome the Enemy of Mental Improvement: the direct Tendency of her Prayer Book, the Breviary, to cherish Credulity, and adulterate Christian Virtue."

We shall commence our remarks, as the author does his work, by giving some account of *himself*. He is the descendant of a respectable Irish family of the Roman Catholic persuasion, which emigrated some years ago from the county of Wexford, and settled at Seville in Spain. His grandfather, possessed of a considerable fortune, was there inscribed in the roll of the privileged gentry, and carried on extensive business as a merchant. His father was sent, early in life, to Ireland; a circumstance which probably accounts for our author's having acquired, in his turn, an accurate knowledge of the language of these countries. He speaks of both his parents in language of the tenderest affection, and describes them as characterized by purity, benevolence, and piety. Such parents would, of course, use their best endeavours to bring up their children in their own religious faith. With respect to our author, those endeavours were crowned with the most complete success.

"No waywardness of disposition (he says) appeared in me to defeat or distract their labours. At the age of fourteen all the seeds of devotion which had been accidentally sown in my heart, sprung up as it were, spontaneously. The pious practices, which had hitherto been a task, were now the effect of my own choice. I became a constant attendant at the congregation of the Oratory, where pious young men, intended for the Church, generally had their spiritual directors. Dividing my time between study and devotion, I went through a course of philosophy and divinity at the University of



Seville; at the end of which I received the Roman Catholic order of Sub-deacon. By that time I had obtained the degree of Master of Arts and Bachelor of Divinity. Being elected a Fellow of the College of St. *Mary a Jesu* of Seville, when I was not of sufficient standing for the superior degree of Licentiate of Divinity, which the fellowship required, I took that degree at Osuna, where the statutes demand no interval between these academical honours. A year had scarcely elapsed since I had received priests' orders, when, after a public examination, in competition with other candidates, I obtained the stall of Magistral or Preacher, in the chapter of king's chaplains at Seville. Placed, so young, in a situation which my predecessor had obtained after many years' service as a vicar in the same town, I conceived myself bound to devote my whole leisure to the study of religion. I need not say that I was fully conversant with the system of catholic divinity; for I owed my preferment to a public display of theological knowledge; yet I wished to become acquainted with all kinds of works which might increase and perfect that knowledge."

Such is the man whose exposition of the Romish Church and doctrine lies before us. All the ingredients necessary to constitute a competent witness of facts, and a well-informed exposition of principles and tenets, are surely to be found in this gentleman. His family were Roman Catholics, and on account of their religion, abandoned their country. His immediate parents were devout members of that church. He was himself, from his earliest youth, imbued with its principles, and trained up in the knowledge and observance of its practices. He became, in the end, a Minister of it, and thus was initiated into its mysteries, and admitted behind the scenes, and became a prominent actor on its stage. He embraced the profession of the priesthood, not from compulsion, or from mere secular views, but from conviction and choice; and in this profession he elevated himself, by his talents and virtues, to high honour. From such a man nothing could be concealed. The veil was withdrawn from the system, and the result was, that it appeared to him a system of trickery and imposture.

We are aware that it may be objected against our author's impartiality, that he is now an avowed convert from popery, and a clergyman of the established church of this country. Before, however, we allow the force of this objection, we must be satisfied that a renunciation of popery necessarily involves dishonesty, or, in other words, that a change from the one religion to the other, incapacitates the converted party from being a competent witness as to the doctrines and practices of the church which he has abandoned. Roman Catholics, we presume, will be far from asserting any thing of this kind. There are none who make a louder boast of

their converts when they happen to make any (and, indeed, the only wonder is, that they do not make more; for their's is the religion which fosters the pride of corrupt human nature). We have generally some public notice of such an event; and not unfrequently a pompous narrative from the converted party. We have, at the present moment, a publication of this kind before us, printed at Paris, and circulated in France and Switzerland, entitled "*Lettre de M. Charles Louis de Haller, Membre du Conseil Souverain de Berne, a sa Famille, pour lui declarer son retour a L'Eglise Catholique, Apostolique et Romaine.*" Of course, then, Roman Catholics cannot object to statements of this kind, merely because they proceed from converts. In the case of Mr. White there is a union of all the circumstances of principle, conduct, and character, which can be required to stamp truth in his representations.

1st. Before his change he was sincere and devout, according to his views; and strictly moral in his demeanour. When doubts and difficulties first assailed him, he met and endeavoured to repel them by prayer, and renewed acts of devotion, regarding them as the assaults of the great spiritual enemy; and it was not till after years of an internal struggle, that he yielded to them. When conquered, the victory was not won by protestantism, but by infidelity. 2nd. He acquired neither fame nor fortune by the change. On the contrary, to avoid the Inquisition, he had to abandon his friends, his family, his country, and all his emoluments and prospects in life, and proceed to a strange land, where he had to seek his fortune, or to speak more properly, a subsistence. 3dly. His change to Protestantism was a slow and gradual process, the result not of necessity, nor even of choice (for he desired it not); but of conviction. Divine truth, by its own intrinsic light and force, gained a victory over his unbelieving and reluctant mind; and it was not until that victory was complete, and had become confirmed by a long interval of study and prayer, that he appeared as a Protestant minister. And finally, he has never, as far as we can learn, to this hour, received any honour or emolument in the church to which he has become a convert. He derives an honourable support, as we have reason to believe, from means which would have been equally accessible to him, had he remained in the state in which Popery left him. But it would be injustice to our author not to subjoin his own account of his abandonment of Popery.

"My religious belief had hitherto been undisturbed; but light clouds of doubt began now to pass over my mind, which the warmth



of devotion soon dissipated. Yet they would gather again and again, with an increased darkness, which prayer could scarcely dispel. That immorality and levity are *always* the source of unbelief, the experience of my own case, and my intimate acquaintance with many others, enable me most positively to deny. As to myself, I declare most solemnly, that my rejection of Christianity took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before: that during the transition from religious belief to incredulity, the horror of sins against the faith, deeply implanted by education in my soul, haunted me night and day; and that I exerted all the powers of my mind to counteract the involuntary doubts which were daily acquiring an irresistible strength. In this distress I brought to remembrance all the arguments for the truth of the Christian religion, which I had studied in the French Apologists. I read other works of the same kind; and, having to preach, in the execution of my office, to the royal brigade of carabineers, who came to worship the body of St. Ferdinand, preserved in the king's chapel, I chose the subject of infidelity, on which I delivered an elaborate discourse. But the fatal crisis was at hand. At the end of a year from the preaching of this sermon—the confession is painful, indeed, yet due to religion itself, I was bordering on atheism.—When I examine the state of my mind, previous to my rejecting the Christian faith, I cannot recollect any thing in it, but what is in perfect accordance with that form of religion in which I was educated. I revered the Scriptures as the word of God, but was also persuaded that without a living infallible interpreter, the Bible was a dead letter, which could not convey its meaning with any certainty. I grounded, therefore, my Christian faith upon the infallibility of the Church. No Roman Catholic pretends to a better foundation. ‘I believe whatever the holy mother church holds and believes’ is the compendious creed of every member of the Roman communion. Had my doubts affected any particular doctrine, I should have clung to the decisions of a church which claims exemption from error; but my first doubts attacked the very basis of Catholicism. I believe that the reasoning which shook my faith is not new in the vast field of theological controversy. But I protest that, if such be the case, the coincidence adds weight to the argument; for I am perfectly certain that it was the spontaneous suggestion of my own mind. I thought within myself, that the certainty of the Roman Catholic faith had no better ground than a fallacy of that kind which is called reasoning in a circle; for I believed the infallibility of the church, because the Scripture said she was infallible; while I had no better proof that the Scripture said so, than the assertion of the church, that she could not mistake the Scripture. In vain did I endeavour to evade the force of this argument: indeed I still believe it unanswerable. Was then Christianity nothing but a groundless fabric, the world supported by the elephant, the elephant standing on the tortoise? Such was the conclusion to which I was led by a system which impresses the mind with the obscurity and insufficiency of the written word of God.

Why should I consult the Scripture? My only choice was between revelation explained by the church of Rome, and no revelation. Catholics who live in Protestant countries may, in spite of the direct tendency of their system, practically perceive the unreal nature of this dilemma. But wherever the religion of Rome reigns absolute, there is but one step between it and infidelity. To describe the state of my feelings, when, believing religion a fable, I still found myself compelled daily to act as a minister and promoter of imposture, is certainly beyond my powers. An ardent wish seized me to fly from a country where the law left me no choice between death and hypocrisy. But my flight would have brought my parents with sorrow to the grave; and I thank God that he gave me a heart which, though long 'without law,' was often, as in this case, 'a law to myself.' Ten years, the best of my life, were passed in this insufferable state, when the approach of Buonaparte's troops to Seville enabled me to quit Spain, without exciting suspicion as to the real motive which tore me for ever from every thing I loved. I was too well aware of the firmness of my resolution, not to endure the most agonizing pain when I crossed the threshold of my father's house, and when his bending figure disappeared from my eyes, at the first winding of the Guadalquivir, down which I sailed. Heaven knows that time has not had power to heal the wounds which this separation inflicted on my heart; but such was the misery of my mental slavery, that not a shadow of regret for my determination to expatriate myself, has ever exasperated the evils inseparable from the violent step by which I obtained my freedom." (Pp. 6—11.)

Such is the history of our Author. We cannot hastily pass over his change from Popery. Its history exhibits, we have good reason for asserting, what, if truth and candour had their proper influence, would be acknowledged as the state of mind of large numbers of the better educated Roman Catholics. Indeed he distinctly testifies that similar is the condition of multitudes among the well-informed Catholic Priests even in Spain. His words are,

"Though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy." (P. 78.)

We can the more readily give credit to this representation from our recollection of the state of things in France previously to the Revolution in that country. Infidelity was its precursor and attendant. What was the cause and origin of that infidelity? It was solely and simply this, that Popery was the only form of Christianity, if indeed it may be called by such a name, which presented itself in that country to the reflecting mind. The reflecting mind quickly discerned its trickery and fraud, as well as its inconsistency with reason and common sense. Spurious miracles! A wicked Pope pretend-



ing to be the vicar and representative of Him who was "holy, harmless, and undefiled!" An intriguing Cardinal, by the most crooked courses, elevating himself to the papal throne, where in purple and gold, he proclaimed himself King of kings, and our Lord God the Pope; and, in the same breath, assured us he was the successor of Peter, the humble fisherman of Galilee! A Priest taking into his hand a piece of ordinary bread, and, after half an hour's mummary, holding it up as the body of Christ, and calling on us to fall down and worship it as our God! This was held forth in France, in an inquiring age, as Christianity. Its absurdity and grossness were too glaring. It was rejected and despised: and such was the process by which infidelity and atheism spread there. We can well believe the same of Spain: and indeed of any country where, while popery predominates, literature and science are making progress.

We beg attention in the next place to that part of the extract in which our Author describes the place which popery assigns to the Scriptures, and the use which it makes of them. It represents the Bible as "a dead letter," incapable of conveying its meaning with any certainty without a living, infallible interpreter. He grounded his faith therefore on the infallibility of the church. And mark the process of reasoning by which he was taught to arrive at the conclusion that the church is infallible.

"I believed the infallibility of the Church, (says he,) because the Scriptures said she was infallible, while I had no better proof that the Scripture said so, than the assertion of the Church that she could not mistake the Scripture."

This is precisely the mode of reasoning adopted universally by Roman Catholics. Whoever will take the trouble of examining the recent discussions in Ireland, at the Bible Meetings, between the Protestant Clergy and the Priests, will find this precious reasoning put forth in almost the same words, by the advocates of popish infallibility. We feel no surprise that an ingenuous, reasoning mind, such as our Author's, should be disgusted with this fallacy; nor that, identifying, as he had been taught and accustomed to do, Christianity with Catholicism, he should be led, in disbelieving the one, to renounce both.

The 2nd letter, "On the real practical extent of the authority of the Pope, according to the Roman Catholic faith," opens with a statement to which we invite special attention.

"Were I addressing Catholics, who live under the full and unchecked influence of the church of Rome, it would be unnecessary to come to a previous understanding of the true nature of their tenets;

for even persons who have never looked into a theological treatise, are fully aware, in such countries, of the difference between some disputed points, and the doctrines which their church holds as immutable articles of faith. The case is, I perceive, much otherwise in England. From the attention which I have of late given to the books which issue out of the English Roman Catholic press, I am convinced that there exist two kinds of writers of your persuasion; one who write for the protestant public, and for such among yourselves as cannot well digest the real unsophisticated system of their Roman head; the other for the mass of their British and Irish church, who still adhere to the Roman Catholic system, such as it is professed in countries where all other religions are condemned by law. In your devotional books, and in all such works as are intended to keep up the warmth of attachment to your religious party, I recognize every feature of the religion in which I was educated; in those intended for the public at large, I only find a flattered and almost ideal portrait of those to me well-known features, which, unchanged and unsoftened by age, the writers are conscious, cannot be seen without disgust by any of those to whom custom has not made them familiar." (P. 29.)

This extract exposes a fact, of which we should have been long since aware, had we taken the proper means of examination and discovery. It is this—that the Roman Catholic religion, as it exists at this moment, and as it is held in these countries, is developed, not in the publications put forth to meet the eye of Protestants, but in the formularies, and devotional works generally in use, and we add, in the extemporaneous discourses of the Romish clergy. The publications of the advocates of popery may appear to present an ameliorated system, from which its intolerant, and (as it respects a protestant community) its antisocial dogmas, are obliterated. But to ascertain the degree of reliance to be placed on such professions, we must look at the interior of the church, we must view it when it labours under no restraints, and has no particular end to answer by concealment. We must examine whether any, and what changes have been made in the formularies in common use; and more especially whether those parts of them have been expunged which corresponded to the system when it was confessedly exclusive and intolerant. Above all, we must inquire from the Church itself, Is it changed? Does it disavow and has it abandoned those monstrous absurdities, and blasphemous assumptions of power and prerogative, and those cruel anathemas against such as dissent from it, which formerly rendered it the terror and execration of Christians? Our author not only broadly asserts, but proceeds to prove, that the works intended for the eye of protestants, concede, palliate, and explain away, the most obnoxious principles of popery; while the system is pre-



sented to its votaries, in their devotional formularies, as unchanged and unchangeable. Whoever has carefully examined the evidence given in the last Session of Parliament, by Roman Catholics, clerical and lay, before the Committees of both Houses, and compared this evidence with the documents which the Roman Catholics have uniformly acknowledged as authority on the doctrines of their Church, will require no further evidence of the truth of our author's assertion. As we cannot, in this article, undertake to collate that evidence, we must content ourselves with a reference to the proofs adduced by Mr. White. He refers, on this subject, to a publication recently sent forth by a distinguished Roman Catholic, Charles Butler, Esq. of Lincoln's Inn. This gentleman has occupied the field of controversy as a champion of the Church of Rome for several years. He is acute and literary, and what is more rare as a polemic, moderate and gentlemanly in his attacks and defences. The work to which our author refers is entitled "The Book of the Roman Catholic Church," which appears to have been provoked by Mr. Southey's book, called "The Book of the Church." Indeed the *former* is evidently designed as a kind of answer to, or refutation of, the *latter*. Of this writer our author says,

"The most artful picture of this kind (i. e. the concealment and misrepresentation of which he had been complaining) which has come to my hands, is the 'Book of the Roman Catholic Church,' by Charles Butler, Esq. The high character which the author bears for learning and probity makes me desirous to avoid even the shadow of a charge implying any thing derogatory to those qualities: but I cannot hesitate to declare, that his statement of the Roman Catholic doctrines, since it must be believed to have been drawn with sincerity, presents a strange instance of the power of prejudice in distorting the clearest subjects." (P. 30.)

In proof of this, he adverts to certain remarks of Mr. Butler's which treat of the authority of the Pope. Now this is a great practical question, involving important considerations, connected with the adjustment of that most interesting political measure which has so long engaged the attention of Parliament. The advocates of Catholic emancipation have contended, that the Pope claims mere spiritual authority. This was what they laboured to establish in the examination of the popish Bishops before the Parliamentary Committees. The Bishops, in their answers to the questions proposed to them, shewed themselves perfectly conscious of the good intentions of their friends. We strongly recommend the examination of this evidence. Sure we are that such examination will produce, in the mind of every one acquainted with

the principles and history of popery, an effect very different from that anticipated by its advocates.

It is contended that the Pope's authority is of a nature so strictly spiritual, that it can never interfere with the civil duties of the King's subjects. We ask what is the proof of this? Is it to be found in the practice of the Popes of Rome, or in the documents and formularies by which that practice is to be regulated? It is to be found, we confidently affirm, in neither. The practice of the Popes of Rome has always been in direct opposition to this assumption. Did they not claim and exercise the most despotic political power for centuries, in every state of Europe, and did they not continue to do so up to the period, when by the progress of truth and knowledge, their yoke was broken, and their hands tied. Will any one deny that, for centuries, the Pope claimed political power in this country, or that he exercised it in the most oppressive manner, for the aggrandizement of his see, and the replenishing of his exchequer? Even after he was stripped of it, did he not, both by his agents, and by his own immediate acts, make the most desperate efforts to regain it? Was not the sentence of deposition issued, in the face of Christendom, against Queen Elizabeth,—an act of political power? Such then was the practice, and, it will be found, the doctrine corresponds with it. In fact, the practice grew out of the doctrine. For the doctrine we may quote Mr. Butler himself, who refers us for it to the Canon of the Tenth Session of the Council of Florence, which defined that

“full powers was delegated to the Bishop of Rome, in the person of St. Peter, to *feed, regulate, and govern* the universal church, as expressed in the general councils, and holy canons.” “This, (adds Mr. Butler, in capitals) is the doctrine OF THE ROMAN CATHOLIC CHURCH, ON THE AUTHORITY OF THE POPE, and beyond it no Roman Catholic is required to believe.” (P. 33.)

Nor need he. What can be required more, to confer the largest and most extensive power of every kind. FULL POWER TO FEED, REGULATE, and GOVERN the UNIVERSAL CHURCH, belongs to him! Is this language to convey to the mind of any sincere Roman Catholic the idea of limitation? If the King, or the Parliament, or the law, or the constitution of any country so stand in the way of the Pope, that he is obstructed as to the *feeding, regulating, or governing* the part of the Universal Church situated in that country, what is there to prevent his removal of such obstruction out of the way? We maintain, and no one acquainted with the meaning of language will venture to deny it, that the authority here conferred, has no limits. It may be called spiritual authority, or



by whatever other name it may suit the views of the party to give it; but it scorns all bounds, except those assigned to it by the want of a physical force. But why appeal to the past practice or to the acknowledged doctrine of the Romish Church? There is another, and a certain mode of deciding the controversy on this question. If the Pope claim not the political supremacy, why not disavow it? Why not wipe away from himself and his system the stain of so foul an assumption? Why not disclaim, in the face of Europe, the monstrous pride and wickedness of his predecessors in this respect? For this purpose Mr. White suggests that the following question should be proposed, and receive an explicit answer.

*“ Can the Pope, in virtue of what the Roman Catholics believe his divine authority, command the assistance of the faithful, in checking the progress of heresy, by any means not likely to produce loss or danger to the Roman Catholic Church; and can that church acknowledge the validity of any engagement to disobey the Pope in such cases?”* (P. 41.)

To shew the weight of the difficulty under which such a question would place a conscientious Roman Catholic, he refers to the scruples of James II. and to the answers which Louis XIV. and Bossuet respectively gave to the question which James proposed. James's question was, “Whether the King could promise to give his assent to all the laws which might be proposed for the greater security of the Church of England.” To this question four English divines, who shared in James's exile, without hesitation, answered in the negative. Louis, in his answer, observed, that “As the exercise of the Catholic religion could not be re-established in England, save by removing from the people the impression that the King was resolved to make it triumph, he must dissuade him from saying or doing any thing which might authorize or augment this fear.” Bossuet's answer is well described by Mr White as “a striking specimen of casuistic subtlety.” He begins by establishing a distinction between adhering to the erroneous principles professed by a church, and the protection given to it *ostensibly, to preserve public tranquillity*. He calls the Edict of Nantes, by which the Huguenots were, for a time, tolerated, *a kind of protection to the reformed, shielding them from the insults of those who would trouble them in the exercise of their religion*. It never was thought (adds Bossuet) that the conscience of the monarch was interested in these concessions, *except so far as they were judged necessary for public tranquillity*. *The same may be said of the King of England; and if he grant greater advantages to his Protestant subjects, it is because the state in which they are in his kingdoms, and the object of public repose require it*. Speaking

of the Articles, the Liturgy, and the Homilies, it is not asked, he says, that the King should become the promoter of these three things, *but only that he should* OSTENSIBLY *leave them free course, for the peace of his subjects.* The Catholics (he says in conclusion) ought to consider the state in which they, and the small portion they form of the population of England, which obliges them not to ask what is impossible of their King; but on the contrary to sacrifice all the advantages with which they might vainly flatter themselves, to the real and solid good of having a king of their religion, and securing his family on the throne, though Catholic; *which may lead them ultimately to expect, in time, the entire establishment of their church and faith.*

These answers, while they shew the Jesuitical casuistry of the advocates of Popery, serve also to develope the plan on which a consistent Roman Catholic must act if he were admitted to Parliament. Believing, as he does, that his faith is the true one, and that it is meritorious, and his bounden duty, to advance it, he must endeavour to do so by all the (safe) means in his power. Nay, more convinced that the Protestant Church is the great bar to the progress and aggrandizement of his own true church, and moreover, that it teaches and upholds a false and fatal system, he not only cannot be sincere in his professed desire to uphold it, but (whatever obligations to the contrary he may bring himself under) he must and necessarily will be on the watch for every opportunity to depress it. This is the plain common sense of the case.

The third letter commences with an invitation to examine the title by which the Church of Rome deprives her members of the right of private judgment in religious matters, and denies salvation to those who venture to think for themselves. The manner in which the Romish Church makes out her title is as follows :

“The Church of Rome proclaims that Jesus Christ, both God and man, having appeared on earth for the salvation of mankind, appointed the apostle Peter to be his representative; made him the head of all the members of his church then existing; and granted a similar privilege to Peter’s successors, without limitation of time. To this she adds, that to the church, united under Peter and his successors, Christ ensured an infallible knowledge of the sense of the Scriptures, and an equally infallible knowledge of certain traditions, and their true meaning.—The divine commission on which she grounds these claims, runs in these words of Christ to the chief of his apostles; ‘thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be



bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (P. 71.)

Now it would surely puzzle any plain man to find out the connection between this passage of scripture and the lofty pretensions of the Church of Rome, and much more to discover that this passage afforded a solid basis for those pretensions. Peter himself is certainly mentioned in this passage, and so is the church: but there is not a word about his successors, nor about the Church of Rome, any more than about the Church of Jerusalem. *My church* is the expression used by our Saviour; from which one would naturally conclude that it was his Universal Church, not his church in any one place, whether Rome, or Corinth, or Philippi;—farther, his church is built on a rock.—“Thou art Peter,” says Christ, “and on this rock I will build my church.” Is it on Peter, or on a rock, that our Saviour built his church? Alas! had it been so, his church would have been as unstable as the waves among which Peter began to sink! The church, we are told, is “built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Or, in other words, it is built on Christ, who is the sum and substance of what the apostles and prophets declared. Agreeably to this St. Paul says, “Other foundation can no man lay than that is laid, which is Jesus Christ.” The rock, then, on which the church rests as its basis, is “Christ the Son of the living God,” whom Peter had confessed at the moment when our Saviour used the above quoted expression.

Such appears, both from the analogy of Scripture, and from the plain words of the passage, to be its true bearing and import. But if more were meant, if it had any secret sense, “It might have been expected that Peter, in his Epistles, (says our author) or in the addresses to the first Christians, which the Acts record, would have removed the obscurity; and that since the grant of infallibility to him, to his peculiar church, and to his successors in the See of that church, was made the only security against the attacks of hell, he would have taken care to explain the secret sense of Christ’s address to him. Peter however, does not make the slightest allusion to his privileges. His successors being not named in the supposed original grant of supremacy, it was in course, that, by an express declaration, Peter could obviate the natural inference, that they were excluded from his own personal prerogatives. But Peter is equally silent about his successors; and, to add to the original mysteriousness of the subject, he never mentions Rome, and dates his Epistles from Babylon. Babylon may figuratively mean Rome; the silence of both our Saviour and his apostle may, by some strange rule of interpretation, be proved to denote those successors; the whole system, in fine of the Roman

Catholic Church may be contained in the alleged passage; but if so, it is contained like a diamond in a mountain." (P. 73.)

Mr. White proceeds to shew that the Pope and his Church, on the ground of this single passage of Scripture, "placing themselves between mankind and the Redeemer, allow those only to approach him, who first make a full surrender of their judgment to Popes and councils. A belief in Christ, and his work of redemption, grounded on the Scriptures and their evidences, is thus made useless, unless it is preceded by a belief in Roman supremacy grounded on mere surmises. Christianity is removed from its broad foundation, to place the mighty fabric upon the moveable sand of a conjectural meaning." (P. 75.)

Rome having thus erected herself into an organ of heaven, all her oracular decisions, our author proceeds to shew, have invariably tended towards the increase of her own power. This he establishes by enumerating the various corruptions by which she has defiled Christianity. He begins with *tradition*. He shews what a wide field is opened to the exercise of infallibility by "the supposition that an indefinite number of revealed truths were floating down the stream of ages, unconsigned to the inspired records of Christianity." Allow tradition, and it follows that doctrines unknown to the inspired writers, and of which not a trace is to be found in their works, may be imposed on Christians. Rome, by this assumption, has arrogated to herself an unlimited power over the consciences of mankind.

Look next at *Transubstantiation*. Our author presents this in so striking a light, that it would be unjust both towards him and the subject, not to give his words.

"From the moment that people are made to believe that a man has the power of working, at all times, the stupendous miracle of converting bread and wine into the body and blood of Christ; that man is raised to a dignity above all which kings are able to confer. What, then, must be the honour due to a Bishop, who can bestow the power of performing the miracle of transubstantiation? What the rank of the Pope, who is the head of the Bishops themselves? The world beheld for centuries the natural consequences of the surprizing belief in the power of priests to convert bread and wine into the incarnate deity. Kings and Emperors were forced to kiss the Pope's foot, because their subjects were in the daily habit of kissing the hands of priests—those hands which were believed to come in frequent contact with the body of Christ." (P. 78.)

The other sources of power which Rome has prepared for herself are the Seven Sacraments, Indulgences, the Invocation of Saints, and above all, *Purgatory*. Take the last alone, and surely it clothes the Church and every individual Priest



in it, with a kind of omnipotent power ; since it is the Priest only, who can open the gates of that prison, and set the tormented soul free to soar to heaven. From all this it is evident, that Rome's prime object has been to establish her supremacy over the understandings and consciences of mankind, and thus to secure her aggrandizement.

Among the proudest boasts of the Church of Rome is that which she makes concerning her *unity* ; and her most taunting reproaches against Protestants have been derived from the discordant opinions and doctrines which have prevailed among them. But does the history of the Church of Rome present her in uniformity and harmony as to her members ? It is quite the contrary. We find two or three Popes existing at one and the same time, each laying claim to infallibility, each cursing and excommunicating his rivals, and each in doing so, supported by the authority of councils. This was the state of things in the fifteenth century, when the council of Constance excommunicated the Pope who convned it ; when that Pope, in return, by the aid of another council, excommunicated his opponents ; and when these excommunicated persons deposed the Pope, and installed another in his stead. Such is the boasted harmony of the Romish Church. To this, we are aware it is answered, that the differences of Roman Catholics affect only the externals, while those of Protestants mar the unity of the faith. We repel this by asserting, and asserting with confidence, that the only unity of sentiment which is of any value, is that which is grounded on the infallible records of truth which are contained in the Holy Scriptures ; whereas the unity of sentiment which flows from a blind homage to a supposed infallible head, without any allowed judgment or choice in the parties so agreed, is useless and worthless in the eye of reason, and cannot be acceptable to him who requires from us a reasonable service. "Search the Scriptures," is his command. And again, "Prove all things ; hold fast that which is good." From the differences and discussions among Protestants, truth has been elicited, and illustrated, and more highly prized, and more widely disseminated ; whereas the infallibility of the Romish Church has closed the avenues to knowledge, and locked up her votaries in hopeless ignorance.

In his 5th letter, our author gives a melancholy and most affecting representation of the effects of celibacy on the Romish clergy, to which he adds some statements, concerning Monastic Institutions. He is thus naturally led to speak of the moral character of the Romish Church.

"The Church of Rome (he says) allures boys and girls of sixteen to

bind themselves with perpetual vows : the latter are confined in prisons because their frailties could not be concealed ; the former are let loose upon the people, trusting that a superstitious reverence will close the eyes, or seal up the lips of men, on their misconduct. The Council of Trent (he adds) enjoins all Bishops to enforce the close confinement of nuns, by every means, and even to engage the assistance of the secular arm for that purpose. ‘ Let no professed nun, say the Fathers of the Council of Trent, come out of her monastery, under any pretext whatever, not even for a moment.’ ‘ If any of the regulars (men and women under perpetual vows) pretend that fear or force compelled them to enter the cloister, or that the profession took place before the appointed age, let them not be heard, except within five years of their profession. But if they put off the frock of their own accord, no allegation of such should be heard ; but, being compelled to return to the convent, *they must be punished as apostates*, being in the meantime deprived of all the privileges of their order.’ Such is the Christian lenity of Rome ; such the fences that guard her virgin-plots ; such were the laws confirmed at Trent by the wild uproar of six hundred Bishops, of whom but few could have cast the first stone at the adulteress, dismissed to sin no more by the Saviour.” (P. 129.)

Can any thing be more repugnant to the genuine principles of Christianity than this delusion practised on the inexperienced youth of both sexes, by which they are trepanned into the taking of vows, the meaning of which they scarcely understand ; or can any thing be more unlike the obedience which Christianity enjoins and accepts, than their forced observance of vows thus fraudulently imposed. Christian obedience, in all its parts, must be the dictate of the heart ; and must be paid, not grudgingly nor of necessity ; for what is said of charity is no less applicable to *all* the parts of duty ; “ God loveth a cheerful giver.” Is it surprising that immorality and vice should stain the lives of those votaries of superstition ? Our author presents a fearful representation of this state. After describing his opportunities of accurate knowledge as to the lives of the ecclesiastics of his country, arising from his long and intimate friendship with the most distinguished of them, and from confession, he adds,

“ A more blameless, ingenuous, religious set of youths than that in the enjoyment of whose friendship I passed the best years of my life, the world cannot boast of. Eight of us, all nearly of the same age, lived in the closest bond of affection, from sixteen till one and twenty ; and four, at least, continued in the same intimacy till that of about thirty-five. Of this knot of friends, not one was tainted by the breath of gross vice till the church had doomed them to a life of celibacy, and turned the best affections of their hearts into crime.—I cannot think on the wanderings of the friends of my youth without heart-rending pain. One, now no more, whose talents raised him to one of the highest dignities of the Church of Spain, was for many years a



model of Christian purity. When by the powerful influence of his mind, and the warmth of his devotion, this man had drawn many into the clerical, and the religious life (my youngest sister among the latter), he sunk at once into the grossest and most daring profligacy. I heard him boast that the night before the solemn procession of Corpus Christi, where he appeared nearly at the head of his chapter, one of *two* children had been born, which his two concubines brought to light within a few days of each other. Such, more or less, has been the fate of my early friends, whose minds and hearts were much above the common standard of the Spanish clergy. What then need I say of the vulgar crowd of priests, who, coming, as the Spanish phrase has it, from *coarse swaddling clothes*, and raised by ordination to a rank of life for which they have not been prepared; mingle vice and superstition, grossness of feeling, and pride of office, in their character? I have known the best among them: I have heard their confessions: I have heard the confessions of young persons of both sexes, who fell under the influence of their suggestions and example; and I do declare that nothing can be more dangerous to youthful virtue than their company." (Pp. 130—134.)

With respect to nuns he adds,

"The picture of female convents requires a more delicate pencil; yet I cannot find tints sufficiently dark and gloomy to pourtray the miseries which I have witnessed in their inmates. Crime, indeed, makes its way into these recesses, in spite of the spiked walls and prison grates, which protect the inhabitants. This I know with all the certainty which the self-accusation of the guilty can give. It is besides a notorious fact, that the nunneries in Estremadura and Portugal, are frequently infected with vice of the grossest kind. But I will not dwell on this revolting part of the picture. The greater part of the nuns, whom I have known, were beings of a much higher description—females whose purity owed nothing to the strong gates and high walls of the cloister; but who still had a human heart, and felt, in many instances, and during a great portion of their lives, the weight of the vows which had deprived them of liberty." (P. 135.)

He concludes this chapter with a heart-rending description of two excellent females, his own sisters, whose delicate frames had sunk under the privations and austerities imposed on them in the convents.

In his last chapter, Mr. White shews the natural opposition which exists between the spiritual powers assumed by the Church of Rome, and the improvement of the human understanding; and concludes by adducing numerous instances of her disregard of truth, and by showing that it is the direct tendency of her prayer book, the breviary, to cherish credulity, and to adulterate Christian virtue. His remark, that the long list of illustrious writers of which the Romish communion makes her boast invalidates not his positions, is a most just one. They acquired their learning and cultivated their

powers, not under the influence of their church, nor in accordance with its spirit, but in spite of both. Such was the elasticity and bouyancy of the genius of these distinguished individuals, as to elevate and sustain them in their exaltation, notwithstanding the heavy weight which a degrading superstition had hung around them. And, some of the most excellent of them arrived at the honourable distinction of being half disowned by their church. This enviable badge of honour belongs, if we mistake not, to Fenelon and Pascal.

But it is to the breviary, a Roman Catholic Prayer Book, that our author points as the effectual instrument by which Rome moulds the minds of the members of her church. With an account of this production, and copious extracts from its contents, he closes his work.

The breviary was compiled in the Popedom of Pius the Fifth, who in consequence of a decree of the Council of Trent, ordered a number of *learned* and *able* men to prepare it; and by a Bull, issued in 1566, sanctioned it, and commanded the clergy all over the world to use it. It has subsequently been revised, and has received the sanction of successive Popes. The importance which Rome attaches to this Book may be judged of from the strictness with which she commands the perusal of it. All ecclesiastical persons, whatever, all professed persons, of both sexes, of whatever order, are bound to repeat the whole service of the day out of it: the omission of any part of it being declared a mortal sin. Mr. White declares that for more than twelve years of his life, even while his university studies required uninterrupted attention, he considered himself bound to repeat its appointed service every day. The breviary then is the standard book of the Church. This is the book which she holds forth to her flock as the substitute for the Bible. Now what does it contain. It contains, along with the psalms—a few of which, with some fragments of other parts of the Old Testament, and a few scraps from the gospels and epistles, are still in use—the lives of the saints. Of these lives he furnishes copious samples. Those are, almost without exception, pure unmixed fable, and in many instances so childish and absurd, that it is only surprizing that even the credulity of superstition can swallow them. It is stuffed with miracles of the most ridiculous kind, wrought in behalf of the martyrs, and with passages in the lives of those, so called, saints, which none but persons possessed of the faith of *such* saints can believe. We are told, for example, of houses set on fire, while the Christian inmates remained quite safe, although the flames raged for a day and a night: of idols falling from their pedestals at



the approach of persecuted Christians ; and even of the judges dropping dead before they could pass sentence on them. But we must refer our readers to the book itself, that is, to the Roman Catholic Breviary, if they would learn the true genius and character of that religion which has so long degraded a large portion of Christendom. Mr. Butler, indeed, asks, "if it be either just or generous to harass the present Catholics with the weaknesses of the ancient writers of their communion ; and to attempt to render their religion and themselves odious by these unceasing and offensive repetitions?" But Mr. White replies with great justice, that

"this complaint should be addressed to the Pope and the Roman Catholic Bishops, by whose authority, consent, and practice, these *weaknesses* are *unceasingly* repeated for the instruction of the members of their communion.\*\*\* The truth is, that the Protestants have nearly forgotten the monstrous heap of falsehood and imposture from which Rome daily feeds her flock. But the 'offensive repetitions' resound from the lips of every bishop, priest, deacon, and sub-deacon of that communion : they are chanted incessantly in every Roman Catholic cathedral, in every convent : they are translated into popular tracts : they are heard and read with avidity by the mass of straightforward, uncompromising Catholics, and cannot be scouted by the more fastidious, without a direct reproach on the most constant, solemn, and authorized practice of their church." (P. 191.)

Mr. White has performed a valuable service to mankind in raising the veil which concealed the deformities of popery, and exhibiting her in her true colours, before the eyes of the people of this country ! May the lesson which he has read to us be deeply considered ; and may we learn wisdom before it be too late !

We have heard that Mr. White is about to publish the substance of his interesting narrative, in the form of a small tract, adapted for more extensive circulation than an octavo volume can obtain. We need not add, that we consider it admirably adapted for the purpose of giving the people of England a correct and practical knowledge of the real nature of that dangerous system, of which the most absolute and unqualified intolerance forms an integral and inseparable feature.

ART. XXXI.—*The Life and Remains of The Rev. Edward Daniel Clarke, LL. D. Professor of Mineralogy in the University of Cambridge.* By the Rev. William Otter, M. A. 4to. London, Cowie and Co. 1825.

NECROLOGY may be aptly compared to the cemetery of Père La Chaise; and to study the biography of our departed countrymen is an employment as seductive and delightful, as a walk within the magic inclosure of that most beautiful among the houses appointed for all living. When we enter either the one or the other, a charm is instantly drawn around us; a spell is formed, which holds us in delighted bondage, and makes us dread the hour when it must be broken. He who has employed himself in the study of such memorials, as friends have given us of those whom they have loved and lost, and who has pondered over the emblems of mortality that abound in the garden of the tombs, will probably recollect the similarity of influence exerted, by these pursuits, upon his mind. He will remember the contrast between the hallowed converse held by him with the dead, in their memoirs, and the bustle of returning to his intercourse with the world. He will also remember, how widely his thoughts, while they were fixed upon the former character of those who slept below him, in the cemetery, differed from the chaos of mind and feeling that succeeded, when he descended into the din of business or pleasure. There is also a similarity between the monuments with which the biographical student is conversant, in the pages that rivet his attention, and those which fix the eye and heart of a thoughtful wanderer among the sepulchres of Mount Saint Louis. The one is occasionally employed in admiring the records of those who have occupied the highest ranks of human intellect and greatness, whence they looked down, and shed lustre upon the little world beneath them. Occasionally he turns from them, to consider those who have been placed in the middle stations, between universal notice and forgetfulness; where they have shone with a radiance more attempered, indeed, but within the sphere of its influence, not less useful or admired. Again, he looks to those who have occupied their post of duty in the cool sequestered vale of life, and held the noiseless tenor of their way along it. The other is one moment engaged with monuments which claim his notice, like that of Abelard, by their beauty or magnificence, giving warrant that they cover the dust, “where the mighty, the wise, and the valiant



repose." He turns from them to other sepulchres, not built with marble, nor shaded with cypress, but still beautiful in their forms, and bedecked with evergreens, and flowering shrubs. A little farther onward, and he reaches a simple urn, over which some friendly hand has placed a wreath of flowers that will hardly fade and wither in the sun, before the memory of the individual to whom it is dedicated shall have passed away from the minds of all, save the little circle, of which he might have been the centre. Perhaps, indeed, the similarity may be traced still more extensively, and in a manner less flattering; but, it is to be feared, not less strictly just, to the infirmities of our common nature. The books which profess to exhibit faithful portraiture of the dead, often enumerate pompous catalogues of excellencies never displayed by the living men; but existing merely in the overweening partiality, or mercenary adulation of some misjudging friend, some proud descendant, or some hireling writer, who meanly sacrifices the high interests of truth and morals, to undistinguishing fondness, vain self-complacency, or a sordid love of gain. And he who should read in the cemetery of our more imaginative and sentimental neighbours, the virtues of the departed, as displayed in their epitaphs, would often, did he know the truth, discover no more reality of connexion between those virtues, and the mind of him who might sleep in death below, than he would find between natural forms in creation, and the gryphons, mermaids, wiverns, and harpies, that were depicted upon their marble escutcheons, in all the luxuriance of Gothic blazonry.

Amidst such delusive statements therefore, as those by which readers of biography are so frequently misled in their estimate of talent and character, that more pure and healthy tone of writing, which scorns, not merely to falsify, but even unduly to embellish, is of delightful, although of comparatively rare occurrence. Of such a stamp is the volume before us; the production, indeed, of a tried, steady, admiring, and affectionate friend; but still the production of a man, whom his *Alma Mater*, the great nurse of demonstrative and moral truth, may well respect; and whose motto, when he sat down to write this memorial of worth and excellence, should be the impulse of every man when he brings before the public a personal narrative of one dear to himself, "*Amicus Socrates, Amicus Plato, sed magis Amica Veritas.*" It bears every internal evidence of strict and guarded veracity; and those who knew the man of whom the author speaks, can testify, that the biographer has done his part with an uncompromising fidelity, and yet with a glowing energy of regard,

that confers honour alike upon his principles, and his friendship. Whether such a monument of esteem and affection as Mr. Otter has raised to the memory of his friend, were contemplated by that friend before his lamented decease, we cannot say. Probably not. If it were, he might well have adopted the beautiful language which our own Shakespeare has put into the mouth of Catharine, when her faithful servant defended, as she could, the fallen Cardinal :

‘ After my death, I wish no other herald,  
No other speaker of my living actions,  
To keep mine honour from corruption,  
Than such an honest chronicler.’

It is impossible not to coincide, with cordiality, in Mr. Otter’s preliminary remark.

“ The author hopes he will be thought to have done no injustice to the memory of his friend, whom he has endeavoured to exhibit as he was, fully, candidly, and fairly : and if it shall be judged in any quarter, that he has indulged too much in the language of panegyric, he is persuaded, that those who were best acquainted with Dr. Clarke will be most ready to make every allowance for the error. It is difficult for any one whom he regarded to speak of him with moderation ; and the author of this memoir shared too long, and too largely, in his friendship, to be exempt from the partiality it inspired.” (Preface, pp. iii. iv.)

We should little envy the texture of that man’s mind, who could remember Dr. Clarke while living, and read a record of his life, after his lamented removal, without owning that his biographer ought to feel, and deeply to feel, the fascination that drew all hearts around him, and the frankness with which he diffused the best affections of his own.

Mr. Otter has undoubtedly been happy in the subject upon which he was to be employed. Dr. Clarke was a man of manners and character more than usually attractive.

*Vixire fortes ante Agamemnona  
Multi.*

But a man in whom the elements were more tempered to conciliate respect, and to rally around him the love of all who knew him, could not easily be found. His literary reputation was so intimately blended with his personal amiableness, and so beautifully adorned by it—there was a flow of urbanity, kindness, and condescension, so unremitted—a glow of cheerfulness so vivid, and yet so constant—a mind ever impelled by high energies, yet playful in all its operations, as if every thing were sport ; that all who approached him, and more especially the young, the uninformed, the timid, and the igno-



rant, felt their affection excited towards him, not less than their gratitude and esteem. Of such a man it would, indeed, have been to our reproach, if no lasting memorial had been raised; and if he had gone down to the grave among those over whom the poet mourns, as over men whom accident alone prevented from being illustrious.

———— Omnes illacrymabiles  
Urgentur, ignotique longâ  
Nocte, carent quia vate sacro.

The “sacer vates,” in the best sense of the term, has not here been wanting to his office, nor unmindful of his responsibility: and every friend of genius, science, learning, generosity, or the most unbounded enterprize, is much indebted to Mr. Otter for the volume before us.

In ordinary cases, great superiority is compelled to pay a painful tax to that envy which dislikes the excellence it cannot imitate; and it must be confessed, that in too many instances, men, instead of bearing their faculties so meekly as to disarm this envy, make assumptions of dignity and importance, calculated to provoke and continue it, until death shall take away the object of painful comparison.

Urit enim fulgore suo qui prægravat artes  
Infra se positas; extinctus amabitur idem.

Not so Dr. Clarke. Whatever might be his attainments, they could produce no sentiment of envy in the mind of others. Respect was gladly paid, because it was blended with a cordial affection, which his attractive manners, and unfeigned kindness necessarily produced. All the stores of his mind, as well as all the treasures of his collections, were invariably placed at the disposal of every one to whom they might be serviceable. No homage was exacted, and the tribute he received was more sincere and cordial by being spontaneously rendered. One peculiarly delightful trait in the character of this distinguished individual was, the modesty with which he seemed to contemplate the labour and danger through which he had passed, and the acquisitions he had made. No difficulties were magnified, no efforts over-rated. The aspirants for distinction and knowledge were assured, that they might readily obtain a larger measure of both than he himself enjoyed; and every one who sought his advice and good offices, went away impressed with the practicability of succeeding in his pursuit. A spirit of dormant enterprize was often thus excited by encouragements so benevolent, and so warm, that several members of the university were led to hope they might emulate his example; and it may be fairly

said of them, that although they reached not his elevation, they contributed materially to increase the stores of ancient learning, and the reputation of the university that sent them forth as her gifted representatives among the literati of rival nations. On these accounts he was not less beloved while living, than lamented at his removal from that sphere, of which he had been during his brief, though brilliant career, the grace and ornament. To him did the sincerity of friendship gladly and gratefully pay the tribute, which the flattery of Horace gave to the real or imaginary worth of Augustus ;

*Præsentī tibi maturos largimur honores.*

Malvolio, in his philosophizing mood, observes, that "some men are born great, some achieve greatness, and some have greatness thrust upon them." Dr. Clarke was sprung from the middle of these three classes ; and must be ranked among the number of those, who are either made great by their stations, or appear at least equal to fill them, however unexpectedly they may be called upon to occupy them. There are some characters whom the public voice almost immediately, and perhaps necessarily, selects to fill situations of unusual trust and importance, from a persuasion, however, unwarranted by experience, that they will prove equal to the responsibility. Such are the characters whose reputation, as Tacitus so beautifully observes of Agricola, go before them, and point them out. "Nullis in hoc suis sermonibus, sed quia par videbatur. Haud semper errat fama, aliquando et elegit." If a traveller had been sought, profoundly acquainted with the language, the manners, the colonies, the history, the geography, the national and domestic customs of ancient Greece, gifted in short, with power to elucidate the difficulties, and to harmonize the contradictions by which scholars are continually puzzled, assuredly Dr. Clarke would not have been the individual selected. Yet, confessedly inferior as he was to many in these great requisites for a classic traveller, his dauntless spirit, restless activity, power of endurance, quickness of apprehension, decision of purpose, and invincible perseverance, formed such an assemblage of qualities as are rarely found united in the same person ; and such as in a great degree counterbalanced his acknowledged deficiencies. Few expectations were raised when he first embarked upon that lengthened journey, which proved eventually the foundation of his claim to the respect and regard of posterity. The friends who accompanied him at its commencement, and left him amidst the forests of the north, at their own return to England, little imagined that they had merely conducted him to the opening of a career, in



which he would become justly and deservedly celebrated. In proportion, therefore, as little was looked for at his hands, did the profusion with which he ministered to science and learning endear him to the lovers of both, as one who so greatly outran their expectation.

But it is time to turn to the immediate consideration of the volume before us; and to give our readers, into whose hands it may not already have fallen, some insight into its contents, accompanied with some remarks which past remembrances, revived in our minds by the labour of Mr. Otter, may naturally suggest. The pride of birth and honoured descent is among the most empty and unreasonable of all its exhibitions, where the conduct of the boaster is disgracefully contrasted with the virtues of his ancestors. Such honours are only conditionally derivative, and should not lightly be claimed.

Et genus, et proavos, et quæ non fecimus ipsi,  
Vix ea nostra voco.

But when the virtues of a pure and pious ancestry descend to him by whom the lineage is continued; when talents, learning, and the more valuable graces of the mind, remain as moral heir-looms in a family, they serve to give some dignity to the character, as well as some impulse to the conduct of their possessor. It was thus with Dr. Clarke. "He was born June 5, 1769, at the vicarage house of Willingdon in the county of Sussex; and descended from a line of ancestors, whose learning and abilities reflected, for a long series of years, the highest credit upon the literature of their country." His maternal grandfather was the celebrated Dr. Wotton, justly considered in his time as a prodigy of learning, and whose character, notwithstanding the mischievous wit of Swift, is now duly appreciated. "His paternal grandfather, known to his friends by the appellation of *mild* William Clarke, was one of the most accomplished scholars of his age; and his father, Mr. Edward Clarke, although labouring for the best part of his life under the disadvantages of an infirm constitution, was distinguished in the same honourable career. Of his grandfather's talent and learning, 'the Connexion of the Roman, Saxon, and English coins' is a powerful testimony. The following epigram, better known perhaps than the name of its author, may attest his capacity for a lighter and livelier style of composition. It was written on seeing the words *Domus ultima* inscribed on the vault belonging to the Dukes of Richmond in the cathedral of Chichester.

“ Did he, who thus inscrib'd the wall,  
Not read, or not believe, St. Paul,  
Who says there is, where'er it stands,  
Another house, not made with hands,  
Or may we gather from these words,  
That house is not a house of Lords? ”\*

Dr. Clarke's father was a pupil of Jeremiah Markland, a critic to whose learning and sagacity Grecian literature is deeply indebted: and the attainments of the scholar did honour to the care and erudition of the tutor. Edward Daniel Clarke, the second child of his parents is represented to have been of a disposition

“ the most amusing and attractive; and particularly to have exhibited within the narrow sphere of his father's parish for the same talent playful conversation and narrative, which ever afterwards distinguished him in the various and extensive circles through which he moved. He was the special favourite of the poorer neighbours, and of the servants in his father's family: and his sister well remembers the delight which sat upon the countenance of every domestic, when master Ned could be enticed from the parlour, to recount his childish stories in the kitchen.” (Pp. 25, 26.)

We insert the following anecdote, because we can bear delighted testimony to the contrast drawn by Mr. Otter between Dr. Clarke's first attempt at public speaking, and those which in the latest years of his life made us hang with pleasure upon his mode of delivery, whether in the Botanic Garden or the pulpit of St. Mary's.

“ In the latter years of his life Mr. Clarke's health so far declined, as to render the duty of the church, particularly in Lent, extremely fatiguing to him; and not thinking himself justified, under the circumstances of his family, in incurring the expense of a curate, he had been persuaded by his friends, to allow his son Edward to relieve him, by reading one of the lessons. Accordingly, upon a day appointed, Edward took his station in the desk beside his father; and when the time for his part arrived, began, with a voice which was always strong and sonorous, to read aloud the chapter allotted to him. It happened to be the 10th of St. Luke, which contains the story of the good Samaritan. The affair went on tolerably well for some time; but when he arrived at the 35th verse, and had uttered

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\* The inscription, which is on a mural tablet at the East end of the Duke's Vault, near St. Mary's Chapel, is in these words:

“ Sibi et suis, posterisque eorum,  
Hoc Hypogæum vivus F. C.  
Carolus Richmondæ, Liviniæ  
et Albinici dux,  
anno æræ Christianæ 1750.  
*Hæc est Domus ultima.*”

(Pp. 10, 11.—Note.)



with a genuine Sussex twang, "And on the morrow, when he departed, he took out *tuppence*, and gave them to the host," his father, unable any longer to tolerate the sound, and dreading something more of the same character, gave him secretly a sharp twitch on the foot, and pushing him impatiently away, finished the lesson himself. Nor could he ever afterwards be prevailed upon to renew the experiment. Under such unlucky auspices did the subject of this memoir commence the practice of an accomplishment, which, in after life, he carried to so great a degree of perfection, that no one ever heard him in private reading or recitation, or in the exercise of his public duties, as a lecturer or a preacher, without being struck with the correctness of his pronunciation, and delighted with the sweetness of his voice, and the skill and good taste with which he managed it." (Pp. 28, 29.)

The rudiments of his education were communicated by Mr. Gerison, a clergyman of some eccentricity as well as learning. This gentleman had been his grandfather's curate, and was continued in the same office by his father, whose early instruction had also been entrusted to his care. From this teacher he was removed, when somewhat more than ten years of age, and placed, with his two brothers, at the grammar school of Tunbridge, at that time conducted by Dr. Vice-simus Knox. Here, however, his progress was by no means satisfactory; and little foundation appeared to be laid for that pre-eminence to which he afterwards arrived.

"He was rather notorious with his school-fellows, not only for the neglect of his own exercises, but also for the ingenious and good-natured tricks which he played to interrupt the labour of others. Still he had his own studies, which he was delighted to cultivate, and his own quiet hours which he contrived to lay aside for them."

His pocket money was devoted to the purchase of candles, which enabled him through many nights to pore over some book with which his mind was captivated—an employment which on one occasion had nearly issued in his being burnt in bed.

The sentiments of Mr. Otter upon this cast of Dr. Clarke's mind in boyhood are so fully characteristic of the calm, lucid, and sensible mode in which he is accustomed to introduce the reflections arising from his narrative, as to demand insertion.

"It cannot be questioned that these eccentric habits have their enjoyments: it may also be true, that in particular cases they lay the seeds of future compensation in the independent character which they give to a man's exertions in his future life, and in the habit which they nourish and support, of seeking pleasure from study, distinct altogether from a sense of the advantages to which it leads; a pleasure which no one possessed more amply, or relished more keenly, than he of whom we speak. But lest any one who may chance to read these pages, should be disposed to imitate his example, or to look

upon it with complacency in others, it cannot be too strongly urged, that the experiment is exceedingly perilous, and would rarely be successful, even in the partial view we have mentioned; that the loss arising from it is immediate, decisive, and often irremediable, being sometimes not less than utter ruin to the boy; while the advantage is distant, obscure, and to the last degree uncertain; capable of being reaped only by a few, and, even with these, dependant upon a fortunate concurrence of circumstances which can rarely be supposed: and lastly, that Dr. Clarke himself always felt very sensibly, and regretted most forcibly, the disadvantages under which he laboured from his neglect, in his earlier years, of the ordinary school studies." (P. 32.)

Every sort of game or sport which required manliness of spirit or exertion: he was ever foremost to set on foot, and ever ready to join; but in running, jumping, and swimming, he was particularly expert. By these exercises he was unconsciously preparing himself for those difficulties and hardships, which he had afterwards to encounter in his travels; and to his skill in swimming in particular, he owed very early in life the delight, which no one could feel more strongly than himself, of saving his younger brother George from that death which seemed by a fatality to await him.\*

The increasing illness of his father, which seemed likely soon to plunge the family into pecuniary difficulties, by bringing him down to the grave; and the kindness of Dr. Beadon in procuring for his young friend the situation of chapel clerk in Jesus' College, were inducements to send him to Cambridge at sixteen years of age, and when he was little prepared by any scholastic attainments, or any regularly formed habits, to do credit to himself, or to find out the way to honour and emolument in the pursuit of university distinctions. His father died in 1786, the first year of his residence in college: after which, upon being appointed to one of the Rustat scholarships, appropriated at Jesus' College for the orphans of clergymen, he nobly resolved, with an income of less than £90 a year, never to draw upon the slender pittance of his widowed mother; and he kept his word. Such a resolution was to be expected from him; and, once made, it would be acted upon with the most inflexible determination. A more disinterested man than Edward Daniel Clarke appears to have been, in every period of his life, could not exist: and they who knew him in riper years, when prudence so often abates, if it does not quench, the fires of early generosity, were fully able to feel that those fires must have burned

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\* This brother was a captain in the navy, and after many years of distinguished service was unhappily drowned in the Thames, on a party of pleasure in 1804.



clear, bright, and warm indeed, when they were first enkindled in his bosom.

Amidst the confessed misapplication of those precious hours which should have been sedulously employed in preparing for the public examination preparatory to his taking his first degree, his imagination was sometimes haunted by visions of future fame.

"In one corner of our abode (says his sister) was a small apartment, occasionally used for books and papers of every kind, where he would sit with his sisters for hours together, building airy plans of future actions. Look, he would exclaim, look upon that shelf, where appear three generations of my ancestors; Wotton's Welch Laws, Clarke's Connexion of Coins, and our Father's Travels in Spain. And shall my works ever stand beside them? Never will I cease, never will I say enough, until my own books shall appear with them, in that shelf beneath my mother's roof." (P. 45.)

And yet did this erratic genius sacrifice the whole of an important term in preparing and launching a balloon, which was attended with a degree of éclat that probably mingled itself unwittingly with the pleasure afforded by his exhibition. It was indeed apparently an element in Dr. Clarke's mental and moral constitution, that he should be the object of notice, and gather around himself the regard and wonderment of others; but if the disposition did exist, it was under modifications, not only so harmless, but so amiable, that self seemed utterly merged in social love. At the examination for his Batchelor's degree, he failed of securing to himself any distinguished place upon the Tripos. He appeared as third junior optime, an honour, as his biographer observes, of little other value, than that of afterwards affording his friends an ostensible reason for supporting his election to a fellowship. This want of application he afterwards deplored.\* Some of the defects most remarkable in his character, especially as a man called to collect knowledge, and communicate it to others, may, as his biographer has justly observed, be traced to it. But upon this point Mr. Otter shall speak for himself. It would be injustice to alter his eloquent and admirable remark.

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\* To confirm, if confirmation were necessary, the justice of that regret for mispent time at College which this admirable man felt, and which afterwards pressed upon him with a heavy retribution, it may be permitted the writer of these lines to remark, that in a conversation which he held some years ago with one of the most ingenious men in this or any other country, that individual expressed himself in terms of the same deep concern, for the same neglect; observing, that in all the calculations necessary to form the groundwork of his experiments, he continually felt the want of that analytical knowledge, which his residence at Cambridge would have so abundantly supplied, if he had not squandered away the time allowed him for obtaining it in other and less useful pursuits.

"had this been otherwise—had the distinguished qualifications which he afterwards displayed, his fine genius and imagination, his extraordinary memory, his singular power of patient labour and attention, his ardent love of knowledge, and, above all, his lofty spirit and enthusiasm, in which he was surpassed by none—had these been employed upon a better foundation, and directed by a better judgment; and had the strength of his constitution supported to a more advanced period the exertions of his mind; it may be presumed that they would have borne him, not only to a much greater height of eminence, than he actually attained; but, unless the partiality of a friend deceive him, would have given him a name and a place in the estimation of posterity, inferior to few of whom the present age can boast." (Pp. 60, 61.)

At this juncture of Mr. Clarke's fate,

The world was all before him where to choose  
His place of rest, and Providence his guide.

He at length determined to become the tutor of the Hon. Henry Tufton, son of Lord Thanet, and a nephew of the Duke of Dorset. This youth had lately been at Westminster, and was destined for the army. With him he continued some time, and made the tour of Great Britain. Of this journey he kept a diary, which he was induced, by the solicitations of friends, to publish in one volume octavo, of which, as he observes, *only* 1000 copies were printed; but from the extracts given in this volume, it does not appear calculated to lay the foundation of that solid and lasting reputation, which he afterwards secured to himself. It is now not to be had; and its author had wisdom enough soon to regret the youthful indiscretion into which he had been hurried. It were to be wished, that callow writers were discouraged, rather than urged forward to publication, by friends whose partiality too frequently feeds the vanity of the aspirant for literary fame, instead of repressing its undue vehemence, and of beseeching him to pause, and obtain more materials for thought, and more skill in their arrangement, than are commonly exhibited in such premature attempts to obtain a name and a place among the masters of human wisdom. The best result from such haste is generally a bitter literary penitence. Such an attempt, like the belt of the son of Evander to the martial cupidity of Turnus, is an object irresistibly seductive, but subsequently mischievous: and of such attempts it might be predicted to many an ardent author,

Turno tempus erit, magno cum optaverit emptum  
Intactum Pallanta, et cum spolia ista diemque  
Oderit.



Such at least was the opinion of Dr. Clarke ; and his experience should have weight.

*Felix quem faciunt aliena pericula cautum.*

Even in this first tour however, he began that collection of minerals which excited such admiration in after years, and ministered so largely to his own fame, and to that of the university of which he was so distinguished an ornament.

In the spring of 1792 he made an engagement with Lord Berwick, who had been his contemporary at college, to accompany him in the capacity of a friend to Italy. They set off about the end of July. The only record of this tour consists of a journal, begun at Turin, but not regularly continued, until his arrival at Naples, and a few letters. He was not however, a man to be unemployed. Idleness was an atmosphere in which he could never live ; and accordingly, we find him making large and valuable additions to his stock of historical knowledge, both ancient and modern : and even advancing in his acquaintance with Greek and Latin, beyond any attainments of his previous education. He studied the history and progress of the arts, and more particularly of the different schools of painting in Italy. At Naples, he was the historian and guide of Vesuvius. He collected vases and medals, Italian marbles, and volcanic products ; constructed models of temples, and especially one of Mount Vesuvius on a grand scale, of the materials of the mountain, with such accuracy of outline, and justness of proportion, that Sir William Hamilton pronounced it the best ever produced of the kind, either by foreigner or native.

It was at one time the intention of Lord Berwick to proceed from Italy to Egypt and the Holy Land. To this proposal Mr. Clarke lent an ear of eager delight, and returned to England with incredible speed and fatigue, to facilitate some arrangements which his lordship wished to make. While thus employed he received a letter from Lord Berwick, in which he resolved to abandon the purposed voyage ; a failure of intention which Mr. Clarke keenly felt, and often mentioned with deep, and almost bitter regret. In the commencement of the year 1794 however, he set off to rejoin Lord Berwick at Naples, and he remained with him until they both returned to this country, in the summer of 1794, when he brought home a collection of books, prints, pictures, and minerals, sufficiently extensive and valuable to have cost him 258*l.* in mere freight and custom house duties.

Much entertaining matter is extracted from the journal of Mr. Clarke, and inserted into this part of the volume. We

shall only select the following anecdote, exhibiting a very summary mode of proceeding, in what was doubtless called the administration of justice, at Venice.

"Justice is administered in a very rigid way at Venice. They do not neglect to pursue her dictates, but then it is done in so mysterious and absolute a manner, that the injured party has seldom the satisfaction of knowing whether he is redressed or not. An English gentleman once lost a great part of his clothes, and some valuable trinkets at an inn at Venice. Every search was made after them to no effect, and the gentleman gave them over as lost, saying aloud at the same time, 'Aye, these are the blessed effects of your Venetian laws. If I had been in a country where there was a shadow of justice, I should at least have been assisted in my endeavours to recover them.' In about an hour he was sent for, by the officers of the police, and carried to the tribunal. 'You are the gentleman, sir,' said the chief magistrate, 'that has lost some clothes?' 'Yes, I am.' 'And you have not been able to recover them?' 'No.' 'Upon which you thought proper to arraign the laws of our republic, and to accuse it of injustice. Beware how you offend a second time, by propagating an erroneous opinion. Behold,' said he, drawing aside a curtain behind which hung the dead bodies of three men, 'behold, these are the persons who robbed you. They have atoned for their crimes, and offer to you a lesson of our justice and severity. Get back to your inn; the things you have lost will be there before you. Settle your affairs, and leave Venice immediately; it might be dangerous for you to remain where justice acts so quickly, and with so much vigour.'" (Pp. 168, 169.)

Upon reading this incident another of similar character occurred to our recollection, which may serve to shew, that individuals in this state, so long celebrated for the tremendous character of its espionage and police, sometimes undertook the office of exacting retribution, and that in a manner truly ludicrous, if the utter defect of moral principle could be kept out of view. An English gentleman, spending the carnival at Venice, and being in a place of public resort, missed a very valuable snuff-box, under circumstances which induced a firm persuasion that one of the principal noblemen of the state had conveyed it from his pocket. He mentioned his persuasion to another distinguished man, under whose escort he had come thither; and at the same time expressed his determination instantly to charge the fact upon the offender, and demand the restoration of his box. "You had much better abandon any such intention," said his friend, "lest the charge should provoke a vengeance which only your life may appease. Wait here quietly, and apparently unsuspectingly, until I return, and if you have fixed upon the real offender, I will endeavour to restore your box." He returned in a little time with the lost treasure.



"How did you obtain it?" said the Englishman. "I stole it from the thief who stole it from you. But keep it safely in your pocket; and as you value our lives, do not mention either the loss or the recovery while you remain in Venice."

Upon his return from Italy, Mr. Clarke undertook the education of Mr. Mostyn (now Sir Thomas Mostyn); but the connexion, from what cause does not appear, lasted little more than a year. In the autumn of 1796 he accompanied Lord Berwick to Brighton, where he commenced the publication of a periodical work, called *Le Réveur*, consisting of twenty-nine numbers; the first dated Brighton, September 6, 1796, the last, London, March 6, 1797. It comprised a series of observations upon men and manners, at home and abroad: and, with the exception of two numbers, was wholly written by himself. Several extracts are given in the volume before us, but they are not possessed of any interest sufficiently striking to warrant our quotation. The numbers were collected into a volume, but the whole impression, one copy excepted, which was found among his own papers, perished by damp in the bookseller's warehouse.

In the autumn of 1796, Mr. Clarke joined Lord Uxbridge at Beaudesert, as tutor to his youngest son, the Honourable Brownlow Paget, a sickly boy, who died late in the spring of the following year. His connexion was, however, continued with the family; and he was commissioned to make the tour of Scotland, with Mr. Berkeley Paget, previous to his residence at Oxford. Of this journey he kept a full and distinct account, evidently with a view to publication. The cause which prevented this purpose from being carried into effect, was the unsettled nature of his opinions respecting certain facts connected with the geology of that country, which he had afterwards occasion to correct. Large extracts from the Diary appear in his Life, and prove, that throughout the whole of his journey, or rather voyage, which embraced a large portion of our Western Archipelago, the Hebrides, his constitutional qualities of zeal, intrepidity, and pursuit of knowledge, were in ardent, vigorous, and unwearied exercise. During his visit to the Isle of Mull, he saw part of the wreck of the Florida, one of the Invincible Armada, wrecked in Tobermorey Bay, after the dispersion of the fleet in 1588, by that providential tempest, which suggested the appropriate motto to the medal usually considered to have been struck by Elizabeth, but in all probability fabricated in Holland: "*Aflavit, et dissipati sunt.*" Mr. Clarke observes, that several of the guns, and other parts of the equipment of the vessel, had been recovered by means of the diving bells. A short

time ago, an iron gun was weighed, which was found to be converted through a considerable part of its substance into a very perfect plumbago, or carbonate of iron. An account of the circumstance appeared in some of the public journals, with the addition, that the gun almost immediately became hotter than the hand could bear. The statement was treated as a romance by some philosophers, whose candour, if not their knowledge should have taught them better. An instance, however, of the same kind came under the knowledge of the writer of this article. A friend who is largely concerned in shipping, had fortified several of his vessels, each with a bar of iron, which might complete the Galvanic circuit, according to the plan of Sir Humphrey Davy, and thus prevent the action of the sea-water on the copper, and the aggregation of barnacles and other foreign matters, by which the sailing of ships is impeded. One of the vessels thus provided, made a voyage to India. It was found, upon her return, that the bottom was more foul than usual, and that barnacles of a larger size than had been met with, were now attached to it. The iron bar which had been fastened round the vessel was examined by the owner in person, and found to be, through a considerable part of its substance, in a pulverulent state, and reduced to plumbago. He scraped off a quantity, and put it into his pocket, with a view of shewing it to a chymical friend. On taking it out for this purpose, the whole mass was found so greatly heated, that he could scarcely bear to touch it. The measure suggested by the President of the Royal Society seems, therefore, to have failed for the present; and if newspaper reports may be credited, is no longer acted upon in the navy.

A very amusing account is given of the Island of St. Kilda, a place of comparatively primitive simplicity, containing a population of about 100 persons, divided into twenty-two families, with a minister among them. This singular community is visited only once a year by the tacksman of the land, who owns the island, and to whom their rent is principally paid in the feathers of sea fowl, and in cattle. We subjoin the following reasonable explanation of a phenomenon, firmly believed by the St. Kildians to depend upon no principles of natural agency.

“It will be readily supposed that I neglected no inquiry respecting the remarkable circumstances which are related both by Martin and Macaulay, and reported all over the Western Islands, with regard to a cough the natives catch whenever strangers arrive upon their island. During the whole time I remained among them, I endeavoured by every possible means to ascertain the truth or falsehood of this extra-



ordinary tale. The minister, Mr. Macleod, in answer to the first question I put to him, assured me, in the most solemn manner, that the circumstance was true. Both Mr. Maclean and myself examined and cross-examined, both his testimony and that of the natives themselves; and the result of our inquiry was, that a cold or cough was annually communicated to all the inhabitants of St. Kilda; not from any vessel that might chance to arrive, but from the tacksman's boat alone, whose casual advent was not fixed for any stated period, but was a month sooner, or a month later, according as the weather proved favourable or unpropitious. A vessel from Norway visited St. Kilda this year, before the arrival of the tacksman, the crew of which mingled with the natives, but no cold or cough was communicated to them. The fact appeared now more marvellous than ever. That an effect so remarkable should be peculiar to the arrival of one particular boat, is hardly to be credited. Nevertheless, the fact is indisputable. The tacksman comes, and all the island catch a cough: other vessels arrive, both before and after, and no such effect is produced. He had been gone only eight days, when we arrived, and I saw several, both young and old, afflicted with this malady to such a degree, that it had nearly proved fatal to some of them. I was at first perfectly confounded with the evidence of my own senses. I felt that in relating it at my return, the tale would either become established as a fact, no longer to be doubted, or subject me to an imputation of the weakest credulity. I prosecuted my inquiry to greater extent, and with renewed vigilance; at length the light began to break forth, and the mystery was disclosed. I hope I shall be able to explain the real nature of this cough, by relating the true cause of its origin.

"The young man whom I mentioned at my arrival upon the island, and whose attentions never left me during the time I remained there, had been married but a few days. They postpone their marriages till the arrival of the steward, and he expressed a wish that I had been present upon the occasion. 'Then,' said he, 'you would have seen the whole island dancing, and the whole island drunk.' And what did you find to get drunk with here? 'Whiskey! the steward always brings whiskey, and, when he comes, we dance and sing merrily.' And don't you dance during the rest of the year? 'Not so much; when the steward comes we dance all night, and make a fine noise altogether.'

"I applied to Mr. Macleod for farther information upon this subject, and was told that this was the reason of their postponing their marriages. The arrival of the tacksman, or, as they call him, steward, is the jubilee of the year. He brings with him spirituous liquors, and a total change of diet. The return of this period, is the only gleam of sunshine which cheers the long and gloomy night of their miseries. They hail his coming, they rejoice, they drink, they dance, their spirits are elevated, they become heated, they expose themselves to the humid influence of an atmosphere, constantly impregnated with fogs; their mode of life is totally changed, and the consequence is very natural, that out of twenty-two families, the greatest part of them are afflicted with a violent cold and cough.

"I expressed my sentiments on this subject to their minister, but nothing could alter his opinion. He admitted the truth of what I have stated with regard to the arrival of the tacksman: but remained bigotted to the old miraculous tale of the cough being taken from the smell of fresh air which hangs upon the tacksman's clothes. Allowing for a moment the truth of so absurd a supposition, the tacksman in that case, would not be the only person to communicate a smell of air, foreign to the olfactory nerves of the St. Kildians. The Norway vessel, which arrived before him, or our cutter which came after, would produce the same effect. I have no doubt whatever in my own mind, respecting the real origin of the St. Kilda cough. Whether my readers will coincide in my opinion I know not; but until I hear the circumstances otherwise rationally accounted for, I must attribute it to the alteration in manners and in diet, the intemperance and riot, which take place upon the arrival of the tacksman. It is true, many of the children in the island were afflicted with the same malady; from which I conclude, that the mothers who imprudently, or rather ignorantly, exposed themselves to the night air, heated by whiskey and dancing, exposed their children also." (Pp. 273—276.)

This tour ended 26th September, 1797. A very short time before its commencement Mr. Clarke had been elected Fellow of Jesus' College, an appointment reflecting honour upon the Society by which it was conferred, not less than upon the object of their choice.

A brief residence with his mother at Uckfield, was succeeded by a hasty journey to Cambridge, whither he fled to avoid serving in the supplementary militia, of which he seems to have entertained a morbid horror. Here was formed that engagement with Mr. Cripps, which led to his celebrated Tour, and placed him in the very first rank of learned travellers. For, with whatsoever difference of opinion upon particular points, those volumes, in which his wanderings are recorded, may be read, they will still command the warm and cordial respect of every man who can appreciate the labour and talent displayed in the acquisition of the vast and varied information which they have embodied. On the 20th May, 1799, Mr. Clarke and his pupil, Mr. Cripps, left Cambridge, accompanied by Mr. Otter, then tutor of Jesus College, and Professor Malthus, who having then lately given to the world his first thoughts on population, and the principles of political economy, was anxious to verify his conclusions, by facts collected in other countries. The state of Europe excluded the party from the southern countries of the continent; and they made their way to Denmark and Sweden, through Hamburgh. This journey, which was intended to occupy only six or seven months, was continued by himself and his pupil, until the end of November, 1802. Mr. Otter and Mr. Malthus returned to England before the end of the



long vacation. A great number of letters to his mother, and other individuals, especially to his biographer, have been preserved, and inserted in the volume. They possess a charm of naivetè and frankness peculiarly his own. They hold the mirror up to the nature of his mind; and there is no mistaking the image thus reflected, by any one who knew the amiable and gifted original. We subjoin the following letter to his mother, for whom he invariably displayed the most unbounded affection, but whom he was destined never more to see on earth. It is a beautiful instance of the playfulness of his imagination, and the warmth of his heart.

*“ To his Mother.*

“ ENONTAKIS, in Lapland, on the frontiers of Finmark, 68° 30' 30" North Lat. In the most northern province of the Swedish Dominions. July 29, 1799.

“ We have found the cottage of a priest, in this remote corner of the world, and have been snug with him, a few days. Yesterday I launched a balloon, eighteen feet in height, which I had made to attract the natives. You may guess their astonishment, when they saw it rise from the earth.

“ Is it not famous to be here, within the frigid zone? More than two degrees within the arctic; and nearer to the pole, than the most northern shores of Iceland? For a long time darkness has been a stranger to us. The sun, as yet, passes not below the horizon: but he dips his crimson visage behind a mountain to the north. This mountain we ascended, and had the satisfaction to see him make his curtsy, without setting. At midnight, the priest of this place lights his pipe, during three weeks in the year, by means of a burning glass, from the sun's rays.

“ We have been driving rein-deer in sledges. Our intention is to penetrate, if possible, into Finmark, as far as the source of the Alten, which falls into the icy sea. We are now at the source of the Muonio, in Tornea Lapmark. I doubt whether any map you can procure will shew you the spot. Perhaps you may find the name of the place, Enontakis. Well, what idea have you of it? Is it not a fine town?—Sashed windows, and streets paved and lighted—French theatres, shops, and public buildings? I'll draw up the curtain, now see what it is!—A single hut, constructed of the trunks of fir-trees, rudely hewn, with the bark half on, and placed horizontally, one above another; here and there a hole to admit light. And this inhabited by an old priest, and his young wife, and his wife's mother, and a dozen children, and half a dozen dogs, and four pigs, and John, and Cripps, and the two interpreters, and Lazarus, covered with sores, bit by mosquitoes, and as black as a negro. We sleep on rein-deer skins, which are the only beds we have had since Tornea.

"We have collected minerals, plants, drawings, and, what is of more importance, manuscript maps of countries unknown, not only to the inhabitants of Sweden, but to all the geographers of Europe. The best maps afford no accurate idea of Lapland. The geography of the north of Europe, and particularly of the countries lying to the north of the Gulf of Bothnia, is entirely undetermined. I am now employed in tracing the topography of the source of the Muonio. We are enabled to confirm the observations of Maupertuis, and the French missionaries respecting the elevation of the pole, and the arctic circle. I shall bring a piece of it home to you, which stuck in my boot, as I stepped into the frigid zone. It will serve as excellent leaven, and be of great use in brewing, a pound of it being sufficient to ferment all the beer in the cellar; merely by being placed in my cabinet.

"The wolves have made such dreadful havoc here, that the rich laplanders are flying to Norway. One of them, out of a thousand rein-deer which he possessed a few years ago, has only forty remaining. Our progress from Torneá has been entirely in canoes, or on foot, three hundred and thirty miles. There are no less than one hundred and seven cataracts between this place and Torneá. We live on rein-deer flesh, and the arctic strawberry; which is the only vegetable that has comforted our parched lips, and palates, for some time. It grows in such abundance, near all the rivers, that John gathers a pailfull whenever we want them. I am making all possible exertion to preserve some for you. Wheat is almost unknown here. The food of the natives is raw fish, ditto rein-deer, and sour milk called pijma. Eggs, that great resource of travellers, we have not. Poultry are never seen. Had I but an English cabbage, I should feast like an alderman." (Pp. 356—358.)

The following supplement may be added; for we confess ourselves anxious, that our readers should share something of the admiration with which a very slight personal acquaintance filled ourselves, for a man whose kindly feelings welled forth from a spring that seemed inexhaustible.

"CHRISTIANIA, October 15.

"What treasures I have found here! No less than four letters from Uckfield; three from you and one from Anne. I received them with fear and trembling, and shook so much, I could hardly hold them, till I saw your hand-writing. Oh, blessed news; and all well! I tore open the seals; and your last date, which is August 29, tells me George is safe at home, and all well! So—I am at ease! thank God, thank God! Do not let any body direct the letters but you; because that alarms me dreadfully. Never mind what you write; your hand-writing is all I want to see, though your letters continue, as they always were, interesting and precious. Your lace, table-cloths, &c. you may depend upon having; and I wish to buy for you a black silk cloak, lined with such fur as you once had, or a white satin, that you may not perish in your long penance at church. It shall be handsome, and yet sober and decent; such as you like." (P. 366.)



From Lapland and Norway, the travellers proceeded to Stockholm, which they finally left for St. Petersburg on the 14th December. After a journey of unusual hardship and requiring a display of no ordinary courage, they arrived on the banks of the Neva, January, 31, 1800. Criticism has done its little office upon the results of this eventful tour; and the fiat of the public voice has been too unequivocally expressed, to allow any appeal from its decision. Perhaps, however, there is no part of his valuable volumes requiring more indulgence, than the account of Russia. It is impossible not to imagine, that reaching a country where civilization and barbarism were yet engaged in an apparently doubtful struggle, and where, as elsewhere, the vices of refinement were impressed upon the national and individual character, more deeply than its virtues, a man of quick and sensitive feeling, singularly affected by first impressions, and acting upon them with a strange mixture of impetuosity and determination, should have felt an overpowering repugnance towards the country—a repugnance which, like a coloured medium, tinged every object with its own hue; allowing none to appear neutral and achromatic, still less really natural and beautiful. Yet, even the frantic character of Paul, and the fantastic despotism of his government, could not compel Mr. Clarke to such a degree of reserve as prudence seemed to dictate. He speaks of the country, its rulers, and its measures, “in that mood of mind which sports with bitterness;” almost reckless of the danger to which he was thus exposing himself and his companion.

“Petersburgh, Jan. 31, 1800.

“We have been here five days. Our servants were taken from us at the frontiers, and much difficulty had we with the Russian thieves as we came along. Long accustomed to Swedish honesty, it is difficult for us to assume, all at once, a system of suspicion and caution: the consequence of this is, that they remove all the moveables in their way. I wish much to like the Russians; but those who govern them will take care I never shall. This place, were it not for its magnificence, would be insufferable. We silently mourn when we remember Sweden. As for our harps, there are no trees to hang them upon; nevertheless, we sit down by the waters of Babylon and weep. They open all the letters, and therefore, there is something for them to chew upon. More I dare not add; perhaps your experience will supply the rest.” (Pp. 383, 384.)

They arrived at Moscow on the 8th of April; and, after remaining there until about the 27th of May, passed through Julia and Woronetz to Taganrok on the sea of Azov, and thence, across the Cimmerian Bosphorus, to Jenicali, in the Crimea. At length he reached the hospitable mansion of

Professor Pallas, worn down with fatigue, and ill of a tertian fever. The professor and his wife received him, nursed him, were unto him as parents, and dismissed him on his way to Constantinople, loaded with comforts for his future journey, books, plants, drawings, insects, and minerals. Such attentions as were displayed by these good Samaritans are too delightful to be passed over in silence. They could not have been paid to one whose gratitude would be more deep or ardent; and they are accordingly acknowledged with an ardour of kindness peculiarly characteristic of the writer.

Mr. Clarke and his companion arrived at Constantinople, on the 24th of December 1800; and three months afterwards he was enabled to gratify the long yearnings of his heart, by dating a letter to his biographer from the source of the Simois on mount Ida. After this interesting survey he went to Rhodes, and joined the British army in Egypt. Here he became extremely useful to Lord Hutchinson in obliging Menou and the French Scavans to disgorge the plunder they had collected. In shameful contradiction of the capitulation, they were endeavouring, by every artifice of baseness, as they did on all other occasions, to convey the fruits of their rapine to France, where it might serve to dazzle the eyes of their vain and egotistical countrymen, while it excited the deep contempt of every man possessed of sufficient principle to prefer the moral character of a nation, to the exhibition of any treasures of art, obtained by the sacrifice of good faith and principle. During the operations by which the fall of Cairo was effected, he revisited the Holy Land; and his letters, not less than the narrative of his travels, are filled with the high and hallowed enthusiasm excited in his mind, on treading a soil endeared by associations to which every feeling that classic antiquity alone could supply, was mere indifference. During a second short expedition into Greece, he obtained the bust of the Eleusinian Ceres, which now adorns the vestibule of the public library of Cambridge, together with the tomb of Euclid, and other remains of antiquity. And well do we remember the glow of youthful delight and pride with which we saw them after the long vacation, during which they took their station in a place where the man who was mainly instrumental in bringing them thither often passed and paused to look on them, when he ascended the stairs in fulfilment of his office as sublibrarian of the university.

“ In examining (says Mr. Clarke) the extent of our travels by Mercator's chart, I found they comprehend no less than 45 degrees of east longitude, and 38", 30, 30 of North latitude. We have visited three of the four quarters; Europe, Asia, and Africa; and certainly in Asia,



the tract we passed over comprehends, no small field of inquiry. The globe offers very little variety of climate, to which we have not been exposed, and in the examination of its productions, we have the satisfaction to hope, that you will neither reproach us with idleness nor neglect." (P. 513.)

Such an anticipation might be safely and indeed triumphantly indulged, when its correctness was verified by the following statement, with which his biographer has summed up the account of this eventful pilgrimage.

"Thus ended a journey, which, whether we consider the extent and variety of the countries traversed, with their singular political relations and situations at the time, the treasures of every kind that were collected, or the celebrity acquired, may perhaps be deemed as remarkable as any which modern times, pregnant as they have been with instances of this kind of merit, can boast. It is to his own elaborate work, indeed, for which the results of his maturer labours were naturally reserved, and on which his reputation with posterity must ultimately rest, that the reader ought to be referred for the proofs of this assertion; but as this is not accessible to all, his biographer is unwilling to dismiss so important a period of his life, without calling the attention of the reader to the character of those resources and attainments which were displayed in it. Of his general qualifications as a traveller, it may be said, that they were at this time of a much higher cast, than when he made his first journey to the continent. Without having abated a single tittle of his unconquerable spirit, he had gained much on the side of judgment and experience; while his later studies, particularly those at Cambridge, had enlarged the sphere of his observation, and added considerably to the strength, as well as to the variety of his remarks. To affirm, indeed, that his knowledge was now at its height, or in any respect comparable to what he afterwards attained, would be injurious to his reputation, and unjust to the memory of a life, of which, from this date, every year abounded more and more in labours than that which had preceded it; but, to say the least, it was even then more than sufficient for all the purposes of inquiry and research: and all his other qualities, with the exception of his health, which time would not have improved, were in their full vigour and perfection. Of the buoyancy and elasticity of his mind under difficulties and dangers, of the exertion, industry, and zeal, displayed by him under every circumstance of the journey, it is difficult to speak too highly; and in the sagacity and quickness with which he discovered objects most worthy of attention, even in those departments of literature with which he was less conversant, and the ingenuity and perseverance he displayed, for the acquirement of such as could be acquired with honour, he was superior to every traveller of his day. Considering, indeed, how few and scanty were the means placed at his disposal, how little aid he derived from diplomatic influence or authority, or from any public men, or body of men, how frequently he had to struggle, even at the most critical moments of his researches, with fatigue, sickness, and privations, his acquisitions in the various de-

partments of antiquity, art, and science, must be considered as marvellous. He had dispatched to England more than seventy cases of his own before he left Constantinople, while his companion had upwards of eighty, obtained under his advice and influence. In this manner the whole of his liberal income from Mr. Cripps was expended; and, when that failed, that he might not interrupt the career of his acquirements, he sold his Italian collection, to supply fresh resources; prompted, not by a sordid spirit of traffic, as his whole life evinces, but by a genuine love of science, which was his ruling passion, and a patriotic desire of adding to the literary riches of his country. Even in botany, of which he was ignorant as a science, it is surprising how much he did in this journey, towards extending the knowledge and enriching the collections of his countrymen. Besides the plants which he collected in every country where he trod, amongst which were many new species, he brought to England two entire Herbariums from the two extremities of Europe—one from Lapland, and the other from the Crimea." (Pp. 530—532.)

It would be difficult to imagine any circumstances of a more favourable nature, than those of Mr. Clarke in his connexion with Mr. Cripps: but we can scarcely repress the risings of a strong regret, that a man endowed with his qualifications, was not sent forth by the country itself, with appointments of the most liberal kind, and with full liberty to expend any reasonable sums upon such treasures of ancient art and learning as might reward his persevering search. While a sum of immense magnitude is spent upon an attempt to solve the question of a north west passage, or to traverse the howling wastes on the borders of the frozen sea, we really deal with the higher and more valuable opportunities of enriching our country, in the spirit of a parsimony that reflects little credit, either upon our taste, or our munificence. While our government has been supine, other states have sent forth accredited agents: and monuments of ancient glory, which ought to have been deposited among our own national treasures, are eagerly purchased for the cabinets of France and Bavaria. We are greatly behind the rest of Europe in this respect. We have the means of purchase and of transport, to an extent possessed by no other state in the civilized world, yet we haggle, and chaffer, and dispute, and cavil for paltry sums about which individuals would be ashamed to differ, until the treasures escape us, and those who can feel for the disappointment, are left to blush for those who cannot. Our greatest acquisitions have been made by insulated, unaccredited travellers; and although we have wealth beyond the dreams of avarice to be employed in modes from which the country would derive honour, such men as Clarke and Belzoni are left to advance the national wealth in these



respects, while their state of comparative destitution must reflect dishonour upon us, being contrasted with the pains and liberality bestowed upon this object by other nations. In this respect we too much deserve the opprobrious epithet of a nation of shopkeepers, and it is high time that we should wipe away the reproach, which has so long obscured the national character, from the eyes of foreigners.

Left without other home, he determined upon taking up his abode at Cambridge, and

“in the latter end of November, 1802, commenced a residence, which, under various circumstances, was continued almost without interruption for nearly twenty years, until the period of his death: during which long time, his attachment to the place seemed to increase with every year that passed over him, nor did there exist within its precincts a man more anxious for its welfare and reputation, more attached to its distinguished members individually and collectively, more desirous of encouraging every species of honourable talent, and every branch of useful information, more prodigal of his own exertions, or more disposed to honour those of others.” (P. 536.)

To this animated eulogy we heartily subscribe. It is faithful, and it was merited.

During the winter of 1803 a grace was passed unanimously in the Senate for conferring the degree of LL.D upon Mr. Clarke, and that of M.A. upon Mr. Cripps: and to mark with more distinction the sense of the university in conferring these honours, another grace was subsequently carried to defray the whole expense of Dr. Clarke's degree from the University Chest.

His first publication after becoming a resident at Cambridge was a tract entitled Testimonies of different authors respecting the colossal statue of Ceres, published in the summer of 1803.

Dr. Clarke next drew up a Dissertation on the Sarcophagus in the British Museum, in order to vindicate the pretensions of the monument to the title of the tomb of Alexander. If not satisfactory, it was at least ingenious, and gained him the additional respect of many learned men, whose good opinion must have been a tribute of no ordinary value to one who thought it an honour “*laudari a laudato viro.*” A little before this period he was appointed Senior Tutor of Jesus College, an office which however, he was soon incapacitated to fill by his marriage with Angelica Rush, fifth daughter of Sir William Rush. His pupil Mr. Cripps, married the third daughter of the same gentleman. There was a wide disparity in age, (for Dr. Clarke's years doubled those of the lady,) but this circumstance did not prevent the union from being pro-

ductive of unusual happiness. Miss Rush possessed every requisite for her engagement ; and was distinguished by qualities forming a beautifully compensating power against the impetuous and sanguine temperament of her husband. His works testify to her taste ; and a wide circle of friends, by whom she was admired and beloved, can testify to accomplishments of a higher nature, than the pencil or etching needle of the artist. This union took place March 25, 1806. Just before the appointed day, the living of Harlton belonging to Jesus College became vacant, and descended to him. He had previously taken orders, and was instituted to the vicarage. Three years afterwards the rectory of Yeldham in Essex, in the gift of Sir William Rush, and tenable with Harlton, unexpectedly fell vacant, and was presented to him. He thus became possessed of a considerable income from church preferment, not any part of which he had calculated upon before his marriage. The noblemen and fellow-commoners of his college had previously presented him with a piece of plate, through the hands of the Marquis of Sligo.

On Tuesday, 17th February 1807, Dr. Clarke gave his first course of mineralogical lectures ; and well indeed do we remember that day, and the gratification which he then received and communicated. On this subject we could gladly dilate, but it is too seductive, and our article already growing beyond its due limit. On the 15th December, 1808, he was elected Professor of Mineralogy.

At this time he disposed of his MSS. and Coins, collected in the East, the former to the University of Oxford, the latter to R. P. Knight Esq. The period was also memorable by his agreement with Messrs. Cadell and Davies for the publication of his travels, the extent of which was left to himself ; but he was paid for them in such a manner as to receive about 6,600*l*. Before the appearance of the first volume of his travels, another work came from his pen, entitled “ Marbles, &c. brought from the shores of the Euxine, Archipelago, and Mediterranean.” During this happy and useful period of his life, he resided at Trumpington, where his house was the Tusculum of the university, and where its most distinguished members often formed a society which could scarcely be found under any other roof in Britain. An increasing family and other prudential reasons, united to make him quit it, and he removed to a house in Cambridge, opposite Catharine Hall, previously occupied by Professor Wollaston, in which he continued until his death.

The volume before us contains some valuable and characteristic letters of the celebrated Burekhardt, received by Dr.



Clarke during the meridian of his fame, and written in acknowledgment of services and friendship most liberally afforded, during the traveller's previous stay in Cambridge. They are continued to within a few months of his lamented death at Cairo, in 1817.

During the year 1816, he began his experiments with the Gas Blow Pipe, and with his characteristic contempt of danger, operated in a thoughtless security, that had nearly proved fatal to himself and others, notwithstanding the salutary advice and warning of Dr. Wollaston. The following is his own account of the matter :

"I sacrificed the whole month of August to chemistry. Oh, how I did work ! It was delightful play to me ; and I stuck to it day and night. At last, having blown off both my eyebrows, and eyelashes, and nearly blown out both my eyes, I ended with a bang that shook all the houses round my Lecture-room. The Cambridge paper has told you the result of all this alchemy, for I have actually decomposed the earths, and obtained them in a metallic form." (P. 639.)

But that life was now to close which had been long struggling with labours enough to weigh down any frame of human mould, and more especially one that gave itself with an anxiety so intense to every subject on which it was exercised. The unceasing attention which his affectionate heart prompted him to bestow upon his wife, (far advanced in pregnancy) and three of his younger children, who were all attacked with typhus fever, and reduced to the utmost extremity of danger, hastened on a catastrophe that could not long be delayed ; for mind had effected its fearful triumph over bodily vigour ; and after a faint struggle, in which his reason had given way, he died on the 9th March, 1822, and was buried in Jesus College Chapel on the 18th of the same month.

Of his character we need say nothing more. It lives embalmed in the tender recollection of every individual who had opportunities and moral sense to appreciate it. Nor must we delay our readers, or occupy our pages with any thing beyond a brief, but most grateful acknowledgment to the biographer for the delightful manner in which he has executed his task. The statue of Alexander was most worthily cast by the hand of Lysippus ; and the life of Clarke could not be entrusted to a better pen than that of Otter.

ART. XXXII.—*A Letter to the Editor of the British Review, occasioned by his Remarks on "the Crisis," in the Number for May, 1825.* By the Rev. Edward Cooper, Rector of Ham-stall Ridware, and of Yoxall, in the county of Stafford, and formerly Fellow of All Souls' College, Oxford. Cadell, 1825. Pp. 67.

OF all theological discussions, those which arise out of the interpretation of the prophecies as applied to the events of the passing day, are the most discouraging; and, if not very watchfully conducted, are the most liable to promote the growth of sceptical sentiments. The very obscurity which necessarily mantles around these awful portions of the Divine Word, affords facilities to those who engage in prophetic controversy, to prolong discussion even on the most untenable points. An ingenious mind, when exercised upon these deep and awful subjects, has but too much opportunity to give speciousness to the most erroneous views, or to elude the most conclusive arguments, by availing itself of the shelter afforded behind the confessedly mystical and difficult language in which the visions of prophecy are expressed. In the meantime, the reader of such discussions, perplexed by the multitude of conflicting opinions, is apt to conclude that no certainty is to be attained in these matters, or even to suspect that the predictions alleged to be inspired cannot bear the scrutiny of close criticism. And even if such a lamentable effect as this be *not* produced, it is but too probable that he will become weary of the subject, and close the prophetic volume, discouraged at all further attempts to unroll its pages for his individual instruction.

Under the influence of these feelings, we have, at some moments, been almost induced to think that we had better take no public notice of Mr. Cooper's "Letter to the Editor of the British Review, occasioned by" "our Remarks on the 'Crisis,' in the Number for May." In finally resolving to resume the subject, our decision has been formed—partly by our unfeigned esteem for the pious author, and partly by a desire to vindicate ourselves from the accusation of having given an "unfair representation" of his work, and of having pronounced a "hasty verdict" on its contents. Deeply should we regret, were it possible for Mr. Cooper to substantiate his charge, that our Review was calculated "to prejudice the cause of truth, by obscuring the exposition of an important passage of Scripture." (Letter, p. 3.) "When we undertook



to guide the public opinion," (p. 10.) on that occasion, our motive was to rescue the prophetic writings from the neglect into which it is probable they may be brought by "fanciful" and unsound expositions; and, in resuming the subject in the present Article, we are anxious to remove the imputation, that our "Review was very deficient, not calculated to do justice either to the interpretation which we professed to discuss, or to our readers whom we undertook to inform." (Letter, p. 10.) We confidently leave the decision of this point with those who may do us the favour to peruse the following pages, and to compare them with our former Review.

The "Letter," which Mr. Cooper has addressed to us, complains, generally, that our criticism on "the Crisis" has "*not taken into consideration THE WHOLE of the case propounded, nor ALL the arguments advanced in its support;*" (Letter, p. 6.) that it has "*delivered a verdict on narrow and insufficient grounds;*" (Letter, p. 7.) and that it was incumbent upon us to follow him through each of the "*four separate heads,*" (Letter, p. 13.) under which he has arranged his proofs. We cannot allow the justice of this charge. We gave a very deliberate and careful attention to "the whole" of Mr. Cooper's system; and, not having now for the first time directed our thoughts to the subject of this prophecy, we cannot plead guilty to the allegation of having "neglected its great scope and general character." (Letter, p. 6.) Further; it is most unreasonable in the author of the 'Crisis' to demand that we should combat "*ALL*" his arguments, and that we should follow that particular order, as to his "*four separate heads,*" which he has chosen to lay down for us; this would have required a volume as large as his own, or at least have occupied more pages than a Quarterly Journal can consistently bestow on a single publication. It was enough for us to show, in *several* points, that his scheme was irreconcilable with the language of the prediction. Successful interpretation is a key which must fit *every* ward of the lock; and it may be a sufficient reason for our rejecting any proposed scheme, if without pursuing it through every one of its intricate windings, we can show that it is *positively inapplicable to many or even a few* parts of the prediction. This, we conceive, we have done, in our refutation of Mr. Cooper's proposed system; not, as he states, by fixing "*upon the strict letter of some particular expressions,*" unconnected with the general plan of the prophecy; but by pointing out, in the method of fair and honourable discussion, *several remarkable discrepancies* between the prediction and the supposed fulfilment.

A *responsibility*, we had observed, attaches to every one who undertakes to *interpret* any particular portion of prophecy. Mr. Cooper remarks, (Letter, p. 5.) that those, also, are responsible who undertake to *reject* a proposed interpretation. Undoubtedly, each party ought to think and to write in no trifling manner upon these awful subjects: but surely the respective responsibilities are widely different. The *propounder* of a new interpretation should pause with the greater solemnity before he adopts it, because he is setting forth a comment on the unerring word of the infallible Jehovah; the *opponent* of that interpretation may use the greater freedom, because he is criticising the opinions of a fallible man. With these limitations, we allow that "each ought to be careful and measured in his statements and conclusions;" but Mr. Cooper has run on the parallel between these respective responsibilities, in a manner which does not sufficiently mark the infinite distinction between the words of inspiration and those of human comment. (See Letter, Pp. 5—7.)

It is urged as a general complaint against us, that we "have not made the slightest allusion" to "the *design* and *object* of the Vision;" which, it is alleged, introduces the wilful King "into the Prophecy *chiefly* as a WITNESS" of the approach of the Crisis. We ought to have dwelt on this point, Mr. Cooper adds, at the very commencement of our criticism, "this being the foundation" on which his interpretation "*exclusively* rests." (Letter, pp. 8, 9.) From our total silence, he erroneously concludes that we "are satisfied with his representation." (p. 9.) The real reason for our having omitted to notice this point, is, that we think that it is not established; and that, *if* it were proved, it has, by no means, that close connection with the accuracy of Mr. C.'s interpretation which he assigns to it. So strongly, however, is he impressed with the idea that the 'King' is to be a mere signal of a particular Crisis, that he even goes the length of asserting, that all the preceding particulars (Dan. xi. 1—35.) respecting the Kings of Persia, Syria, and Egypt, "must be understood as *subservient* to the introduction" of Napoleon into the prophecy! (Crisis, p. 13. \*) If this be not system-making, we know not what *is*! It is almost needless to say, that all this is gratuitous assertion, and unsustained hypothesis; at least, that it is built merely upon a strained comment on the words "*at that time* Michael shall stand up;"—(Dan. xii. 1.)

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\* Our quotations, in *this* Review, are from Mr. Cooper's 2nd edition, the other not being at hand.



"When this King shall have appeared; shall have fulfilled the office assigned to him; and shall have come to his end in the manner described; then let it be known, that the era in question is arrived." (Crisis, p. 12.)

But it is the opinion of some other learned expositors of the Prophecy, (an opinion which Mr. Cooper has not controverted by any argument—that the words, "*at that time*," or "*in that time*," refer to the period mentioned by the prophet in preceding passages,—(xi. 35, 40)—"*the time of the end*," the 75 years of which will be marked by several *concurrent*\* events; namely; 1st, the trial of the saints (v. 35.), 2nd, the prosperity and end of the wilful King (vv. 36, 45.); 3rd, the resistance of the Northern and Southern Kings (v. 40.); 4th, the standing up of Michael, amidst the conflicts, and for the deliverance, of the Jewish people (xii. 1, 7.). Mr. Cooper has arbitrarily considered the 2nd and 3rd of these events alone as *concurrent*; and has assumed that the 2nd is chiefly a SIGNAL of the *consecutive* approach of the 4th. But why should one of these events be considered as "*a witness*," rather than another. We view them *all* as "*witnesses*," mutually bearing testimony to each other, and to the scrupulous fidelity of the several accomplishments of these various but *cotemporaneous* visions.

One of those points which we disputed, and upon which the whole of Mr. Cooper's interpretation hinges,—was, the assumption that the prophecy respecting the wilful "*King*" applies to "*an individual*;" and not to "*a dominant power*," or a succession of monarchs ruling a particular kingdom. We began our former criticism on his work, by stating our opinion that this position was "*by no means manifest*." (Brit. Rev. No. XLVIII. p. 252.) Mr. Cooper thinks that we "*should undertake to show, that the King cannot be an individual*" (Letter, p. 17.); and that it was, on his part, quite sufficient to prove "*that he may be one*." But we do not know why we should be required to prove more than we believe, or than we advanced in this part of the argument. As far as the mere expression, "*the King*," is concerned, undoubtedly it *may* or *may not* be applied to an *individual*; but as respects the probability that Mr. Cooper's particular interpretation of this prophecy is correct, it is essential that he should show that it actually *does* refer to an individual, or at least that he should adduce very strong reasons for such an application of the term. The whole of his subsequent interpretation turns upon this pivot. Accordingly, he presses it upon

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\* Of course we do not mean that these events are strictly *coincident*, but that they are to occur *within the same period*, "*the time of the end*."

his readers in confirmation of his views. His application of the prophecy to Bonaparte is confirmed, he observes, by considering, that it is "difficult to conceive that any other *individual* will now arise, who in all the predicted particulars will resemble the original." (Crisis, p. 74.) Now, it is obvious that an argument of this kind is inefficient, so long as "it is by no means manifest" that the wilful King necessarily denotes an *individual*. If the disputed expression *may be* applied to a power, or to a *succession of individuals*, it is easy to perceive that the prophecy may have been in a state of progressive fulfilment, (as Bishop Newton and Mr. Faber imagine,) and that its final accomplishment may yet be distant. In short, the dilemma, in which Mr. Cooper would place us, has no existence; and the difficulties of *not* receiving the interpretation in question" (Crisis, p. 71.), on which he so singularly insists, vanish altogether. We have to remark, therefore, here, (as we shall have occasion to do, in more than one instance, as we proceed,) that although we admit that his premises are *not* altogether *inconsistent* with the prophecy, they are "*by no means*" so "*manifest*," as to become the legitimate ground of an argument against his opponents.

In confirmation of our view, that the expression the "wilful king" must not be confined to an *individual*, we quoted an admission by Mr. Cooper, that "*more than one instrument*" will be employed in the visitations of the seventy-five years of "the time of the end." He thinks this application of his admission unfair; since "it is a very possible case, that while *one instrument* may be employed in one stage of the seventy-five years, for inflicting *some portion* of the threatened judgment on the enemies of God, *other instruments* may be employed in other stages for inflicting *other portions* of the same judgment." (Letter, p. 21.) Our application of Mr. Cooper's admission, still appears to us to be quite fair, when placed by the side of the fact with which we connected it; *viz.* that the wilful king was to be employed, not merely "*in one stage* of the seventy-five years," but to *the very close* of that period; since the prophet declares that he "shall prosper till the indignation *be accomplished*." (Dan. xi. 36.) We reasoned partly from Mr. Cooper's admission,\* partly from a plain assertion in the prophecy; and our argument may be briefly stated in the following manner. Mr. Cooper admits

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\* Mr. Cooper seems to think, that we noticed his "admission" chiefly in the view of "an alleged *inconsistency*," into which we supposed him to have fallen. (Letter, p. 19.) But that was not our object. His admission may be consistent with his own interpretation, and yet altogether irreconcilable with a plain assertion in the prophecy.



(and we think justly), from various parts of Scripture, that *many instruments* will be successively employed as the executioners of divine vengeance in these protracted visitations: but Daniel's prophecy asserts, that the wilful king is to be the executioner of divine wrath, during the whole of this eventful period: (Dan. xi. 36.) therefore that character includes *many instruments*, or a succession of monarchs ruling a particular empire. We are aware that Mr. Cooper controverts the second of these propositions; a point to which we shall advert in its proper place. In the mean time, it may be observed, that the same conclusion might have been attained by a shorter process; for if "the king" is to prosper, at least during the whole seventy-five years of "the time of the end," it is exceedingly unlikely that the expression denotes a single *individual*.

After all, this point must be settled (as Mr. Cooper himself very properly allows), by an examination of the analogical language of the prophecy. Now, the learned Mr. Mede long ago remarked, that "the Hebrews use *king* for *kingdom*; and kingdom for any government, state, or polity in the world."\* If we mistake not, the word is thus used throughout chap. xi. of Daniel, except when the context evidently limits the extent of the word to some one person in the particular succession of rulers alluded to. Mr. Cooper refers us to the second and third verses of this chapter, in proof of his position that "the king," in the thirty-sixth verse, means an *individual*: but, in the beginning of the chapter, the numerical† order in which the kings are named, or the mention of their posterity, renders it impossible that the expression should be understood of any but individuals; and the analogy fails when applied to the same term, where its acceptation is *not* so defined. "If we pursue the prophecy further, we shall find the same language still employed;" *not* (as Mr. Cooper intimates,) constantly with the same precise application to an *individual*, but frequently with reference to a *succession of individuals*. For instance—"THE KING OF THE SOUTH" is an expression occurring with great frequency, from verse 5, to verse 25; and, if the interpretation of Bishop Newton be correct (and Mr. Cooper allows that it is), the term is so far from being confined to an *individual*, that it refers to a *series of Egyptian monarchs, including no fewer than six*; although

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\* Mede's Apost. of the Latter Times. (P. 1. C. 16.)

† There shall stand up yet *three* kings in Persia; and the *fourth* shall be far richer than they all. . . . and a mighty king shall stand up. . . . and his kingdom shall be divided. . . . not to *his posterity*. (Dan. xi. 2, 3, 4.)

no distinction of persons is pointed out in the prophecy, except in a single instance. In verse 5, "the King of the South" denotes Ptolemy, son of Lagus; in verse 6, Ptolemy Philadelphus, without the slightest intimation of a successor. It is true, that we are informed, in the next instance, that the prophecy passes on to a descendant; but the same term, "the King of the South," is afterwards applied to four monarchs, *viz.* in verses 7 and 9, to Ptolemy Euergetes; in verse 11, to Ptolemy Philopater; in verse 14, to Ptolemy Epiphanes; and in verse 25, to Ptolemy Philometer; without even an indirect notice that the vision is carrying us on in the line of the royal posterity. A parallel construction is observable in "THE KING OF THE NORTH;" an expression including *a series of no fewer than seven Syrian Princes*; some of whom, it is true, are noticed with an intimation of their succession; but the first *three*, and the *two* following, occur without the slightest mark of transition from one individual to another. Thus, "the King of the North" denotes, in verse 5, Seleucus Nicator; in verse 6, Antiochus Theus; and in verses 7 and 8, Seleucus Callinicus. Here, indeed, the line of posterity is noticed; but in verse 10, Seleucus Ceraunus, and in verse 11 to 19, Antiochus the Great, are included in the same term, without distinction. Surely we have said enough to show, that there is nothing in the "peculiarity," the "unity," or the "consistency of the prophetic language," which can "justify, at least, if not require," the conclusion of Mr. Cooper (*Crisis*, pp. 16, 17), that "the king" whose exploits close this great prophetic vision is "*an individual king!*" It seems much more reasonable to conclude, that—since "the King of the North," and "the King of the South," are generic terms, including a series of *two, three, and four* persons, undistinguished as to succession, and embracing (in a larger view) two royal lines of *six*, and of *seven*, monarchs ruling a particular empire; therefore "the king" who is to prosper in wilfulness and impiety during the whole of "the time of the end," is not *an individual*, but a *power* exercised by a *succession of individuals*.

We will now proceed to notice the points at issue between ourselves and Mr. Cooper, as respects the interpretation of *the particular parts* of this remarkable prophecy; and, that he may not again find occasion to complain of our leaving unnoticed the four heads of arrangement under which he has classed his proofs, we shall observe the same order in our present remarks, as that which he has prescribed to himself. Mr. Cooper thinks that Bonaparte is clearly marked out as



Daniel's Wilful King, by—I. The time of his appearance;—II. His character;—III. His exploits, and—IV. His end.

I. The TIME of his appearance is strongly insisted upon by Mr. Cooper, as affording almost invincible evidence that the late French Emperor was the object of this prediction. The period of the commencement of the prophecy, he says, is "*the time of the end*," (Compare Dan. xi. 35, 36.) ; a period which we allow, in common with Mr. Faber and Mr. Cooper, probably embraces the 75 years immediately following the close of the great prophetic series of 1260 years (compare Dan. xii. 7—9, with 11, 12.). But, ("*according to the views of the writer*," and of some other expositors,) the 1260 years closed A.D. 1792. Therefore the Wilful King, whomever he may designate, is to be found within the period A.D. 1792, to A.D. 1867 ; "and, as it should seem, in the early part of it," because his career is to be finished before another grand event (falling within the same limits) shall have taken place—viz. the deliverance of the Jews. On these premises, *some* of which we are by no means inclined to dispute, Mr. Cooper argues, that "it amounts to a very strong improbability indeed ; nay, it might be almost said, to something like an impossibility, that any other person shall *now* arise, when two and thirty years of this eventful period, '*the time of the end*,' are already elapsed, and should perform all these exploits, and fulfil all the particulars, described in the prophecy within the predicted limits." (Crisis, p. 72.)

Now the most superficial reader cannot fail to observe, that the whole of this argument depends upon two *assumptions*—1st. that the prophecy commences at "*the time of the end* ;" and 2nd., that "*the time of the end*" itself commenced in 1792.

The proof of the first point is very defective. It consists in Mr. Cooper's linking the close of verse 35, with the beginning of verse 36, in a *rigorously consecutive chronological order*, by no means required by the construction ; although (as we have observed in our number for May, and shall again have occasion to remark below,) he *violates* chronological order in verses 41 and 45, where the consistency of his own interpretation renders it necessary that he should do so. We have good reason to suspect the validity of an argument, which professes to be built on a principle so soon deserted. We say *professes*, because we think the principle a just one, but erroneously applied in the present instance ; as will appear by a little examination of the matter. In verse 35, the prophet is speaking of some individuals who

are to be tried, "*even to the time of the end, because it is yet for a time appointed.*" He then turns his attention to a perfectly distinct party in this great prophetic vision, adding, "*and the King [or, a King] shall do according to his will.*" To conclude, from these words, that the latter clause takes up the exact point of time to which the former clause had conducted us; that is, that the King is not to appear upon the scene, till "the time of the end" shall have approached; is manifestly contrary to the usual construction both of historical and of prophetic narrative. Annals and predictions the most rigidly chronological, must occasionally deviate from the regular succession of time, and may present us with *concurrent*, instead of *consecutive*, events, *when making a transition from one subject to another*. We see, therefore, no necessity for Mr. Cooper's conclusion from these verses, that the wilful king was not to appear till "*the time of the end.*" On the contrary, the whole prophecy would rather seem to intimate, (if it do not decidedly announce,) that this impious Power should begin to be manifested *before* that era; for, after a description of many of his exploits, and a declaration that "he shall prosper till the indignation be accomplished," the sacred writer seems to *lead us on* (in verse 40) to the very period in question, by the prediction—"and at [or *in*, ב,] *the time of the end shall the king of the South push at him.*" We conceive, therefore, that Mr. Cooper's supposed proof of the correctness of his application of this prophecy to Bonaparte, from his having appeared in the early part of the period called "*the time of the end,*" is altogether defective; and we think that Mr. Faber\* had good ground for concluding (as he did many years since,) that Daniel's Wilful King is to begin his transactions *before* the close of the 1260 years; and to continue them during a great part of the eventful "time of the end," or the 75 years which immediately succeed that long period of papal tyranny.

However this may be, there is a second point, altogether *assumed* by Mr. Cooper, on which depends the stability of his particular interpretation of this prophecy, as applied to the late French Emperor—namely, the proper date from which we must reckon "*the time of the end.*" It is allowed on all sides that this period begins at the termination of the 1260 years; but it is merely a *postulate* of Mr. Cooper's, that the great period just alluded to came to its close in A. D. 1792. His work contains *no proof whatever* of this position; but simply states, that, "after long, frequent, and serious

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\* Faber's Dissert. on the Proph. Vol. I. p. 351. edition 1808.



deliberation on this point, he fully concurs in sentiment with those" who hold the same opinion with himself, (Crisis, p. xiv.) and he particularly refers to "the arguments in favour of this interpretation adduced by Mr. Cunningham" (Crisis, p. xvi.) It is too much, however, for Mr. Cooper to demand of his readers, that, because *he* has been satisfied, *they* should also take for granted that this point of chronology has been settled beyond dispute! Mr. Faber, with many other learned and sensible writers, has urged strong reasons for the opinion that the 1260 years are to be dated from A. D. 606, and consequently that they will terminate A. D. 1866; and in the view of such persons, "*the time of the end*" constitutes the period A. D. 1866—A. D. 1941. Were we to argue in the same manner as Mr. Cooper, we should say, with equal conclusiveness, that "*from the time of his appearance*," Bonaparte (as an individual) cannot be the wilful king predicted by Daniel; since that character is to be engaged in his exploits "at the time of the end," and consequently must be living in the year 1866, if not later.

It is curious to observe how completely Mr. Cooper argues in a circle upon this point. In one place, he *assumes* the accuracy of the date of the expiration of the 1260 years (viz. 1792), in proof of the correctness of his application of this prophecy to Bonaparte, "*from the time of his appearance*" (Crisis, pp. 23, 28.);—in another, he refers us to his "*views*" of the events pointed out in the prophecy, "*should they be established*," in proof of the accuracy of the date (1792), as placed "*beyond dispute*." (Crisis, p. xvii.) In the justice of this last position we fully coincide; but we cannot admit that a date, the correctness of which is to be ultimately *ascertained* by the establishment of a particular interpretation, can be fairly made the *ground-work* upon which that very interpretation is to be previously constructed. It is, no doubt, true, that the arguments for a chronological computation, and the gradual *decided* fulfilment of a prediction connected with it, will mutually confirm each other; but when the date of a particular prophecy, and its supposed accomplishment, are *both disputed*, each must be established independently of the other. We maintain, therefore, that Mr. Cooper's attempt to show that Napoleon must be Daniel's wilful King, "*from the time of his appearance*," must be useless, *in the way of proof*, as addressed to those persons who deny the accuracy of his assumed calculation with regard to the 1260 years; although it may not be without its value, as demonstrating the *consistency* of his *own* premises and conclusions.

Mr. Cooper will, perhaps, be disposed to reply, that we are not entitled to make this chronological objection, without assigning our reasons for preferring another date for the termination of the 1260 years. It is evident, however, that this would involve us in a reply—not to Mr. Cooper—but to Mr. Cunningham; and that the controversy would thus branch out into a criticism upon *another* work than *that* which we undertook to review. Moreover; if Mr. Cooper has argued from the year 1792, *without entering upon the arguments by which it is established*,—why may not *we* be permitted to argue from the year 1866, in a similar manner? since, “after long, frequent, and serious deliberation on this point,” *we* fully concur in sentiment with Mr. Faber, that A. D. 1866 is the most probable termination of the 1260 years.

II. The CHARACTER of Napoleon Bonaparte, is the next head under which Mr. Cooper arranges his proofs of the accuracy of his interpretation. Speaking of our Review of “the Crisis,” he says,—“you do not represent my view of Napoleon’s wilfulness and impiety as unfounded and imaginary.” (Letter, p. 14.)—Undoubtedly, when we stated our decided opinion that Mr. Cooper’s interpretation was “fanciful,” we did not mean to assert that *every syllable* written by him upon this subject was inapplicable;—it would be strange, indeed, if he had fixed upon a character which in *no* respect corresponded with the prophetic description. We readily admit, that the character of this impious Power, as given in Daniel xi. 36—39, (and interpreted in Chapter V. of Mr. Cooper’s work,) bears a considerable correspondence with that of Bonaparte; but that it is *so* descriptive as to apply more decidedly to the late French Emperor, than to some other individuals or Powers, which have already appeared, or may be hereafter manifested, is by no means certain. In this description, we can just as clearly trace (with Bishop Newton) the features of the papal Antichrist, or (with Mr. Faber) the character of the Infidel Government of France, developed at the period of the Revolution, matured during the reign of Bonaparte, and to be again manifested (as Mr. Faber argues) as the 1260 years draw to their close. Of course we do not mean that the portrait is indefinite, or indistinct; but we think that its precision will appear—not so much in the correspondence of this prophetic picture with a particular character, *singly* considered—as in the *combination* of this character, with the strict fulfilment of the events connected with it. All, therefore, that we can allow Mr. Cooper, in his argument upon this point, is,—that his par-



ticular interpretation is, in this respect, *consistent* with the prediction. It appeared, therefore, to us, when drawing up our former Review, to require no comment, as standing, *thus far*, upon a level with the schemes of both Bishop Newton, and of Mr. Faber.

III. With regard to the third branch of Mr. Cooper's classification of proofs—the EXPLOITS of Daniel's king, and of Napoleon Bonaparte,—he charges us unjustly with “not” having “*attempted*” to show that his “proposed resemblance between the persons in question is visionary and illusive;” \* he himself, indeed, admits, (p. 14.) that “our objections were principally directed” against this very point; and this forms the chief occasion of the Letter, which he has addressed to the Editor of the British Review. We shall notice his reply to our arguments, as briefly as is consistent with perspicuity.

To the supposed fulfilment of the predicted acts of the wilful king, in the personal exploits of Napoleon, we objected, *in limine*, that the prophecy would doubtless display “*the most striking parts*” of the history of the Antichristian power to which it relates; but that Mr. Cooper's interpretation brings before us that portion of the military career of the late usurper (viz. his African and Asiatic campaign) which is “*absolutely insignificant*, in comparison with his victories over the European powers.” (British Review, No. XLVIII. p. 254.) To this sentiment the author of the Crisis opposes an *imperfect* quotation from a former passage in our Review, in which we allowed that “those particular portions of the history of the church and of the world, which have been sketched out by anticipation in the Sacred Oracles, are not always those upon which human wisdom would have fixed as *the most important*; but rather those which might afford the most remarkable and *striking* evidence, that the coincidence of the prediction and the fulfilment is not ambiguous.” (Ibid, p. 245.) Our remark occurs in a paragraph in which we warn the devotional, but speculative observer of the finger of Providence, not to look into the page of history, or on the theatre of modern politics, with a predisposition to find “every event of our own day,” or even “*the most important* transactions of the world,” marked out in the map of prophecy; since “human wisdom” may err in thus previously fixing upon the subjects which would be likely to form the scenes of oracular vision. For instance,

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\* “I have arranged my proofs under four separate heads... you should have shown that in *some* or all of them my purposed resemblance, &c. was visionary and illusive. This you have not attempted to do.” (Letter, p. 13.)

in the histories of Greece and Rome, and in the annals of modern times, many splendid and important events are passed over in total silence by the prophets. In perfect consistency with such sentiments, we maintained, that, when any particular event, or individual, is *actually* the subject of prophecy, we may reasonably expect that "*the most striking parts*" in the history of that individual, will be found to have a corresponding narrative in the prediction. Were not this the case, the accomplishment of prophecy would appear fortuitous; and the evidence arising from it be of little or no value. Mr. Cooper fully admits the *principle* of our argument; for he allows, that the strongest of all objections against an interpretation which applies this prophecy to Bonaparte, would be, "*not to have seen predicted, among the marks which were to designate him,*" events "*the most extraordinary in his whole career.*" (Crisis, p. 66.)

"But who" (he asks in reply to us, when we have done no more than urge this remark against *his* exposition,) "is to be the judge of the circumstances, which form the most striking part of the history of an individual?.... *You*" (he adds) "would have supposed that the largest share of attention in the prophecy would have been bestowed upon the European conquests of Napoleon.... *I maintain* that there was no event, in the whole career of Napoleon, so important and so worthy of a particular and a detailed description as his expedition into Egypt and Palestine." (Letter, pp. 32—34.)

Undoubtedly, the British Review is not the *supreme* "judge" of this, or any other matter; but neither is Mr. Cooper: and if *we* have been guilty of looking with "the eye of *human wisdom*" (Letter, p. 33.) at the European career of Napoleon, as forming the most striking part of his history, we presume that the author of the Crisis has not been able to employ a less fallible instrument, in fixing on his Egyptian campaign as the most discriminating event in the life of that extraordinary character. We did not express our views *ex cathedra*; we gave a plain, and we hope a modest, judgment, upon a simple matter of history.

Waving this objection—we said, that we found it "absolutely impossible to reconcile the language of the prediction with the historical *facts* connected with the French expedition to the East." Mr. Cooper has correctly anticipated our estimate of his reply, in the observation, "on this point I fear that I can offer *you* nothing satisfactory;" (Letter, pp. 35.) and yet we still think that we are very moderate in our demands with regard to historical facts. One of these stubborn *facts* is, that *Palestine* is to fall into the power of the wilful king. We are astonished that Mr. Cooper should maintain



"that there is nothing said in the prophecy to warrant such an assertion;" for that "it is simply stated that he should *enter* into the glorious land; and there plant the tabernacles of his palaces between the seas;—" (Letter, p. 37.)

the prophet adds—"in the glorious holy mountain." This language is surely sufficiently descriptive of a military possession of Palestine, far beyond any thing accomplished by Bonaparte in his invasion of Syria; especially when it is considered that this declaration stands immediately opposed to an account of the countries which should "*escape* out of his hand."—Another fact to which there is no correspondence in the Asiatic or African expedition of Napoleon, is, that "many [countries, or cities] shall be overthrown . . . he shall stretch forth his hand also upon the countries." For these adjacent territories overrun by General Bonaparte, Mr. Cooper has looked in vain,—confessing, that "here is one of those difficulties which still remains to be solved." (Letter, p. 39.) But as Bonaparte cannot fight his battles over again, and as the declaration of the prophet is simple and explicit, we can have no hope that lapse of time will throw light on the subject. The reading of the Septuagint "And he shall stretch forth his hand upon *the land*," (την γην.) i. e. says Mr. Cooper, "the land of *Egypt*, as it follows 'and the land of Egypt, shall not escape,'" is a poor refuge from this difficulty; for there is no reason to suspect the accuracy of the plural form, "*the lands*," both in the original Hebrew, (אֲרָצוֹת), and in the Vulgate, (*terras*), and even though the singular noun *were* adopted, it could not be applied to the land of Egypt without an unnatural tautology.—The wilful king is also to go twice into Palestine, (Dan. xi. 41. 45.) the expedition to Egypt being intermediate: Mr. Cooper allows that, "*in this view*, the expedition of Napoleon has certainly no connection with the prophecy; for he went *first* into Egypt, and only once into the Holy Land;" (Crisis, p. 61.) but he attempts to elude this difficulty by assuming that the events are not detailed in chronological order, a position which we shall hereafter show to be utterly untenable.

Another series of facts in the prophecy, to which we find no similitude in the French expedition to Egypt, is—the countries which were to "*escape*" out of the hand of the conqueror—viz. "Edom, and Moab, and the chief of the children of Ammon," districts which are supposed to denote the modern Arabia. Mr. Cooper had stated, that "*it is generally believed* that one professedly understood object of Napoleon's expedition into Egypt, was to attempt a passage over-land into India . . . and *if* he had proceeded in this direction, Arabia

would have been over-run by his armies." (Crisis, p. 41.) We protested against *political conjectures* and *hypothetical statements* in the place of *facts*, as the grounds of interpretation of the most distinct and circumstantial predictions. The author of the Crisis replies, that he has "been unfortunate in the words, *It is generally believed*," and that he might have said, "*It is generally known*, or *It is notorious*." (Letter, p. 41.) We have no wish to catch at a word; but we think that the phrase originally used by Mr. Cooper, before he was aware of the argument against his system which would arise out of it, is that which fairly expresses the precise degree either of conjecture or of notoriety which at first suggested itself to his own mind as connected with this statement. Indeed we can scarcely conceive that he could have adopted the words, "*It is generally believed*,"—had he considered himself as recording "a fact which *every one knows*." (Letter, p. 41.) But where are the proofs of this fact? \* We do not dispute that the diminution of the British power in India might be one object of General Bonaparte's expedition to Egypt. It is also well known, that, some years before this enterprise, French influence had been successfully exercised in the Eastern hemisphere. — Moreover, that an alliance with the native princes of Hindostan was one of Bonaparte's objects, at this time, is evident from the intercepted letter addressed by him to Tippoo in 1799. All this, we admit, "*is notorious*." But that an "*overland*" † (or indeed, *any*) expedition to India, was so decidedly in contemplation, that it may be justly called a political "*fact*," and that it can be soberly viewed as the object of prophecy, we cannot allow without further evidence. Besides, if this prophecy had really made allusion to the territories which should "*escape*" from the consequences of this anticipated enterprise on India, is it probable that Arabia alone would have been named, and that *Persia* would have been omitted; a country which was in the direct line of march,

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\* How little Mr. Cooper is authorized to say, that this assumed fact is either "*notorious*," well "*known*," or even "*generally believed*," may appear from the following passage.—"It is difficult to say whether the view of proceeding to India [from Egypt] was ever in the contemplation of the French government" . . . . that "Egypt" was to be "the key of India" is "an idea which some affect to understand." *Edinburgh Review*, 1805, pp. 69, 70.

† Is Mr. Cooper certain that Bonaparte would have attempted the invasion of India by *land*, rather than by *sea*. The Editors of the Annual Register have recorded, that it was probably Bonaparte's intention to divert the Indian trade to Egypt as an emporium, by means of canals, harbours, and forts, on the Red Sea; or to proceed to India *by sea*; "for which navigation a sufficient quantity of shipping might be furnished, by the trade between the coasts of Malabar and Arabia." *Dodsley's Ann. Reg.* 1798, p. 135. In neither of these cases does it appear that "Moab and Ammon" would have been in danger from his arms.



and the history of which forms so prominent a feature in the early part of this same vision?

We now enter upon what we cannot but consider a completely conclusive argument against Mr. Cooper's view of this prophecy, as fulfilled in the exploits of Bonaparte; we mean *the neglect of chronological arrangement*, which his interpretation implies. He admits, that he would "strongly protest against any general concession" to an interpreter to displace "the chronological order of a prophecy;" (Letter, Pp. 49, 50.) but he claims the licence for himself, in this particular instance, upon an assumption the most arbitrary and gratuitous—namely, *a designed ambiguity to prevent premature disclosure*. This very convenient hypothesis is contrary to the whole tenor of the prophetic writings, so well pointed out even in the pages of the Crisis itself. The visions of prophecy are generally mysterious in their commencement, and clouded in their progress; but as the time for their accomplishment approaches, the mists in which they were enveloped roll aside, and the light gradually dawns, till the full blaze of day reveals the hidden counsels of Jehovah. Thus, Daniel perceived that the time for the restoration of his nation was come. The whole Eastern world anticipated a great deliverer, and the pious Jew waited for and expected the consolation of Israel, when the promised Saviour was about to appear. But, if Mr. Cooper's hypothesis be correct, when a vision, perhaps the most sublime, certainly the most extended, which ever passed before the eye of the Seer, is drawing to its close; when its scenes have passed on through *four and twenty* centuries of awful expectation to the church; when "a time such as never was since there was a nation" is approaching; when, in short, "THE CRISIS" is at hand; precisely at *that* period, a cloudy interval of 30 years is to be expected, a dimness is to be cast upon the sacred page, chronological order (unbroken for ages) is to be violated, and "*a designed ambiguity*" in the prediction is to prevent "*premature disclosure*!" A conclusion still more subversive of his hypothesis, may be obtained from the terms in which this particular prophecy is delivered. Its "words" were to be "shut," its meaning "closed," and the "book sealed," so that the successive predictions should be only understood by their actual accomplishments, *till* the arrival of a definite era called "the time of the end;" but, *at* the commencement of that period, the prophet declares, "many shall run to and fro, and knowledge shall be increased; and the wise shall understand." (Dan. xii. 4, 9, 10.) Here we have a developement of the grand prophetic principle on which we have just been commenting; mystery and "designed

ambiguity" in the vision at its commencement, and during its progress ; but light, increasing to perfect knowledge, at its close. Now Mr. Cooper's scheme precisely *inverts* this principle, so plainly declared by the prophet. The *earlier* scenes of this vision are, comparatively, clear: "the prophecy (says Bishop Newton,\* whose view Mr. Cooper adopts,) is really more perfect than any history ; no one historian hath related so many circumstances, and *in such exact order of time*, as the prophet hath foretold them." But in the *latter* part of the vision, at the very period when "the wise are to understand," the scheme of the "Crisis" requires us to believe that there is "a designed ambiguity," and *a studied neglect of the exact order of time* for the purpose of producing obscurity ! Mr. Cooper, may, perhaps, be disposed to reply, that, according to his hypothesis, this ambiguity is to rest upon the prophecy *only* during the first thirty years of "the time of the end"—viz. from 1792 to 1822 ; and that *now* "we are living in the very times in which we may reasonably be supposed to possess a clearer insight into the predictions of Scripture, than past ages enjoyed." (Crisis, p. 99.) But this is a mere assumption ; to which he himself has furnished the proper answer, in the very next sentence: "Daniel was assured that, *when that period* [the time of the end] *should arrive*, the seal should be taken off, and the book opened." What manifest inconsistencies ! It is allowed that, at the arrival of that period,—viz. in 1792, the vision was to become more distinct than in past ages ; and yet (to solve a difficulty) it is maintained, that, for the first 30 years of the time of the end, a designed chronological ambiguity was to take place, such as had not attended the prophecy in any preceding age !

These views appear to us so utterly subversive of the system of interpretation in the "Crisis," that we reluctantly descend to some minor points. But we must notice a singular reply of Mr. C. to our remark upon his verbal criticism on the word "ALSO," in chap. xi. verse 41. From the use of this particle he had argued, that there was no consecutive chronological connexion in the series of events which it connects ; "he shall enter *also*† into the glorious land," as if it had been said, "AMONG HIS OTHER exploits this ALSO shall be one." We remarked, that the particle used is the common Hebrew copula (ו), answering to the Septuagint (KAI), to the Vulgate (ET), to the English conjunction (AND) ;

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\* Newton on Proph. Dissert. xvi.

† It is Mr. Cooper, and not ourselves, who first gave prominence to this little word (and to the slender argument built upon it), by the use of the *italic* type. The CAPITALS are our own.



Mr. C.'s argument being a mere play upon the accidental rendering in our translation. He replies, 1st, that this was not "the *exclusive*, or even the *chief* argument" for his hypothesis. (Letter, p. 53); but we rejoin, that it stands at the head of all advanced by him in favour of his scheme, and we were surely entitled to comment upon a bad argument, even though we could allow that it had been followed by a better. He states, 2ndly, that the adoption of the word '*also*' "marks the sentiments of our *translators*;" but this is to shift the ground of argument, which arose out of the alleged "*way* in which the Egyptian expedition is introduced" into the *prophecy*, not out of the *sense* in which our *translators* might be supposed to have understood it—a sense which, nevertheless, we do not allow that they intended to convey, as appears by their adoption of the very same word (*also*) in the next verse. He adds 3dly, that a friend, to whose inspection he submitted the passage, "was of opinion, that he had not advanced any thing in which the idiom of the 'Hebrew' language would not *support* him." To this we answer, by an affirmation which no Hebrew scholar will contradict, that he can make nothing more out of the particle (ו) in question, than he could have elicited out of the English copula (AND), had the prophecy been delivered in our own language. The Hebrew particle is the identical one adopted in connecting the other chronologically consecutive clauses in this prediction; it therefore affords him neither countenance nor support *in the way of an argument*, although it may be true that it throws no obstacle in his path as to *the consistency* of his interpretation, if he can succeed in establishing it by other methods.

Of all the positions taken up by Mr. Cooper, to establish an infringement of chronological order, the most untenable (as it appears to us) is the following. He denies that he is justly chargeable with a neglect of chronological arrangement; since he has observed the several connecting links of the chain of events in the "prophecy itself," *considered as a whole*, though he has *not* traced a regular succession in "the predicted *details*." He then denominates the many predicted exploits of the wilful king, "ONE event comprehending a number of particulars!" and again, "AN AGGREGATE event!" (Letter, pp. 45, 46.) Having thus given a *convenient individuality* to a pretty long series of historical facts, he contemplates them as *merely a single link* in the chain; "the precise place" of which is so "distinctly defined," that "no chasm or confusion appears in the general chronological arrangement of the whole," although in its constituent parts "such an arrangement may not be traced." Most conclusive reason-

ing, undoubtedly, to those who choose to admit Mr. Cooper's definition of "ONE EVENT!" For ourselves, we cannot so far forget the precision and propriety of language, as to call *that* an "AGGREGATE EVENT," which extends through a period of twenty-two years, and which includes the French invasion of Egypt, the expedition to Syria, the Spanish war, the subjugation of the European continent, the overthrow of the French army at Waterloo, and the death of Bonaparte at St. Helena. We could just as consistently apply the term in question to all the details included in the whole reign of George III., or even to those marked out in the great prophetic period of 1260 years. *What* anachronisms might not be made to consist with "a strictly chronological prophecy," if such a latitude as Mr. Cooper has claimed be allowed?

IV. We hasten on to the close of this protracted discussion; and shall bestow a few remarks upon the fourth class of Mr. Cooper's proofs of the correctness of his interpretation, in which he attempts to show a parallel between the END of the wilful king, and the termination of the career of Bonaparte.

In commenting on the 45th verse of Chap. xi., Mr. Cooper observes:

"The contrast between his former power and greatness, and the imbecility and insignificance in which he shall terminate his career, make a striking feature in the picture. His end shall be as extraordinary in one way, as his course had been in another. He 'did according to his will, and exalted himself, and prospered; *yet*\* he shall come to his end, and none shall help him.'....The contrast expressed by the word *yet*\* may be considered as extending to the whole of his former successful career, and as pointing out to us the signal catastrophe which finally awaited him, *notwithstanding*\* the power and pre-eminence to which he had been so wonderfully exalted." (Crisis, pp. 50, 60.)

We have no objection to the sentiment here expressed, as gathered *generally* from this passage; but we may be permitted again to notice the extreme eagerness with which Mr. Cooper siezes on *a word* for the establishment of his particular views. The word "*yet*" is, in the original, simply the usual copula (γ); it is rendered (ετ) in the Vulgate, is omitted by the LXX, and does not *in itself* "express" any "contrast."

Mr. Cooper insists strongly on the remarkable "*end*" of Napoleon, dying in helpless captivity at St. Helena, as signally pointed out in this prophecy. Before such a correspond-

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\* The *italics* are Mr. Cooper's.



ence is pushed too far, it may be well to consider the real import of the original; since there is, to say the least, some reason to doubt whether "*his end*" be spoken of at all. We shall not pretend to settle this point; but shall merely present our readers with the common translation, collated with literal versions of the Hebrew, Greek, and Latin.

## COMMON TRANSLATION, Dan. xi. 45.

"And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

## HEBREW.

יִטַּע אֹהֶלִי אַפְדְּנוֹ  
בֵּין יָמִים לַהָר עֲבִיר-  
קֶדֶשׁ וּבֶאֱדָרְקֶצֶר  
וְאֵין עֹזֵר לוֹ :

## SEPTUAGINT.

Καὶ πηξεί τῃ σκηνῇ  
αὐτοῦ Ἐφθάνω, ἀναμεσον  
τῶν θαλάσσω, εἰς ὄρος  
σαβαει ἅγιον, ἥξει ἕως  
μερὸς αὐτοῦ, καὶ οὐκ  
ἐστὶν ὁ ῥυόμενος αὐτοῦ.

## VULGATE.

*Et figet tabernacu-  
lum suum Apadno inter  
maria, super montem  
inclytum et sanctum;  
et veniet usque ad sum-  
mitatem ejus; et nemo  
auxiliabitur ei.*

"And he shall plant the tabernacles of his camp between the seas, in the glorious holy mountain, and he shall come to its [or his] extremity, and there shall be none helping it [or him]."

"And he shall fix his tabernacle at Ephadano, between the seas, in the glorious holy mountain, he shall come to its [or his] lot, and there is none delivering him."

"And he shall fix his tabernacle at Apadno, between the seas, upon the illustrious and holy mountain; and he shall come to its summit; and no one shall help it [or him]."

Leaving it to others to decide whether this intimates any thing more, than that "he shall obtain complete possession of the holy land," \* we will proceed to make some further remarks upon Mr. Cooper's application of the general prophecy to Bonaparte, as respects the circumstances accompanying his end.

The termination of the career of Daniel's King is to be co-eval with a remarkable period,—the complete deliverance of the Saints of the Most High from their trials. He "shall prosper," says the prophet, "till the indignation be accom-

\* It is worth observation, that this sense was adopted in the Old English Versions. *The tentes of his palace shall he pytch betwyxte the two seas, upon the the hill of the noble Sanctuarye,* for he shall come to the ende of it, *and then shall no man helpe him.*" Taverner's Bible, London, by J. Daye and W. Seres, 1549. The Hebrew is, undoubtedly, *ambiguous*, and grammarians may dispute whether the pronominal affix (ו) should be translated '*his*,' as referring to the principal subject, 'the King;—or '*its*,' as respecting the nearest noun, the '*mountain*.' The Greek and Latin Versions favour the latter construction,

plished, for that that is determined shall be done;" (Dan. xi. 36.) "and when He" that liveth for ever "shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Dan. xi. 7.) We observed, that we have here a test which excludes Bonaparte from being the King in question; and Mr. Cooper allows the exclusion to be unavoidable, provided the two passages just quoted be really parallel. (Letter, p. 23.) However, by a train of argument which we shall not pursue, because it is dependent entirely upon an assumption\* which the prophecy does not require and which we do not admit, Mr. Cooper denies that those two passages "allude to the same event." (Letter, p. 31.) We might confirm our statement by entering more at large into the subject, did our limits permit; but we must be content with requesting our readers to compare the *three* passages (Dan. xi. 36,—xii. 1,—and xii. 7), which appear to us to place it beyond dispute.

But allowing that the "*accomplishment* of the indignation" which is to precede the fall of the 'King,' may be limited, according to Mr. Cooper's scheme, so as to apply to "*a part*," and "*not the whole*," of these visitations; yet, upon his own hypothesis, the termination of the King's career ought to be co-eval with the standing up of the celestial agent, Michael, for the restoration of the Jews, and the commencement of "a time of trouble such as never was." Now Napoleon died in 1821. No marked event, however, has taken place in favor of the Jews, nor has a peculiar time of trouble arrived. We therefore inferred that he could not be Daniel's King. Mr. Cooper met this objection, in the Crisis, by stating that "Michael" may be "standing up" *invisibly*; but he has not added (as would be necessary to clear up *the whole* difficulty) that the "time of trouble" also now exists, though *unperceived*. He subjected some speculations about the Congress at Verona, and the Greek insurrection, as *possibly* connected with the restoration of Israel. We

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\* The assumption is, that the King must *first* "come to his end" (Dan. xi. 45.), and that *after* his overthrow Michael shall begin to "stand up" for the Jews. (Dan. xii. 1.) Our objection to thus linking the end of one verse, in a rigorous chronological connexion with the beginning of the next, *when there is a sudden transition to a new party in the narrative*, has been already stated above, p. 617, 618. The standing up of Michael for the Jews is to be "*at that time*," viz. in the beginning of "the time of the end," *contemporaneously* with some of the exploits of the King, and not *after* his fall; but the complete deliverance of the holy people will not take place till the close of his career. Such is the *construction* of this prophecy which we adopt in common with Mr. Faber; without pledging ourselves to his *interpretation*. If we appear to Mr. C. to have expressed a different opinion, it is only because we have been arguing against him *on his own admissions*.



seriously objected to such statements, as "exhibiting a lax and fanciful\* method of interpretation." Mr. Cooper replies, 1st, that "*assuming*" that his "application of the Wilful King to Napoleon be sound, Michael *is* standing up!"—(Letter, p. 63.)—which is a singular answer to our position, that his interpretation *wants this very mark* of correctness. He observes, 2dly,—

"The Almighty, in the accomplishment of his purposes, and especially in the early and incipient stages of it, frequently moves in a way to us hidden and unsearchable. 'His way is in the sea, and his path in the great waters; and his footsteps are not known.' *This is my statement. Are you, Sir, prepared to take the contrary side; and in opposition to me to state, that God is not at this time accomplishing this prediction in favour of the Jews, because you cannot exactly trace the steps of his operations; that Michael is not standing up because you do not perceive the precise mode in which he is acting; and consequently that my premises are altogether unsound and untenable?*" (Letter, pp. 63, 64.)

While writing this passage, particularly the former part of it, its excellent author must have forgotten for a moment the candour which was due even to his anonymous (but not unfriendly) Reviewer. It is painful to be required by Mr. Cooper to make any explicit declaration of our full and reverential acquiescence in the statement, that the arm of Jehovah is often *invisibly* employed in confounding his enemies, and in accomplishing his gracious purposes for his church and people; but we might surely bring forward our objections "in opposition to" a particular exposition of prophecy, without being supposed to question this awful and yet encouraging truth! It is the province of faith, to believe that the hand of the Almighty is operating *unseen*; but, in the accomplishment of express predictions, it appears to us absurd to talk of *invisible and unperceived* fulfilments. "Prophecy" observes Mr. Cooper himself, "is a legitimate witness to the truth, to which God appeals," not by *unseen* operations, but "by the STRIKING accomplishment of its predictions." (Letter, p. 66.) We are entitled, therefore, to suspend our assent to an interpretation, like Mr. Cooper's, which refers us to the possible effects of an *unseen agency*; and we must look for the fulfilment of express predictions, in those *visible events* and *signal occurrences*, which can alone afford "a clear indication," (p. 66.)

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\* In particular we protested against the fanciful allusion to the emblem of Michael, &c. on the Greek coinage. To which Mr. C. gives no other reply, than an extract from the letter of a correspondent (*who has been struck with the same allusion*.) "as a specimen of the different light in which the same subjects are viewed by different minds." (Letter, p. 62.) But the question after all recurs, Is not the allusion fanciful and useless?

that the purposes of the Most High, foretold by his prophets, have actually been accomplished.

With similar feelings of regret, that Mr. Cooper should have so completely mistaken our sentiments, we entirely disavow another imputation; namely, that we consider it "improbable that the Almighty should vouchsafe to his church some peculiar indication of the near approach of that momentous Crisis," which most Christians allow may be expected at no great distance of time, "for the purpose of exciting the watchfulness, and confirming the faith and hope of his servants." (Letter, p. 65.) If we have ever written a word which calls in question this truth, let it be blotted from our pages! Had Mr. Cooper given his serious attention to those first twelve pages\* of our Review, in the number for May, "with which he does not find himself particularly called to interfere," (Letter, p. 3.) he would have seen that the writer is deeply impressed with the duty incumbent on the church of God, to "keep herself in habitual preparation for this 'Crisis,'" by "cultivating that frame of mind which contemplates, with solemnity, the dealings of God with the generations in which we live," devoutly comparing them with the declarations of ancient prophecy. (Brit. Rev. No. XLVIII. p. 244.) In fact, we go further than Mr. Cooper himself, in our expectations that, in "the time of the end," the Almighty will vouchsafe to his people clear and undoubted signals, as beacons to his church, to announce the approaching destruction of His and her enemies!—for whilst *he* thinks that "a designed ambiguity" is thrown over the prophecy for no less than 30 years of that eventful period, "to prevent premature disclosure," *we* maintain that this is the very era in which obscurity will be removed from the vision, and in which "peculiar indications" of its bright and sublime realities ought to be anticipated. We have ventured, however, to reject Mr. Cooper's interpretation of a particular prophecy, and to refuse our assent to his position that it exclusively marks out Bonaparte as the signal of the 'Crisis.' He thinks such liberty of criticism presumptuous, and demands that we should "*wait the issue*," and permit his interpretation to "claim in its favour that advantage which *time* and consideration may furnish." (Letter, pp. 4, 64.) Now "the issue," on his *own* hypothesis, will not occur sooner than 42 years hence; and on Mr. Faber's, it will be protracted for 162 years! Is

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\* We beg to refer him particularly to pp. 242, 244, 245; and we take this opportunity of correcting two unfortunate errors of the press, which have perverted our meaning.—In p. 242, l. 23, for "appearances" read "*assurances*;" and in p. 245, l. 24, for "doctrinal" read "*devotional*."



*no* opinion to be pronounced, *no* decision formed, upon any "new interpretation" which may be advanced during this long interval? and why has not Mr. Cooper himself conformed to his own rule, by "waiting the issue" of *former* interpretations, instead of rejecting them all for a fresh hypothesis? The demand is clearly preposterous, at least as regards the manner in which it is here urged. In a more moderate and reasonable sense of the terms, we *do* indeed cordially unite with this pious author in saying, "Wait the issue." Let us not be too eager in adopting a system, nor too precipitate in rejecting it;—but above all, let us wait for the vision, "*though it tarry*," in a patient, humble, watchful,\* frame of mind; diligently observing the signs of the times, but not too curiously speculating upon every beacon which glares in the political horizon.†—"Behold I come as a thief: blessed is he that *watcheth*, and keepeth his garments!"

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\* In *these* exercises, (we have pleasure in repeating it,) the Christian cannot have a better manual, next to his Bible, than the *concluding* portion of Mr. Cooper's work, from p. 123—251.

† While this sheet is passing through the press, a singular proclamation to the Jewish people has made its appearance in the public prints, dated Buffals, New York, 15th September, 1825, from Major Mordecai Manuel Noah; in which he invites them to assemble in a city of refuge, to be called Ararat, upon Grand Island, in the river Niagara, as a preparatory step to their general restoration. Whatever may be the selfish views or mercenary speculations of this individual, (and his plan has all the appearance of being suggested by motives of personal interest,) no Christian reader can fail to mark with attention, among other signs of the times, the statement made by a Jew, that "*it has pleased Almighty God to manifest to his chosen people the approach of that period, when, in fulfilment of the promises made to the race of Jacob, . . . they are to be gathered from the four quarters of the globe.*" The fact, that their restoration engages the thoughts of that wonderful people, is one of those "beacons" to which the devout student of the prophecies will direct his attention, without being misled by its light. A respectable journal, (the St. James' Chronicle, 25th Oct.) in a well written article on this proclamation, hints that *America* may possibly be the country alluded to, Isaiah, chap. xviii. as "*the land shadowing with wings*," which is to convey the Jews to their native soil; and has quoted the whole of Bishop Horsley's beautiful translation, as well as the original Hebrew of that remarkable prophecy. We are more disposed "to wait the issue," than to indulge speculation on this occurrence. About twenty years ago, Bonaparte himself assembled the Jewish Sanhedrim at Paris; and there were not wanting individuals who imagined that *he* was destined to restore them to Palestine; but the event has shown the fallacy of such an expectation.

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# INDEX

TO THE

## TWENTY-THIRD VOLUME OF THE BRITISH REVIEW.

- Adam's* private thoughts, reviewed, 452.  
*African* war song, 466.  
*AKempis* on the imitation of Christ, reviewed, 438.  
*Alleine's* alarm, reviewed, 449.  
*American* Indian, testimony of an, to missions, 502.  
*Andrew's* Hebrew dictionary, reviewed, 180.  
*Antommarchi's* last days of Napoleon, reviewed, 419—his egotism, 435—his seamanship 436.  
*Assana Yeera*, king of the Soolimas, 470.
- Barbadoes*, extraordinary decision of a magistrate at, 498.  
*Barnes*, the martyr, quotation from, 18.  
*Bible*, errors in various editions, 20.  
*Biddulph*, on the operation of the Holy Spirit, reviewed, 353.  
*Bonaparte*, his treachery to Ferdinand, 273—his illness at the battle of Borodino, 429.  
*Bossuet*, his casuistic subtlety, 575.  
*Brainerd*, his sufferings, 488—his despondency at his apparent small success as a missionary, 497.  
*Breviary* of the church of Rome, 582, 583.  
*Brown's* history of the propagation of Christianity, reviewed, 487.—objections to the liturgy, in, 504.  
*Buckland's* reliquæ diluvianæ, reviewed, 548.  
*Burke's* opinion of Republics, 174.  
*Butler's* book of the Roman Catholic church, 573.  
*Byron*, Lord, letter from, to Mrs. Sheppard, 196.
- Caldcleugh's* travels in Brazil, reviewed, 169.  
*Carlow* bible meeting, proceedings at, 124.  
*Carey*, Mr., missionary, anecdote of, 494.
- Carrick* bible meeting, proceedings at, 124.  
*Cave* at Kirkdale, 560.  
*Celibacy* of the Romish church, 579—581.  
*Cicero*, the Oxford edition of, 1783, 21.  
*Charles V.*, 437.  
*Clarke*, Dr., account of the family of, 589, 590—his youthful days, 591, 592—his first visit to Italy, 595, 596—commencement of his great tour, 600—his disgust at the Russian manners, 603—settlement at Cambridge, 607—marriage and election to the professorship of mineralogy, 608—his dangerous experiment with the gas blow pipe, 609—his death, 609.  
*Coleridge's* aids to reflection, noticed, 486.  
*Cooper's* Crisis, reviewed, 237—his defence of the Crisis, in a letter to the British Review, 610.  
*Cossack Chiefs*, singular remarks of, 431.  
*Cromwell*, anecdote of, 52.  
*Cruise's* New Zealand, reviewed, 319.
- Daehne*, Lewis, his danger from the Indians, 490.  
*Davison's* discourses on prophecy, reviewed, 283.  
*Deluge*, universal, proofs of, 550, 551.  
*Dibdin's* library companion, reviewed, 1—his partiality, 17—his mistake respecting Mr. Scott, in his second edition, 485.  
*Dudley*, Mary, life of, reviewed, 513—unsettled mind in youth, 514—her opinion of silent meetings, 535—address to French prisoners, 542—544—letter to a friend, on scepticism, 545, 546.
- Edinburgh* Review, on education, reviewed, 475.  
*Egyptian* architecture analyzed, 43.

- Eliot*, missionary, his disinterestedness, 493.
- Elmes's* lectures on architecture, reviewed, 38.
- Elmes's* life of Sir C. Wren, reviewed, 38.
- Esdaile's* Christian theology, reviewed, 24.
- Evelyn's* memoirs, their discovery, 14.
- Ferdinand VII.*, his credulity abused by Bonaparte, and seizure at Bayonne, 273.
- Feelings* of the minister, too much dwelt on, amongst the society of Friends, 520, 521.
- Foulah war song*, 466.
- Friends*, society of, their views of the ministry, 517.
- Fuggers* of Augsburg, their wealth, 13.
- Fuller*, vindication of, 16.
- Gambold's* works, reviewed, 442.
- George III.*, his closet library, 12.
- Geological* antiquities, 548—564.
- Gothic* architecture, best adapted to ecclesiastical edifices, 50.
- Greek Jew*, 383.
- Greenlanders*, religious impressions on, 502.
- Gurney's* observations on quakerism, reviewed, 64.
- Hall's* (Bishop) preparation for the pulpit, 343.
- Hammet*, Mr., unjust treatment of, at Jamaica, 498.
- Howe's* Redeemer's tears, reviewed, 444.
- Hyder*, his respect for Swartz, 496.
- Jamaica*, unjust treatment of Mr. Hammet at, 498—harsh laws of the assembly at, 499.
- James's* Christian fellowship, reviewed, 200.
- Jewish* architecture analyzed, 46.
- Jewish People*, singular proclamation of Major Mordecai Manuel Noah, to the, 633.
- Infallibility* of the Romish church, proved by circular argument, 571.
- Jones's* prodigal's pilgrimage, noticed, 485.
- Kutusoff*, prudence and humanity of, 432.
- Labrador*, the united brethren's mission there, 503.
- Laing's* travels in Western Africa, reviewed, 454—dangerous illness of, 468—recovered by the judicious treatment of the natives, 468—his testimony to the importance of the Church Missionary Society, 473.
- Letters* on the state of Ireland, by J. K. L. reviewed, 346.
- Liturgy* of the church of England, its usefulness in missions, 504, 505.
- Lloyd's* extensive inquiry, reviewed, 327.
- Lisbon*, miserable state of, in 1808, 271.
- Lowell's* reasons for dissent, reviewed, 200.
- London Society*, summary account of, reviewed, 375.
- Lyons's* narrative, reviewed, 229.
- Maccarthy*, Sir Charles, character of, 458.
- Mandingoes*, filial attention to the aged among the, 466.
- Mexican* people and government, 175.
- Mezerai*, anecdotes of, 13.
- Milner's* church history, omitted by Mr. Dibdin, 17.
- Missionaries*, persecution of, 498.
- Missions*, temporal reverses of, 498, 499.
- More's* spirit of prayer, noticed, 484.
- Morgan's* life of Salvator Rosa, reviewed, 300.
- Modern Traveller*, reviewed, 169.
- Niemen*, crossing of, by the French army, 425.
- Norris* on the Jews' society, reviewed, 375—his scurrility, 376.
- Nyankata*, a singular mode of crossing rivers in Africa, 465.
- Otter's* life of Dr. E. D. Clarke, reviewed, 584.
- Painting* patronized by popery becomes a tool to the man of sin, 305.
- Palafax*, his heroic reply to the French General, Lefebvre, 277.
- Passage* of rivers in Africa, 465.
- Penn's* comparative estimate, reviewed, 548.
- Poinsett's* notes on Mexico, reviewed, 169.
- Pope*, the, extent of his spiritual power, 574.



- Popery*, its absurdity in France generated Infidelity and Atheism, 571—intolerant as ever, 572.
- Proclamation* of the patriarch of Lisbon, 270.
- Purrah*, a secret institution in Africa, 461.
- Quarterly Review*, on Scott's life, reviewed, 161.
- Quarterly Review*, on Biddulph's lectures, reviewed, 372.
- Relief* to the mind of the minister, the leading object of the ministrations in the Society of Friends, 522.
- Romaine's* treatises on faith, reviewed, 445.
- Romana*, 280.
- Rome*, church of, weakness of proof of its foundation by St. Peter, 577—moral character of, 579.
- Salvator Rosa*, death of, 317.
- St. Kilda*, solution of a phenomenon at, 598, 599.
- St. Stephen's* Walbrook, fantastical account of, 60.
- St. Vincent's*, attempt to stop religious instruction at, 498—disgraceful conduct of the rioters at, 499.
- Scott's* commentary omitted by Mr. Dibdin, 17.
- Scott's* letters and papers, reviewed, 144.
- Siege* of Zaragosa, 276.
- Segur's* history of the Russian expedition, reviewed, 419.
- Schaman*, C. L., his sufferings, 490.
- Swartz*, his disinterestedness, 493—influence, 496.
- Serampore* mission, the agreement of the members, 494.
- Selfish spirit*, fostered amongst the Society of Friends, 524, 526.
- Sherlock*, Bp., his hypothesis concerning the deluge, 562.
- Sheppard's* thoughts on devotion, reviewed, 191.
- Southey's* history of the Peninsular war, reviewed, 260.
- Soolimas*, motive for war among the, 468.
- Spanish Poetry*, 265.
- Speeches* of O'Connell and Shiel, extracts from, 133, 134.
- Superstition*, African, 460.
- Sydney* papers, edited by Blencowe, reviewed, 506.
- Sydney*, Algernon, his character, 506. 512—objects to the death of Charles I., 507, 508—his life in exile, 510, 511—his religious faith, 512.
- Thomas*, Mr., missionary, anecdote of, 495.
- Transubstantiation*, 578.
- United Brethren*, their missions, 491. 495, 496—division in case of polygamy, 495—their missions at Labrador, 503.
- Weaving* in Africa, 465.
- Witherspoon* on Regeneration, reviewed, 447.
- White*, Blanco, on Catholicism, reviewed, 565—his education and entrance on life, 567—his abandonment of popery, 569—test proposed by him, 575.

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